

**P H Y S I C A L
E X P E R I M E N T S :**

Being a Plain *1st*

D E S C R I P T I O N

Of the

Causes, Signes, and Cures

Of most Diseases incident to the
Body of Man.

To which is added a Discourse of Diseases
proceeding from VVitchcraft,

Faithfully Collected from Ancient and Mo-
dern Writers, and partly Experimented by
WILLIAM DRAGE, Practition-
ner in Physick at *Hitchin* in *Hartford-*
shire.

L O N D O N,

Printed for *Simon Miller* at the Star, next the
George in *Little-Britain*, 1668.

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EXPERIMENT 2

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WILLIAM DRAGE D. P.

HIS

Monitory Proæmium

To the Candid Readers.



Any when they shall read in *Riverius, Sennerius, Primrose, Rondeletius, Stochernus, Johnstonus*, and others, that there are no more Diseases treated of in such a Part or Bowel, will presently imagine that there are no more or other Distempers of that Part or Bowel, than what they have writ in their Practices of Physick, especially writing so numerously one after another of the same, and often of all the same, and no more than the same Diseases; also the Reader will imagine that all the

Causes, and no more than they that Authors set down, are in all Bodies that have such a Disease, and that all that have that Disease must be just in such an Order, or so handled, as Practical Authors have delivered: Moreover, the Reader reading such and such Prognostick signes to be good, and such to be tokens of death, by the description of Practices of Physick, will imagine that it should always (if he be a young Practitioner) so fall out: Moreover, for Diagnostick signes, the Reader will imagine a Disease, as the Inflammation of the Liver, or Ob-

struſion of the Spleen, &c. ſhould have all and onely thoſe Diagnoſtick ſignes that practical Authors have delivered, and that the Inflammation or Obſtruſtion muſt be juſt ſo and ſuch a one as they have delivered.

Alſo for the Cure: When the young Practitioner reads ſuch a Medicine will cure, or ſuch a Receipt never fails, or by this or that method ſo have been cured, he imagines he can cure all, and that ſuch Medicines are certain Cures, and ſuch a method is alike ſucceſſful in all Bodies, and that a Jaundice, Dropſie, Cough, Gout, &c. is juſt one and the ſame in all Perſons, and therefore as he expects all perſons to have ſuch, all ſuch, no more nor no other ſigns, cauſes, nor prognosicks of their ſickneſs, or ſuch a particular Diſeaſe, than what Authors have one after another ſet down in their Practices of Phyſick; ſo alſo the Cure he expects to be the ſame in all: as for Example: He may read in *Jo. Hartman* his *Præctica Chymiatrica*, & in the Chapter of the Cholick; *Ponatur in Colica magnes ſuper umbilicum & ſtatim ceſſabit dolor*: Let the Loadſtone be put upon the Navil of one that hath the Cholick, and the pain will inſtantly ceaſe. *Riverius* in his Practice of Phyſick, and Chapter of the Epilepſie, hath this; *Radix Valeriana Sylveſtris a Fabio Columna tantopere celebratur, ut ſemel aut bis exhibitæ ab Epilepſia liberare affirmat, referique ſe hanc multis amicis dono dediffe, qui deinde divino prius numine & ſautore glorificato, pulvere huius Radicis ſibi reſtitutam ſanctatem affirmarunt; doſis autem eſt Cochleare ſemis cum Vino, Aqua, Lacte, aut quovis liquore appropriato, pueris vero in minori doſe cum Lacte datur*: In Engliſh, The Root of wild Valerian is exceedingly praiſed by *Fabius Columna*, ſo that once or twice given, he affirms it will cure them of the falling ſickneſs; and he ſaith, That he hath given this to many Friends, who did reſtore Health to themſelves, glorifying God: its Doſe is half a ſpoonful with Wine, Water, Milk, or any appropriated liquor; to Children it is given in leſs quantity, in Milk. *Jacobus Sylvius* in his *Methodus Curandi*, and Chapter of the Jaundice, hath this; *Præſſi item decocti ex vino albo tenni uncia quatuor Saccharata matutinis aliquot, pota, omnem iſterum ſanant*: That is, Four ounces of the Decoction of Horehound given in white Wine ſugared, for ſeveral Mornings, cures every Jaundice. We mention onely theſe for Example, for a thouſand ſuch may be ſeen in Authors; and when the young Practitioner reads them, he doth preſently conceive he muſt, as theſe write, cure all ſuch Diſeaſes by ſuch Medicines or Methods; but he ſhall be deceived: yet often ſuch Cures have been; but Authors have deceived, by not telling how oft ſuch a Medicine hath failed, as well as how oft it hath cured: for there is no Medicine in uſe, but hath cured ſome, and there is none ſo excel-

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lent as to cure all ; nor are all Diseases, though never so slight, curable ; nor are all diseases, though never so dangerous and grievous, always and in all incurable.

Candid Reader, It is my zealous desire to Truth that thou shouldest really and truly understand all these things, and when thou readest any Author know thereby how to judge of them : For the Moderns, who come nigher to Truth in their Practices of Physick, than the Ancients, or *Galen* or *Hippocrates*, are very much misled. I chiefly commend *Felix Platerus* in his Practice of Physick, who followed his own Experience and Observations, though his own Experience was insufficient to demonstrate the Truth, all the Truth, and nothing but the Truth, in all Diseases. I have been much troubled to see how superstitiously Physicians have been led by the Tradition of *Galen*, *Hippocrates*, *Etius*, *Ægineta*, and Others.

I. For their Names given to Diseases, therein was much disorder : Some they called from the Cause, others from the Effects or Symptoms ; some they called Obstructions or Scirrhus, or Inflammations of the Liver, Spleen or Lungs, those were denominated from the Cause ; some they called Swounding, Panting of the Heart, Epilepsie, Convulsion, &c. these were so called from the apparant affliction or outward appearance, whereas the cause of each of these Symptoms or Effects was various, Physicians having reckoned so many Diseases of the Lungs, as a Cough, Phthisick, Pleurisie, spitting of Blood, Empyema, or spitting of Matter, Peripneumonia and Asthma ; divers Physicians reading them, will think, as formerly they have, (for so it is best judging what will be, by what hath been) that every Disease of the Lungs is one of these, and that the Lungs can be affected in no other manner than in one of these Diseases ; and in that Disease, so for Order and Measure as Authors have in their Practices of Physick described : How great an Errour and Mistake is it in the generality of Practical Physicians coming to a Patient, if they finde it a Disease of the Lungs presently to conclude it one of those Physicians have writ Chapters of ? As, If it be not an Empyema, it must be a Phthisick ; if it be not the Phthisick or Consumption of the Lungs, it is an Asthma ; if it be not reckonable as an Asthma, it must be proceeded against in cure, by the directions in the Chapters of Coughs ; if none of these, then it must be Hæmoptoe, and cured just as the Practical Chapters of Hæmoptoe direct : Nature runs not in these Orders, Nature is not bound up to such Rules, we shall hardly finde two in any one Disease exactly alike ; yet those that have exquisite Pleurisies do the most concur in Symptoms of any Diseases I know, nor are the Causes of an Empyema, Hæmoptoe, Phthisis, Tuf-

sis, Asthma, &c. such and so many, no more, nor no others than what Practical Physicians have writ; but there be many Causes, and diverse from those the Ancients especially took notice of, to produce the Diseases they write; and consequently the Signs, Prognosticks and Cure must vary, where the Causes do so vary, Nature not running in that Method as the Ancients, and also the Moderns, dancing after their Pipes, have imagined.

2. As to the Definition of Diseases: In some Bodies and in some Diseases accidentally they may prove exactly true, but for the most part they do not: for where there are such difference of Diseases that they can neither properly be called one or another that are writ down in Practices, and where the Causes in each Disease may be so contrary and manifold, it will necessarily follow, the Signs much vary, and there is the Definition chiefly grounded on the cause and signs, the Foundation of any thing being infirm or corrupted, the Superstructure must needs be infirm and instable: but I say accidentally, in some Diseases, in some Bodies, at some times, we may meet with an exact coherence of the definition of that Disease with the Parties case, which being the summing up of the Disease, and the most general and chief causes and signs that happen to most in that Disease, it is much (if Nature did go to a Rule, and was bound up to a Method) so few should be found (amongst many sick persons that have Diseases) correspondent exactly to the Definitions in *Practices of Physick*.

3. For the Causes of Diseases: Physicians went huge conjecturally to work, and guessed by outward appearances what must be inward, and by the Effect they did judge the Cause, the contrary to which, is the way to finde out Truth; they did not use to anatomize and see the wonderful variety there is in dead Bodies, and how Nature follows no Method in Diseases: As for instance, In Diseases of the Heart, the Ancients, and so recent Authors, have set down two, *viz.* Swoounding and Palpitation, now Experience hath found thorough Dissection, that Side-pains, Bastard-Pleurisies, Gripings, Aguish distempers, Symptoms of Worms, Symptoms of ill Digestion, and *Singultus*, &c. do arise often from the Heart, as well as Vicine parts; and Experience hath fully shewn that the Heart is not affected as the Ancients thought commonly and most often; yet this we shall allow the Ancients and Moderns that have followed unquestioned Tradition, that the Heart is sometimes affected with one or more of those causes they attribute to it, and the more in casual and intermitting Distempers of it, but in confirmed Distempers of the Heart, or the same will hold of all the other Bowels, onely we instance in one; the causes were Ulcers, or
Worms,

Worms, or Stones, or Bones, or clotted Blood, or mutation of the Situation, or Consumption of the Parenchyma, or swimming in serous matter in the Pericardion, or absence of the Pericardion, wasted thorough Diseases, or the growing amiss of the Heart, either for magnitude or figure, or other adnascences of fangous Flesh, or Scirrhus, or growing to the Lungs, &c. this is intended for all Bowels, in which the Ancients were as much mistaken as in the Heart; all Bowels, as Liver, Spleen, Middriff, Lungs, Gall, Pancreas, Mesenters, Uterus and Testes, have variety of Diseases, found by opening of diseased Bodies after their deaths, which the Ancients did not know, nor could finde by conjecture, nor in any of these is Nature bound up to a Rule and Method; for in one the Liver is full of little Stones, in another one great Stone hangs appendent to it, in another is an Apothumation, in another is an Apothumation of another kinde, in a third may be also an Apothumation of the Liver, yet differing from either of the former, in one it suppurates, in another it turns a Schirr, or hard Boil, in another it turns stony, and in others Glandules, such wonderful variety there is in the progress and changes of Diseases, even as the outward Signs in many sick Persons do demonstrate by their frequent changes; in some the Liver is burnt up as it were, and parched, in others it is found quite wasted; in others it is found thrice as big as usually, specially in consumption of the Lungs, where the Liver grows out to fill up the void space, the Diaphragma yeilding: Sometimes the Liver is enflamed or cloven, and in it are many Bladders of Water, sometimes it is corrupted, and hath many small Apothumes or Abscesses of black Corruption or Sanies, sometimes it looketh pale, sometimes is grown to some Vicine Part, sometimes one part of it is quite fangous, or quite consumed, the other part being intire; and thus for other Bowels, they have the like.

Object. These are found so sometimes, and looked upon as singular Cases, and where strange Symptoms have been in a Body, Physicians have opened such, and not so commonly others, that died in ordinary manners; and also many have sicknesses, pains and affects that come and go often in their Life-time, and there is likely no such Transmutation, Corruption or Consumption of the Bowels, and for these the causes assigned by the Ancients, as Galen, Hippocrates, Celsus, Egineta, Rhafis, Avicen, Etius and Others, might hold good: For those things that cause Death, might not cause curable Diseases, for they are not fixed likely in the Parenchyma of the Bowels.

Answer. I think there is nothing else that can be alledged for the Ancients, and the Moderns that have followed them:

1. It is not sometime and as a wonder that they are found so, but
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commonly and in most; and to satisfy my Reader, let him open the twenty next Patients that die under his hands, and he will see in all of them singular things, as to what the Ancients writ, and will also finde that Nature is not bound up to a Method, or such an Order as some will have; the more any man desires to be satisfied of the Causes or Signs that happen in Hydropicks, and the part or parts affected, and how, the more he shall admire, seeing still strange and wonderful variety; and if so much in one Disease, what Method doth Nature go in for different Diseases? Beyond-Sea they open such as they can get leave for, even as it happens, and strange things to the Sons of Superstition and Tradition, are familiar, and most commonly seen by the Sons of Experience.

2. For the most part those things that in an extream degree cause death, in a mean or middle degree cause a Disease; so do Worms, Stones, Apothumes, Hydropick Bladders, Glandula's, Adhesion, Corruption, Consumption, Excrescence, &c. of the inward Bowels, all these in a remiss degree cause a Sickness or a Disease, and the self-same in an higher degree cause Death: Yet I confess windy Inflations, Indigestion, corruption of the Fæces, and intermittent Evils, do often come from Humours in the first Wayes, and Vapours, and Putrifaction, and too swift Excretion, or strong Retention, nor in many that die of malignant Diseases may alteration in their Bowels be seen, because it was a venomous Quality that killed them, and sometimes so suddenly that no Bowel can be so soon labiafacted.

3. The Ancients were apparantly out; to write onely of the Disease of the Stone in the Kidneys and Bladder, and so for the place and kinds of Worms; there is no peculiarity in the Kidneys or Bladder to have the Stone, they are frequently found in the Gall, Stomack, Lungs, Head, Liver, Uterus, and Joynts, and outward parts: and those things that are generated in the outward Flesh, as Spots, Tubercles, Boils, Carnous Excrescences, Struma's, Glandula's, Worms, Stones, Phlyctenz, Bladders of Water, &c. are also frequently found in the inward Bowels. As for the Stone, as to the place, and kindes, and causes of it; so for Worms were the Ancients out, and all the Moderns that have pinn'd their Faith on their Sleeves; commonly we confess the ordinary Worms incident to Children are found in the Body, and commonly they are in the Guts or Stomack, and Ascarades or Bots are often in the Body, yet nothing so frequent as the ordinary Worms Children void; twenty have the ordinary Worms, to one that hath Ascarades or Maggot-Worms; the Ancients did some of them mention the *Tania* or *Lumbri-culus*, or broad Worm, fifteen or sixteen Ells long, the length of all the

the Guts, and these were all: Now by Anatomizing the Dead, and by other Excretions of Creatures, it is found that Worms of all sorts are in all parts of the Body, and some are referable to Terrestrial Creatures; but because they have no seed from any Creature, for the most part they have no coherence of form; some are footed like Quadrupedes, some Bi-pedes, some crawling Worms, some hairy, some like Newts, some exact Maggots, some like Milli-pedes, or Wood-lice, some large like Serpents, &c. There is a wonderful variety in these things, and we have heard of Serpents in two or three, found in Englishmen of late years, of the *Lumbricus latus*, Cray-fish in similitude, vomited by a child, Worms in the Face, &c. by which we justify Authors: But we have written a Chapter of these Creatures in our Physiology and Jatrophy, a Work that can never be too much read, or studied.

What shall we say? doth Nature proceed in no Method, or Order, or Coherence in causing Diseases? Yes, there is some, but not as former Ages have generally supposed; it is the Spirit and quality of that Spirit in every living, moving, and growing Being, that is the Cause, and wherein is the Method; and the Stars, principally the Planets and Moon, by the Air, alter the quality of the Humours in our Body, and thence comes such variety in our Bodies: but yet if the Inward Cause in our Bodies comply not with the Outward, there is nothing done; the quality of the Air by its seeds sown in our Humours or Blood, transmutes or changes them into the nature of the Seeds, the Blood finds a matter in it whose Spirit is of a quality Heterogenious and Heteropathic to the Blood, and so works to throw off its Enemy; and in the Pox, Measles, Plague, and Purples, it throws off that Heterogenious matter by the Skin, Pores, or Habit of the Body; but where the matter in the Blood is not so venomous, or exceeding adverse qualified to our Nature, the Veins throw it off on some part: for in the Body like draws like to it, as in the Earth, and Terrene Things, and puts off or separates any matter that is of a quality adverse or contrary to the Blood and Nature of the Spirits constituting our vitality: Now we see Water in the Blood, sometimes thicker, sometimes thinner, sometimes limpid, sometimes oleaginous, sometimes yellow, sometimes black, &c. and yet because this Humour hath not a quality Heterogenious to the Blood, it rests very well in the Blood, and is not endeavoured by Nature to be cast off, nor causes any Disease, for a thing that looks exactly as another, may be nothing like it in nature, so *Sperma Humanum*, and some glutinous and thick Flegm we raise from our Lungs or Palate of our Mouth, look exactly alike, and are in consistence the same; and yet there is a Spirit of an enlivening nature in the *Sperma Humanum*, and onely a cold stupify-

ing quality in the pituitous matter; so *Scribium*, and the red Glass of Church-Windows, may in taste, smell, look and consistence of *Body* be the same, and yet there is a purgative Virtue or Quality in *Scribium* that the Glass hath not: So for Alabaster and some pieces of Arsenick, how much do they differ in quality, and how little in bodily appearance? So in the *Body of Man*, if we could see the Humours and affected Parts, and the current of the *Blood*, we could not tell whether People would live or die of those Distempers, or how they would change, or what they would become for the most part: for an Humour looking like another in an abscess of the Liver, Spleen, Reins, or Lungs, shall not raise Symptoms alike, nor work alike, because the quality that is in it, alters it and works it; in one abscess there is a petrifying quality, and that turns all the matter in a little time into perfect Stone, one or many; in another Abscess, Ulcer, Apothume or Tubercle of any of these *Bowels*, the matter looking the same with the former, is a vivifying spirit, and that matter takes some or other strange and commonly different form, and enlivens and increases; another Abscess hath a matter like the former, but in this is an Earthy Gummy Spirit, and insipid, and this turns all the matter into a Caruncle or Fungus, or if it be a little otherwise qualified, a Glandule, or many Kernels; in another Abscess is a fermenting qualified spirit, and that makes them Aguish, and this differs hugely in quality *inter se*; for some fermentative matter is colder and duller, because it wants the sharp and hot spirit that is in other Humours, and this causeth colder Agues; the sharper and hotter the spirit in this matter is, the hotter is the Ague: therefore many times they that drink much strong-Water make a cold Ague all hot Fits. Again, this matter differs in the peculiarity of the quality, some fermenting twice in one day, some once in twenty four hours, some once in two days, and some but once in three or four days: In another Excrementitious Matter is an Ossifick quality, and then a Bone is generated of the bigness and shape with the Excrementitious Matter, for the Ossifick Spirit transmutes it as it lies; even as our Wells in *England*, and Earth about *Shefford*, turns the Wood into perfect Stone in the same figure it was; and so a few Grains of *Ens Auri*, or Essence of Gold, transmutes much Lead or Quicksilver into perfect Gold; we see multitude of Examples from Seeds thrown into the Ground, or Animals *Semen*, either injected into Uterusses, or laid in Flesh, Mud or Earth, or Fruits, which works upon the fit matter it is in, and turns it into the form of the Creature from whom this Seed came, and it enlivens. And the Stars do very much qualifie and alter the Seeds in our Humours: Hence it is that often Coughs, malignant Pleurisies, Quinzies, malignant Ter-

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tians, and divers strange confused kindes of Agues, are Epidemical; and I have observed the mutations in divers Diseases to be from the Moon, and the other Planets, especially that Planet that was Lord of the First and Sixth House, at the Decumbiture of the Sick: and a Practitioner of Physick in this Town told me, when he had a long sickness, he could always tell when his Paroxisms, or times of greater illness would be, when the Sun was afflicted by the Body or Aspect of *Saturn*, or his Significator afflicted; and did not *Venus* stand his Friend in many such evil Aspects, he thought he should have died.

Now such a Method doth Nature observe, that it is the casual influence of the Planets (simply, or conjoynd with fixed Stars of the greater Magnitudes, that are milde or gentle-natured) upon our *Blood* and Humours, and as the quantity and quality of our *Blood* and Humours vary, so the Stars act variously: for the Agent can do nothing, if the Patient is not fit; and one Planet doth not so powerfully alter one mans *Body* as anothers, because in one it was his Significator at his Nativity, in the other a Significator of his Fortune, in another a Significator of his Religion at his Nativity; and so though our Humours and Constitutions are much alike, yet in this respect the Planets vary. There is naturally in some matter, a greater proneness and aptitude to petrify; in other, to ossify; in other, to vivify or animate; in other, to carnify; in other, to languify; in other, to lactify; in other, to spermatify and crinify: and though the greater number of Planets that are strongest at such a time, do dispose the Humours to purrify or vermify, (for at sometimes both old Folks and Children have Worms more than in other seasons) yet in all *Bodies* there be not those Humours; and in all *Bodies* that those Humours be, yet there is not in them a like putrifying quality: At such a time *Venus* is Lady of the Ascendant, commands *Jupiter*, *Mars*, the Moon, &c. in her House, is strongest of any in the Schem, and yet all men at this time are not Veneriously inclined, for some are never libidinous; yet at this time they may be more libidinous than others; and at such a time an evil-minded men is the likelier to accomplish his incestuous Desires. VVe see huge mutations and changes dayly and hourly, sometimes in some sick persons, and how do these come, but from the motion of the Morbifick Cause? and how is that changed and moved so strangely, but by the Atoms in the Air, drawn into our *Body* in our *Breath*, which are qualified from the Planets?

We have in our *Physiology*, *Fatrosophy* and *Pneumatography*, sufficiently demonstrated the force of the Heavens on all sublunary Beings; but we will here adde some more: Whence is it in Moon-Ey'd Horses their Eye or Eyes grow full at full Moon, and then they are blind; and as the

Moon decreases, they decrease, and then they see better? Many Countrey-mens Experience attests this.

2. Concerning the alteration of Diseases, changing of Symptoms, and of all diseased Parts, dying and growing sick, it is apparently seen in some Diseases by the alteration of the Moon, and divers have told me, That when the Plague did rage in this Town of *Hitchin*, most fell sick or died at change of the Moon, or full Moon, and four or five were buried then together, and when the Moon was at her full state, was the sickness in many in its Crisis or Exaltation; and it is apparant to many intelligent Physicians, that our Bodies are fuller of moisture at full Moon, than other times; and Experience shews us, the Epileptick and Convulsive have fits at full Moon commonly, and the Reason may be, because water in the *Brain* is oft found by Dissection to cause Epilepsies, and other Diseases, which the Practicall Physicians hitherto did not imagine: Now we know the Moon rules over Moisture much, witness the Eb-
bing and Flowing of the Sea; doth it not in divers places of this Land increase and swell higher at full Moon, and in the declination of the Moon fall, and sink lower?

Moreover the monthly Fluxes of Women, or Menstrues, are caused partly by the Moons influence, and partly by a created aptitude or natural faculty in them; we see often they are, when stoppt, easilier provoked at full Moon, than in its declination; the Moon rules principally in Moisture, and principally in the Moisture of Femines, for she is a Feminine Planet; yet in Men the Hemorrhoids are periodical sometimes and monthly, and some have (but rarely) a *Fluxus Sanguinis per Penem* monthly.

Farmers did observe in these late years of Infection amongst Horses, that their Horses sickened or died familiarly at New or Full Moon: is not the Disease *Lunatick* so called from the Moon, for that at full Moon they are afflicted monthly? and Physicians have observed Catarrhs and Defluxions to rise or fall from the Moon, and to be governed much thereby. *Guainerius* did observe one spake a strange Tongue he never learned, in New Moons; and other melancholy persons have at such changes of the Moon alone spake a strange Language they never learned: If any think we speak slightly or conjecturally of many of these things, let them search in their proper Chapters Examples in our *Physi-ology*, and they shall see them confirmed. It is written of the *Clupæa* Fish in *Sagone*, a River of *France*, that in the encrease of the Moon it is white, and in its decrease black: So the *Piscis Lunaris*, or *Luna-fish*, is so appellated from the strange alteration the changes of the Moon makes in her, and her figure: We might be numerous in Examples.

Pliny.

Pliny lib. 2. cap. 41. writes, That at Full Moon, Oysters, Shell-fish, and Periwinkles increase, but decrease at decrease of the Moon.

Keckerman, l. c. saith, *The Skins of Sea-Calves and Sobles are stiff with the standing upright of the Hair, when the Moon increases; but in the Moon decreasing, they grow weak and fall down.*

Droptical People are often most molested at Full Moons, and therefore at that time, saith *Johannes Johnstonus*, they commonly die; and then it took away that Reverend Man, *D. Martin Gratianns*, Superintendent of the Reformed Churches in Greater Poland.

Libavius, Epist. 15. to *Schnitzer*, saith, *It is better to give Medicines against Epilepsies the day after, than in the Opposition of the Luminaries; for in the hour of ☾ the Moon is quiet, but afterward she works and begins to augment the Humours.*

We shall not give Examples here of the force and quality of the Moon in Nativities to dispose mens Bodies and Mindes; nor of the Vulgars observation in cutting of Cocks, nor shall we insist on its force upon inanimate things, to cause fulness & flaccing, juyciness and driness, as that increases or wanes; as, in Vines, Onyons, Palm-Trees, Basil, *Lapis Selenites*. *Keckerman*, Disp. Phys. 3. Coroll. 11. saith, *Lillies and Roses open their Buttons or Heads in the night alone, as loving the Moon; and Marigolds, Tulips, &c. open onely to the Sun, and shut up against the Moon*: Nor shall we here dispute (as we might finde matter and occasion largely to do) of the peculiar Government of Plants by such and such Planets, and how they are fuller of Virtue pulled up at such a time, whenas the Planet governing them is Essentially fortified, than at another time: Nor yet shall we here speak much of Sigils and Telesms insculpt in Wax or other impressible matter, the Seal made at a fit time, according to the Position of the Heavens, and the Engraving or Impress of that Seal must be at a due time, as the Planet governing the Disease, and Lord of the Hour, are Essentially fortified, aspected by Others, and seated in significant Houses, and accordingly hung about the sick party. In our Philosophical Book called *Physiology, Jatroscopy and Pneumatography*, and in the last of these have we treated of Sigils and Telesms; whither the Reader may have recourse.

The Moon indeed is most generally significant in all Distempers, of all the Planets; and in every Scheme we take of sickness, the Moon and her Dignity, and House, and Sign she is in, and to whom she applies, is very considerable, next to the Lord of the Ascendant, Signifier of the sick Person, and Lord of the sixth House, Significator of his Sickness, and Lord of the Eighth, Significator of Death; yet the Sun in the next place, of all the Planets, hath most influence upon our Bodies; and by
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his heat and warmth more than other Planets, he enlivens and alters most Animate and Vegetative Bodies; as also by Light: Now if the *Sun*, having in it the seed of Light, can enlighten the Stars and Moon, as they approach him; and when the *Moon* is gone a good distance and while from the *Sun*, the seminary Principle of Light it received from the *Sun*, dies by degrees, until it comes to the *Sun* again, and then the *Moon* receives fresh Seeds of Light, which grow (as the Seeds of Infection taken into our Bodies) to maturity, which is when she is run half her course, and just opposite to the *Sun*, then is the *Moon* at the Full, and the Seeds of Light like our Life, and the maturity of our Age; and other Animals and Vegetables are as long a declining or dying, as encreasing and growing to maturity; and no question this of the *Sun* and *Moon* is a great cause of the maturation and corruption of Bodies, and gives great insight into the method of working, encreasing and dying in other Seeds: And if the *Sun* thus alter the *Moon*, why not other less and inferiour things?

I going one day in Summer in the hot *Sun* without Gloves, did so strangely burn my hands, that they felt sore to the touch, and looked of a red colour, as if nettled; and I have heard the like of others, whose hands have been nigh blistered with the *Sun*, but in a far different manner from fire, for that scorches and burns us long sensibly, and then the fire remains not so in our flesh, and so long as the *Sun*'s quality, for from the *Sun* it rather looks as if venomed; yet to touch fire will make a soreness longer.

Many mad People do chiefly rage when the *Sun* is in the Tropical point *Cancer*; and about the *Summer Solstice*, partly the heat, and partly the quality of the Air, makes divers mad in *Summer*, that are pretty well all the year beside: Herbs of the *Sun* are strongest when they are gathered in the Hour and Exaltation of the *Sun*, or when the *Sun* is in *Leo*; and we have observed several such things. We have mentioned three Observations of the greater force of Herbs gathered when the Planets governing them are strongest, in our Book of *Physiology* and *Jatroscopy*, and particularly in our *Nosology*; but Astronomical Physicians have gone upon slight grounds in giving such an Herb to such a Star, and another to such a one, many times; and the Reasons of their grounds would be sifted: for if the Foundation be false, we can never make a true Superstructure.

We see the *Sun*'s heat drives away Agues and cold Distempers, it raiseth Head-ach to those that sit too long therein, specially bare-headed, and in the *Spring*, and that are subject to Head-ach; also those that sit in *February* or *March* in the *Sun* for warmth, do oft catch Agues: and I
when

when I was a Boy, caught an Ague by sitting shivering in the Sun to warm me : It is also so pleasant at its return : The absence of Things makes them the welcomer to us at their return : By *Sundew*, *Heliotrope*, *Marigolds*, *Hinca*, &c. is the Sun's particular Domination over Planets seen.

But we will not insist onely on these two Planets, the other Five, *Saturn*, *Jupiter*, *Mars*, *Venus* and *Mercury*, *Dragons Head*, *Dragons Tail*, and some of the fixed Stars of the greater Magnitudes have great Influence upon our *Bodies*, and alter and move our *Humours*, and by consequence our *Mind*s, as they are most prompt to be wrought upon.

The Scorpion stings most dangerously when the Dog-star is up, and men used to observe the rising of the Dog-star for cutting of Frankincense-Trees, as then fittest for Use, and fullest of Juice : and in the *Tercera* Islands the Windes called *Etesia* are mild Windes, that rise every year two days after the rising of the Dog-star ; and the Disease *Syrisis* is so caused from *Syrus* the Dog-star, and called so, because divers did observe that at the rising of that Star Infants were inflamed in their Heads ; so that we see those Stars have Influence upon Animate and Inanimate bodies ; and if the Dog Stars *Syrus* and *Procion* can raise winds, they can in the Air in all likelihood communicate their quality to our blood ; but we do not observe the force and influence of the Dog Stars in our Climate or Countrey, as in other parts ; for in the Dog dayes they give no Physick, and Wounds and Ulcers heal badly, *Hippocrates Aphorismes*, Sect. 4. aph. 5. ὁπὸ κύων καὶ πρὸς κύων ἐπὶ νόσους αἰ παρὰ πύλιν, about the rising of the Dog-Star, and before its rising, purging by Medicines is very molestuous ; but we say, *Canis non mordet in Anglia*, the Dogs bite not in *England* : It is certain, some Stars have a greater power over some Countreys then over others.

Cardanus and *Casper Wolphius*, Did observe Headach to arise in some persons with the Sun, it was chiefly in the Forehead ; every day the Headach arose in these, as the Sun arose in the morning, and at noon, when the Sun was nearest, it grew most vehement ; but as the Sun went farther off, the Headach did decline ; and at evening when the Sun did wholly hide him elf, the Headach was absolutely gone, and began the next morning when the Sun arose, and encreased as that grew higher ; but in one of these parties it was a pain rather of the eye, sometime above one eye, and sometime above another.

Joachimus, Comm. ad 9. lib. Rhafis, cap. 4. observed another that had Headach about noon, but as the Sun went down it declined ; signes of Choler were in him, which the Sun moved to his head ; he was cured with purging of Choler, and strengthening his head.

Salus

Salus cap. 12. Annotat. ad Altomar. Graef. Observed Megrimms to be raised and mitigated according to the course of the *Moon*, in some persons, and to have continued so for three years.

It would be too tedious to write of many new Diseases, Epidemical, and some of them Contagious, that do happen in all Ages and Countreyes, sometimes more, sometimes less, sometimes in one place, sometimes in another; they certainly come from the Air, and the Air is qualified by the Stars, and Seeds and Atoms swim and fluctuate in the Air, as Wood and heavier matter doth in the Water, that is a more solid, and lesse penetrable body than Air.

We should too much stay the Reader here to give an accompt only of the experience we have had of the Progress, Changes and Crises of Diseases according to the alteration and motion of the Planets, but who so is well skilled in Astrology and Physick, and shall at the decumbiture, or chief time of the sickening of his Patient, draw a Scheme of the Heavens, and observe all along the mutations of the Planets, and his sick Patients distemper, he shall in most Diseases find great satisfaction, and say, It is far more certain Prognosticating by the Heavens, then symptoms in Diseases: Yet in confused Distempers, and such as we cannot well refer to any name in *Riverius* his Practice, Astrology is most illuminative.

There are divers observations extant of the operation of the Planets on mens Bodies, but few, in regard of the use there would be of them, and excellency thereof; but these would require much time and pains to describe to purpose, therefore we shall omit them.

We see also there is a strange Antipathetick quality in Lightning to bereave us suddenly of Life, and a blast of Air blasts many; some in the field, some standing at their door; some are bereaved of sense, some of motion; some in the whole body, some only in one particular part; some in one manner, some in another; some in one degree, some in another.

We will speak a little here in the Vindication of Astrology, it may satisfie some, it need hurt none; Truth alone must please God, and *fraus* be condemned.

1. The various motions of the Planets, argue an intention of Providence, more in making them then other fixed Stars; five especially have no other reason of their wandering to and from, backward and forward; sometime in one Sign, sometimes in another; sometimes swifter, sometimes slower; sometimes in Conjunction, sometimes in Opposition one to another; nothing was made in vain, no not the least part in the least Creature, nor nothing to be idle.

2. God

2. God doth all by natural causes, and what shall we say are the causes of such and such things, but what we experience? if one thing here doth sympathize and antipathize with another, and one depends upon another, and one governs another; Why may not the Stars more pure, high and great bodies influence upon, and alter these lesser, grosser and low compositions, every Agent being more noble than the Patient? and the Air is the mediate cause.

3. There may as well be qualifications of peculiarity in the Sun, Moon, and five other Planets in the *Macrocosm*, as in the Heart and Brain in the *Microcosm*, and Liver, Spleen, Gall, Lungs and Reins; and if God hath planted Originally in all such bowels peculiar qualities, and these operate accordingly upon the rest of mans body, inferior in dignity to them; why may not the bodies of the Stars have also peculiar natures and qualities implanted Originally into them, and according to these they operate? for it is certain all things were made for an use, and why they should observe such strange motions and orders, no other reason can be given, than what man hath found by experience; and that for which every thing is most fit, for that it was made, and that is the right use of it: It would be tedious to relate the wonderful qualities, and Spirits of strange and stupendious Natures, that are placed in many bodies, slight and sorry to look on, as the attractive force in the Loadstone; in Herb Moonwort, the chastity of Emeralds and Sobriety, the shivering of Quicksilver in fire or hot water, and its flying to Gold; the fighting of Spirit of Taitar and Vitriol, the quality of moving Love in some Plants, of dissolving strife in others; of releasing the bewitched, and driving away Spirits; of causing madness, and inducing sleeping to death: See these in one place or other of our *Physiology* and *Farsophy*, with many more strange and prodigious qualifications of the Spirits of Plants and Minerals. We do not deny but things affect one another by the Atoms and Exhalations that arise from their bodies; but what accompt can any give, why the Atoms of one is of such a quality to cause Sobriety, and the Atoms breathing from another to cause Love, and the Atoms breathing from another to cause madnesse? every body, as it is a body, and earth is not active, or moveable; doth neither taste, nor smell, nor hath a colour for the most part, but the Spirit that is in it, moves and acts it, makes it grow, taste and smell; and as soon as this Spirit or Soul is evaporated from it, it looks oftentimes pale, but constantly loseth its scent and taste; so when our Souls are gone, we look pale, and corrupt presently, even as Plants as soon as their Spirit or Soul is gone: bodies were only made for Receptacles of Spirits or Souls, and these Souls or

Spirits do act and move these bodies; and according to the peculiar nature or quality of these Original implanted Spirits, so they act diversly; now why may not the peculiar qualified Spirits of the Stars operate and alter the Spirits placed in the bodies of terrene and gross things, according as they are fit and changeable, especially seeing every minute we must draw in Air? and if the laying of Plants about us, and Minerals and Animals, do so alter the Air, that sometimes we are sick, sometimes comforted by them; the Stars may as well do it: What influence hath the Sun for heat upon this world, more then a thousand Cities set on fire? and yet the Sun is at a vast distance so to heat the Air all about. The exactly demonstrating these things, would require a larger discourse than we are willing here to spend thereupon. What is our Brain? what doth it look like? a Gelly, or knotty Flegm; yet in this matter is a choice quality implanted, our sensation and motion; what is the Heart to look upon; or to feel, or touch, or taste, or smell? merely flesh: and yet see how it differs in dignity of quality; and there are nobler Spirits placed in it, than in other parts of the body; it hath the Seed of Blood, and is able to change all nourishment into red hot Spirituous Blood, specially as Nature shall have need thereof; and hereby doth it influence upon all the body, as the Brain by motion and sensation operates and alters all the body; GOD could as well have placed the Seminary Principle of Blood, or Sanguification in the Spleen, and the Soul in the Liver, for the flesh doth nothing; he could have made any flesh capable of the highest qualities and faculties.

4. Allowing this force to the Planets, and some fixed Stars as they happen to be joyned with them, vindicates GOD from injustice; for certain it is, that the humors alter our minds, and our constitutions change our judgements, and lead us to divers appetites: and the Organs are not alike fitted in all to be wise or foolish, ingenuous or forward alike.

If he that is born a natural Fool, shall repine and say, *Why was I not born capable of knowledge as other men? what had I done in the Womb to make my Creator more partial to me, than the rest of man-kind?* It may be Answered, It was his lot to be begotten, conceived and born at such an unfortunate time, when the Planets operating upon the propitious matter in *utero* so disposed him.

Another may Object, *Why was I made of such a melancholy temper, to be dejected at every small business, and to swoon at every light grief, and to be discontented with my life?* Some must be melancholy, as some are merry; there must be variety; and it fell according to their nativity to be such, without any partiality, or ill respects in GOD towards them: so

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for the passionate, that suffer for their Tongues, and cannot help it, they wish they were of another temper, and could forbear; and are apt to be angry that they are so apt to be angry: but some must be angry, else there would be none patient if all were alike; and it fell casually to their lot to be so: if God did immediately, without contingent causes, ordain or make them so, they might have somewhat more to say and to repine at; but now God is blameless, for where the cause accidentally falls, the effects follow: but the causes are so wisely from all eternity ordered, that they shall keep in a mean, and not much transgress; as those causes that dispose men to be natural fools, or Atheists, shall not come so often by one to a hundred, as those causes that cause Wisdom and Worship; nor shall they come altogether, but shall happen now and then, that Nature may have some variety.

Perhaps a good mans Barn is burnt by Lightning, and his Neighbours, a wicked mans, is unhurt; God is no respecter of Persons nor partial, it fell out according to natural causes, that the Lightning did direct to this mans Barn in a contingent manner; and it is the nature of Lightning, where the Beams and Atoms are conglomerated, and so made stronger, to burn; if God had with material hands took a Torch and set it on fire, as *Enthusiasts* seem to think him to act, surely then the just man had had somewhat to have said: it is a dignity to God to act by causes, and one cause under another; the outward cause operates upon the inward cause, and the remote upon the vicine, the primary upon the instrumentary: If a King would have any thing done, and must do it himself, it would not be such honour to him, as to do it by subservient means, and messengers; so God is the more dignified and honoured by Nature, then if, as *Enthusiasts* would have him, he did all immediately by material Hands, Feet and Mouth, without the intervene of natural causes.

Sometimes it Rains twice as much in one Land or Soil as needs, and in another Land or Soil at the same time is not half Rain enough, so that both are spoiled, one by a flood, the other by drought; and if God did this immediately by immediate counsel, and with material hands, as if he should pour down buckets, without the contingency of natural causes, how might men complain, and say, *God dealt hardly with them.*

Many times upon the Sea a Winde arises and drowns a good mans Ship, wherein are far better persons than in another Ship, that at that time arrives safe.

Many times a good man is wounded of Thieves going abroad, is killed by a fall, or taken with the Plague, or killed with Lightning, when many far worse at the same time, and in that place may escape; and

were it not that all things here happen alike to all in a contingent manner to us, though predestinated and pre-ordained by G O D, we might repine ; the *Sun* shines on the good and bad, and rain falls on the just and unjust : And Man is ordained as Astronomers will shew by calculating a Mans Nativity, to this or that good or mischief that he will hardly avoid ; and because we do not fore-know or fore-see, we must act warily and wisely ; for we do not know, though it is predestinated to us to be poor or miserable, or evil, but by our endeavour we may avoid it : for we do not know our Endeavours will be bootless, till we see the event ; so we act as if nothing was predestinated : All our labours and endeavours, if it be not ordained, shall not make us rich, or eminent, or favoured, or lucky.

Yet GOD commonly ordains a Thing by ordaining the Cause; as such a man is ordained to thrive; why? because he is made of a cunning industrious and parsimonious temper; yet many a great Drinker, sloathful and unskilful fellow, in comparison of such, shall thrive and grow richer: Nature is full of variety, and degrees and kinds in every kinde.

Did not things also in States and Kingdoms fall out according to a fortuitous and accidental hap, and the fortune of Mens happy Nativities, why did *Mahomet* that Great Impostor, arise to that credit and honour in the World? Why did not God make him an untimely birth, or cause his dayes to be short, that he should not corrupt the World with his Doctrine? or raise other causes to have deterred his Followers from crediting him? Is he not *CHRIST*'s Opposite? and did he not take upon him to be Mediator betwixt GOD and Man? And how miraculously hath he prospered through many Nations and Ages?

To this add the remarkable Affairs of this World, to wit, The expunging and debellating of Christianity by the Turk, and the setting up of *Mahometism* in all those parts where Christianity did at first with much difficulty and blood shed, and persecution gain rise; but I will not say that *they upon whom the Tower of Siloam fell, were greater sinners than others, nor he that was born blinde had sinned in or by his parents more than others that were born seeing*, but according to Natures course, which when God contradicts, it is a Miracle, and Miracles rarely happen: What is become of the seven Churches of *Asia* their founded Christian Religion? Hath not the Turkish Power overcome? and is not *MAHOMET* advanced in Throne above *CHRIST* in all those Quarters? Yet I say,

Exitus

*Exitus acta probat, careat successibus opto
Quisquis ab eventu facta notanda putet.*

*I wish that they may never speed
Who by Events e'er judge the Deed.*

*Non aliena putes homini qua obtingere possint;
Sors hodierna mihi, cras erit illa tibi.*

*Think nothing strange that Man cannot decline;
For what's to day my Lot, to morrow's thine.*

And so we all undergo vicissitudes and variety, Cappadocia, Asia the less, with Phrygia, Ionia, Pamphylia, Licaonia, Pontus, Bithynia, Galatia, Greece, Syria, Ephesus, Smyrna, Thiatira, Philadelphia, Pergamos, Judea, Jerusalem and Palestine; are not all these under the Turk, and subject to the Doctrine of Mahomet, where the Doctrine of JESUS did so spring forth and arise, and flourish for the time?

The Jews were thought a peculiar People to GOD, beloved by their Creator above all Nations and Languages of the World, and yet what Nation hath suffered more? how oft hath Jerusalem been won, and sacked, and sometimes quite demolished, and re-built? How oft have they changed their Governments? The King of Assyria conquered Israel, and captivated them, and the King of Chaldea the Jews; since they have been conquered & enslaved to the Persian, the Grecian, the Arabian, the Roman; the Turk now governs all, and the Jews and Christians live by permission, and pay Tribute. What became of those hundred thousands of men that went to redeem Jerusalem, and CHRIST'S Sepulchre from the Turk, in the appellate Holy War? Surely Enthusiasms are not regarded by GOD: Many think they are holier than other Men, and that GOD must prosper them, or that GOD is engaged to make them successful over the wicked, as they imagine: I say, No: GOD will not alter the course of Nature, unless upon weighty grounds, and those Miracles are ordained to come seldom.

Yet whoever thou art, do not think I think it good to sin, or that it is bootless to be good; thou wilt hereafter repent, a thousand times repent the wilful commission of every evil Action, but thou must not think GOD is obliged to defend thee in Fire or Water, in Battel or Tempests more then others thou imaginest far worse than thy self: for GOD is impartial, and Effects must follow the Cause, and the Causes must go on as GOD set them Originally to go.

And

And let none mistake me concerning P^redestination, I do not meddle with P^redestination to Salvation or Damnation in any; that is onely in GOD's Cabinet-counsel, nor can any tell any thing thereof: nay, though Spirits have told several Secrets of the future Being, they durst never divulge any thing of moment to Mankind, concerning how we shall live hereafter, or who shall be happy, and who unhappy, or how many, or how and in what manner.

Now seeing we see apparantly the universal order, gradation, progress and event of things, is after this manner of contingency; what evil or absurdity is it to allow it a cause? and why may we not as honestly and lawfully say, The Stars, under GOD, are the natural cause of all these Contingents and casual Events (casual, meerly, as to our foreknowledge) as any other things?

Furthermore, the Planets operate upon our Mindes, not onely by moving, encreasing and altering the quality of our Humours (which we have largely shewn in several places of our *Physiology* and *Fatrosophy*, but chiefly in our Chapter of the place of the-Soul) but by raising Contingents and intervening Accidents:

*Est aliquid quod nos animos mutando gubernat
Mores res contingentesq; sequuntur humores,
Proxima namq; Deo sunt horum causa planeta:*

*That that doth change our Mindes, doth surely guide
Our Actions, and our Manners do depend
Upon Contingents; our Humours beside
Alter our Wills, these the Planets do bend.*

One man is minded to go a Journey, a shower of Rain falls, and alters his minde.

Another intends to revenge himself upon his Adversary; he falls sick, and that changes his minde, which before he resolved should not be changed.

Another intends to do much work on his Trade, and that he will not be drawn away by company to bezel and drink; but company come and perswade him, and his minde is changed, and he goeth with them with delight.

One resolves he will never be a Quaker; but out of Curiosity and Novelty he will hear the Quakers, with hearing them his mind is changed, so that he becomes a Quaker.

One resolves to kill or undo such a Person, and he resolves his minde shall

shall not change, nor none shall intercede for him; yet when that person comes and asks forgiveness, acknowledges his fault, and promises and supplicates, his minde is changed, and he hath rather (a minde now quite contrary to his former minde) to do him good.

Another intends to live bravely, and spend freely, and build fine Houses; but he sustains a great loss in his Estate, and then his intentions alter.

But abundance more may be heaped up unnecessarily, which the common capacity of Men, if they would but consider, may see clearlie.

And no man I believe, but at divers times is in divers mindes, and of different Intentions and Inclinations, though there be nothing interposes, nor no differing or fresh Contingents: and this suddain and often variation of our Mindes, Intentions, Desires, Appetites and Affections, must have a Cause; and what wickedness or absurdness is it to attribute it to the Planets? for Experience shews it, and in Reason their various and differing motions answer to the various and differing motions of our Humours and Affections.

I know by my self, and have heard others say, They were most melancholy, when they had least cause; and Lovers are sometimes wonderfully inflagrated towards one another; and at another time, no occasion given, quite off from desiring one another. But we might be infinite in these things: And *Semperius*, in *Epitome Scientia Nat.* saith, Experience shews the Humours are altered by the Stars, and the Minde by the Humours: *Mores sequuntur temperamentum corporis*; *Experientia contradicere nefas*: The Manners follow the temperament of the Body; and it is unlawful to gain-say true and manifold Experience.

5. All Mankinde was made Upright, with the Countenance upwards, and all Beasts look downwards to the Earth; that was somewhat in Providential Intention that Man might look up to the Stars, and weigh the Majesty of the Heavens; and Beasts were made onely to feed and grovel on the Earth, therefore they had not their looks made upwards, to view the Glory, and Power, and Wisdom of their CREATOR, in the Heavens and Starry Globe. It was a good Observation of *Ovid*,

*Pronaque cum spectant animalia cætera terram,
Os hominis sublime dedit, cælumque iuveni
Fussit, & erectos ad Sidera tollere vultus.*

6. The multitude of Astronomers that have been in some Countreys; and in many Ages, have had experience of the force of the Stars; but the

the Rules of the Antients, as our Physical Rules, are many, infirm, and true but sometimes, and were ill grounded; and God hath so wisely ordered it, that man shall not be certain always therein, for then he would be presumptuous: In many Scheams an Astronomer draws, there are as many Arguments against as for the thing, so that he knoweth not which to judge; in most Scheams there are some Planets that by the Sign they are in, or House, or Degree, or Aspect, deny, according to Astrological Rules, that, that others affirm; and in such Cases we must take the strongest, and conclude from the position of the greater number; as in an Assembly most Voices carry it.

7. Let us consider the Air: What causes Rains, Thunder, Winde, Mists, Snow, Frosts, muddy and bright Weather? do not the Planets, and fixed Stars as they are conjoynd with them? and how doth the Air change our Bodies? I my self having weak Eyes, have found them far more misty and aking against Rain and in moist Weather; others against Frost and in frosty VWeather, have Itching, and Pustules break forth, some almost always; some against Rain have their Corns ake; divers do prognosticate change of VWeather by their Corns: some will say in dark foggy weather they are far more melancholy, dull and drowsie; and some then have their Heads ake: we know some Bodies are huge sensible of cold, and every small thing casts them down; some will in VVinter go bare-legged, and in Snow, and catch no harm: the Constitution and Custom are both to be considered: some that have had Bruises will feel pains there upon alteration of weather, and no time else, after the Bruise is healed: divers when the weather begins to be open at Spring, and warmer, have Pustules, VVheals and Itch break forth; and so in some at fall of the Leaf: some have a matter breaks forth always at Spring and Fall; and we see Tertian Agues are most rise at Spring, Quartains at the Fall or Autumn. To enumerate no more, Hippocrates writ of these things, and of the qualities of the VVindes, and he will be believed, and in such things his experience may be taken, though we must not look to finde things so as he writ in each other Body, concerning the change of the Air and Weather; if they hold true in every tenth Person, it is somewhat: for we shall finde ten whose Bodies are not sensibly altered by Rain, or VVinde, or Thunder, to one that is: so Bruises and Plants foreshew change of VVWeather.

Because we would fairly and fully satisfie our Readers concerning the Influence of the Planets, we shall proceed to take off a few Objections made by the contrary-minded and opinioned; theirs is onely Opinion, which comes from Opinor, I think; ours Experience, which comes from Experior, to have tried, or made proof of.

Object. I.

Object. 1. *Twins are born both at once, and yet often not alike, nor have fortune alike, nor die at a time.*

Ans. Often Twins are so alike, that they are fain to tie Threads or Ribbands about them, if both of one Sex, to distinguish; but in the birth of divers Twins is a quarter, or half an hour, or more distance, and then they may have two Significators, and the *Signs* may be gone off those Houses: and also if the birth of the Twins was very exact, as to time, it is probable they were not conceived at once, and that is very material, and may change their Dispositions: VVhat is the Reason the Children of one man and woman should often times so exceedingly differ in Complexion, Conditions, and Fortunes, were there not somewhat to alter?

Object. 2. *Those that are killed in Armies in Fights, were not born all at once, but had several Nativities, and a Death alike at one time.*

Ans. A man may be born in January, February, March, April, or any other Month or day of the Month, and have an unlucky Nativity; some are killed by the Combustion of their Significator, or Lord of the Ascendant; some by his Aspect with *Saturn* or *Mars*, or Conjunction with the Lord of the Eighth House, the House of Death; and some were killed in the 18, some the 19, some the 20, 21, 22, 23, 24th (and so onwards) Year of their Age, nor were they all born in one place.

Object. 3. *'Tis an uncertain and fallible Art.*

Ans. The Vulgar say, if a thing comes to pass that Astronomers or Astrologers predict, They are Witches, and do it by the Devil; if it fails, they say, It is a Delusion, and there is nothing in it; even as they judge in other respects: for if a Medicine cure one, they think it must cure others, though of another Disease; and if they knew one die of the Jaundice, they will pronounce Death to all: *One Swallow makes not a Summer*: One Experiment is too slight, or two, or three, to ground our belief upon in some matters. If it had never failed, men would have been presumptuous, most would have gone to have known their Fortunes; and that would have been an inconvenience in all Government, Trading and Actions Men do undergo: GOD made all things upon grave Counsel, and well-weighted Considerations, that they should hold together; assist, and not confound one another; each to keep its place, and not to do anothers office.

Moreover, If Astrology was certain, Men would say it was of the Devil: If we condemn it for incertainty, better may we condemn the Practice of Physick, for that is more uncertain; it is termed, *Ars Conjecturalis*. Let any Physician by the Signs he findes in ten persons judge
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their Distempers thus and thus ; and when these come to be opened, more by much are false than true, that he did imagine ; yea, where divers of the most learned Physicians have been called to give their advice and an accompt of one sick person ; one hath said the Disease was this, and thus ; another, that, and so ; every one differing ; but when the party hath been opened, another cause hath been found in their Body, of Death, differing from each of these : So in Prognosticks ; what Sign or Signs hold for Life or Death in all ? The Tokens in the Plague are held the most infallible sign of Death, and so indeed they be, and yet Physicians have observed divers having the Tokens, to have escaped : nor are the Crises of truth, nor the Cure : What Medicine are we sure will cure two in one Disease ? no Medicine cures all, and each Medicine hath cured some : I dare confidently affirm that there is not one Drug or Medicine in an Apothecaries Shop, but at one time or other by one or other is used for an Ague ; and the use of nothing would be upheld, did not some think themselves thereby eased or helped.

Object. 4. *Scripture speaks against it.*

Answer. The Scripture speaks against the abuse of it : for in those times and Countreys when and where Scripture was writ by the Jews, the Astrologers trusted too much to it, and disowned the Supreme Creator and Rector, and presumed much upon it, and assumed all the honour to themselves, and called the Months and Days by Planets Names, and worshipped such Planets on such Days, and diverted men from patient submission to a superiour Hand of Providence, thinking these the alone and Supreme Deities, because changes fell upon Earth as they had observed them to change. Of all the relations ever I read of the Commerce betwixt Witches and evil Spirits, or also heard, I never could find the Devils told them any thing of the Stars, nor do they know any thereof, or practise any thing thereby ; they are GOD's Creatures made for our Books, to read such Destinies as it pleaseth GOD man should fore-know.

The Scripture doth extol the Science, admire the frame of the Heavens, demonstrate the Influence the Planets have, and shew what they were made for : But, if because of the abuse, nothing must be in use, every thing must be laid aside ; the best things are most apt to be corrupted : and, *Optimum corruptio est pessima*, as Philosophers say : See Gen. 1. 14, 15, 16, 17, 18. Judg. 5. 20. Job 25. 5, 6. Chap. 38. 7. & 29. 30, 31, 32, 33. Psal. 136. 7, 8, 9. Job 9. 9, 10. Psal. 8. 3, 4. & 19. 1. and divers other places of Scripture assent hereto,

Astra regunt Homines, sed regit Astra DEUS.

Object. 5.

Object. 5. *It makes men Atheistical and Heathenish.*

Ans. It may be abused, and many without it may be Atheistical and Heathenish, and most with it are sincere Adorers of a Deity; really the Stars and Planets, and the Poles, and the Clouds, and their Offices and Actions are clear demonstrations of a GOD, as divers of the fore-cited places of Scripture hint forth. There are abundance of people that hear what others say, and believe with the most, and never question or trouble their heads about a GOD, or his Attributes; as the Ignorant is related to give an accompt of his Faith: *I believe as Mr. Vicar believes, and I believe he knows, for he is Book-learned, and I am not Book-learned.* All the works of GOD dignifie and exalt him, and the more we know, the more we must see the Power, Wisdom, and Love of GOD: we see such and such things come to pass, and what wickedness is it to attribute them to a cause? If we made GOD to do them with material hands, and to be bodily present, and to use Instruments as we do, to effect them, it would hugely degrade and vilifie his Majesty.

Object. 6. *It may wrong divers.*

Ans. That is in the Men, the Art doth not constrain them; there are Knaves in all Societies, that are a scandal to the rest, and vituperate the Profession: but the better and higher things be, so much the more they endamage when abused.

Object. 7. *If they go too far, they may have to do with Devils.*

Ans. By a Retort: If they have to do with Devils they may go too far; but it is possible some men may be instigated by their Curiosity to contract with the Devil, to make them capable of telling Fortunes, and fore-knowing things, seeing Astrology is oft so uncertain; but of such we must judge what may be, by what hath been; they have seldom been Astrologers: and few Witches have any judgement in Astrology, if any; nor doth the Devil will them to learn any thing thereof, or teach them therein; and without Astrology men may have as much desire as with it to foreknow: that way that is really good, the farther men go in it the better, and lazy men & unlearned, and void of scrutiny (spoil all professions, and are a scandal to what ever they profess; and so is Wisdom without a good practice. We shall conclude with the Dogmaticks of the *Assyrians* and *Chaldeans*, *συμπάθειν τὰ ἀνω τοῖς κάτω*, *Things below do sympathize with things above.*

Yet the Stars do not so far alter and govern, but there are many things fixed, and alwayes the same as to their Nature and Basis, as Plants, Animals, Minerals, Man, &c. Also in man are fixed Principles of Blood, Bone, Flesh and Marrow; and in his Minde Univer-

fally is, first, An apprehension of a Deity : Secondly, A propensity to worship this conceived Deity ; in Prosperity to thank him, and in Adversity to pray : Thirdly, Almost all mankind believe they shall live after this Life; or that their Souls be immortal : Fourthly, All mankind do believe that GOD is able to do all things, be Omnipresent, in all places, be Omnivident, knowing all secrets, and to be Eternal and Immortal : Fifthly, All mankind do think, this Being Eternal, Omnipotent and Omnivident, must make them happy after this life, and punish them for their Evil Deeds : Sixthly, All men hold Love, Chastity, Patience, Meekness, Charity, Humility, Affability, & Honesty, good ; and Cruelty, Persecution, Lying, Fraud, Murder, Theft, Adultery, Revilings, and Cursing, evil : And these are stamps of the Divine Essence in Man, which are Universal, and the Stars onely alter, not take away : Yet there are Atheists, it is true, and others to contradict what we have said, but the universality of men of our Form and Parts in the World, of all Nations are possessed of these six things, and they are true : For GOD would not give to the Universal Nature of Man to believe that that is false : Yea, the very Bruits seem to have a Conscience, so that when they have done a fault, they shrink or hide themselves, or run away ; and when they have done well, and go upon warrantable grounds, how bold, cheerful and confident are they ?

4. Next will follow to be spoken of the Signs of Diseases : and in these is an high misunderstanding, both in those that write, and those that read Practices of Physick, chiefly the last : for if the Ancients, and most of the Moderns or Neotericks were out in the Causes, they must needs be in the Signs that they appropriated to such and such Causes : if there be any dispute about this, let my Antagonists observe the twenty next Patients that come under their hands, (for in so many the Rules of Nature may be discovered) and see if their Diseases and Signs will hold and run parallel with those of the Diseases they read in *Barrow, Rondeletius, Elius, Aegineta, Primrosius, Riverius, &c.* Truly so far as I have observed many Patients, (having writ about 1400 Observations for my own private use hitherto) and read Observations of many other men, I cannot finde Nature is confined to a method, or runs in that road Authors have delivered ; and who so opens many, shall finde that the Liver, Spleen, Reins, Gall, Stomach, Lungs, &c. are otherwise affected than as the Ancients thought ; and that they do onely casually and accidentally light to be so affected as the Ancients have deciphered ; the affection of the Bowels in the dissected, agrees chiefly in disagreeing : The Truth is, where we have one Patient that by concurrence of Signs seems

seems to have any one Disease named in Practices of Physick, we have three that are referrable to none of those Diseases; and in many Patients sometimes together, we finde such rare Cases that never before we saw or read of. Also the Change in Diseases is very considerable; to day, or in this hour, the Sick most complains of Headach; to morrow, or the next hour, the Headach is gone, or with it remaining is a Stomach-pain; the next day it is changed into vomiting and purging, and then perhaps that stops, and the Party is Heart-burned: and a multitude of such various Changes are sometime in some sick People, that lie long; and what shall we call this Disease? sometimes many Bowels are weak or diseased together, and by the Signs, where shall the Disease be?

For Example sake, we will shew by one how the Course and Order of Nature may be guessed at in many.

Here died lately a Gentlewoman of *Hitchin*, she lay six weeks sick; had a fall out of a Coach, being with child; she was very well, her condition of child-bearing considered, for a fortnight after, she was a little bruised betwixt the shoulders, all seems to be well; a fortnight after the fall she grows ill, as formerly in child-bearing she had been, of windy pains and stitches; it took her with a little Cough and raising, and the pain did remit, and go into her Shoulder and Back, her Urine high, and Pulse pretty swift, some signs of a windy, some of a legitimate Pleurisie: after a week she grew better for a day or two, then worse; her spitting and excretion encreased, and pain fixed in her right side; she could hardly swallow, that shewed the Oesophagus hurt, and upwards on high, any hard thing hurt her; she took Lohocks, and raised much ordinary Flegm, like an Empyema: then a week after her raising continuing now and then, she spat Blood, her Coughing frequent, and one morning she vomited much Blood by Coughing and Excretion; but after that the new symptom Hæmoptoe ceased, she was *partitis vicibus* let Blood: after a month or three weeks she grew finely well, her stomach to meat was recruited, her sleep greater, her coughing not so much, and the purulency less; then a week being passed, she grew worse, she complained no more of the Oesophagus, her Expuition and Cough urge, and her Legs swell, and she grows Asthmatical, she raiseth much fetid Flegm, but now void of Blood; sometimes a fit of raising eases her side-pain, which the last weeks did not much trouble her, and sometimes not; and sometimes her Asthma fits were eased by coughing, and sometimes not; her Asthma sometimes left her, and then she was hugely provoked to cough and raise; she wanted sleep and an appetite to any food; her Asthmatical fits being but three or four, though she was always at last shortwinded, left her before her death, and she raised, as if matter did
flow

flow into the Lungs from some vicine part exceeding ; and two hours afore death she felt her self oppressed with this matter, and raised nigh half a pint, coughing and spitting it forth ; and after this great fit of raising, fainted, and her Head shook, and she died with rattling of the matter in her Chest: she desired to rise before she died, and talked cheerfully, and much, the night before she died ; and these in many are tokens of death, but not in the generality. Here were divers other symptoms and changes of less note, that came on, and went off again : she was delivered very easily, and during two or three dayes of purging, after her delivery, her Coughing was easie, she raised less, and her pain and Asthma very little, but her Lochyes stopping, the Asthma and Purulent Matter encreased, and she died three or four dayes after. Most Physicians thought her delivery would have freed her ; the Childe was very lively in *Utero*, notwithstanding her sickness, and born well, but died a week after, having principles of Corruption in it from the Mother ; one thought it a true Pleurisie, another a bastard one at first ; then it seemed an inflammation of the mouth of the Stomack ; then some Signs shewed it in the Stomack ; for in Child-bearing she used to vomit, and this was restrained after she sickened : some signs were for Adhæzion of the Lungs, some for an Empyema ; some that the Lungs did swim in purulency, some of stopped Blood ; some Signs argued it inwardly, as hurt in swallowing, some outwardly as her soreness in her side to touch ; some argued VVind, for when it went into her shoulder and back, it abated in the side.

A month after she sickened (but she was let blood before) her blood looked like yellow fat Broath when it was cold, and in it were several congealed fleeces, like bits of corrupted flesh.

VVho would think in those that have pissed purulent matter, that it came from the Heart, as appeared by dissection ; *in vivo omnia sunt pervia.*

5. Let us consider the Prognosticks ; He is a wise Physician that is not rash herein : I know a Physician of mean parts, and great practice, that I have admired he should happen to judge Life or Death so fallily, insomuch that other Physicians have made it a rule to go by, that such a party will live, because such a Physician saith, She will die, and so on the contrary : what can be found in the Pulse and Urines ?

They talk of a Serratile or Saw-Pulse, Vermiculating or Crawling Pulse, and Intermitting Pulse. I could never find any thing herein worth taking notice of ; in well people the Pulse will intermit as well as in sick, and in dying people it is seldom found ; and it is oft the fancy of the Physician that must make all things, so as he reads :

reads : the chief difference in Pulses is, *the swiftness, and slowness, strength and faintness of the beating* ; and what may be judged hereby, is this ; in sickness, (for in health with working or running, the Pulse will beat faster, and in some persons naturally stronger than in others, and than at other times) The swiftness of the Pulse argues an Enemy in the Blood, or an Humour of an Heterogeneous quality to it, that the Heart, as the Blood passeth through it, tastes and feels ; and therefore lets it out as soon as ever it is in, and being out by *Fuga Vacui*, dilating it self, draws in more, and so sends it swiftly about the whole Body ; if there be an high Heterogeneity the Heart expels it the Blood by the Pores and Habit of the body, or some particular part, if the Heart is strongest, and there be Principles of Fermentation in the humor so qualified : now if with this swiftness there is strength of the Pulse, it argues Nature is strong, and the Spirits are not extinct ; if with this swiftness the Pulse is faint and weak, the Spirits are sunk, and there is feebleness and fainting ; for in Syncope and Deliquiums scarce any Pulse is found, or very little and small.

Urines are looked upon by the Vulgar, as the greatest Prophetical matter about the Body of Man ; how familiar is it, and as ridiculous and absurd as familiar, to carry waters to Physicians, to know parties distempers, not telling a word of their Symptoms to the Physician ; judging him silly and unlearned in all other things, that cannot tell all their Ails by their Water ? and this they do frequently, not intending to take Physick, but to bestow a Groat to know what their Disease is, (which they understand as much as Geese) and how and when they may recover, and whether they shall live or die by their Water ; the which, if a Physician knows all the Symptoms about the sick, and his Constitution, and could see into his Body, he could not oftentimes truly determine of : in dying people frequently the Water grows better, and in well people it will change strangely, be sometimes paler, sometimes redder ; sometimes thicker, sometimes thinner : the Nights Water is oft unlike to the Dayes ; and some well persons make thick crude Water, and in others, when it is cold, it is thick and sedementary like the sick ; the very food we eat, and liquor we drink, alter our Urine. I have read of a Fruit in the new World, a kind to *Coccus Baphicus*, that when our Countrey-men ate of it, it so coloured their Urine, that they thought they had pissed blood, and were afraid to eat any more : so I have heard of other things, some that use to drink much Wine, piss the same for smell and colour.

Furthermore, when the Urine passeth only by and through a few parts, I see not how it should shew the Constitution of all parts ; it doth shew chiefly distempers of the *Kidneys* and *Bladder*, but that being the Sink
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and Channel, Nature strives to wash off, and throw much filth that way by the *Kidneys* and *Bladder*, and *Urine*, as *Water* is good to wash off and make *Fæculency* and *Sordity* swim away; that is some reason therefore, that both in *Cronical* and *Critical* distempers, thick muddy sedementary *Urine* is good, when the *Disease* is breaking away, especially, if before the *Urine* was clear and limpid, and as if it was strained from all foul matter.

Indeed I have often, to satisfy people, guessed at their Distempers by their *Urines*, and one may often please them; if it was an high red *Water*, I judged a *Feaverish* temper, and then I guessed that they had *Head-ach*, *Back-pains*, *Thirst*, want of *Appetite*, *Heat*, want of *Rest*, *Faintness*, one day worse than another, &c. with variation; if the *Urine* was pale and thin, I guessed at *Obstructions*, that it was strained; and in *Obstructions* usually are these symptoms, *Windiness*, pain at *Stomach*, and stoppage, and loading there with inappetence and *Bra-dupepsia*, or ill digestion; short-windedness, Aches in *Knees* and *Shoulders*; and by fits in the *Head*, paleness of *Countenance*, dulness to *Action* and *Weariness*, heaviness of the *Mind*, &c. but in *Men* and *Women* is great variation; indeed we shall rarely find two exactly alike in all things; but these things thus conjectured, have often pleased; *Populus qui vult decipi decipiat*, That people that will be deceived, let them be deceived. Some will undertake to tell them, whether it is a *Mans* or *Womans* *Water*, their *Disease*, and whether they will die or live.

Indeed in *Hair-pissing*, *VVorm-pissing*, (which *Rondeletius* saith, *He would not believe, till he had once seen them*) *Stones*, *Gravel*, *Blood*, yellow *Urine*, *mucus* or *pus* and such like; somewhat is shewen of the very thing that causeth the disease, but how it is seated in the *Body*, in what degree, and in what part, we are often to seek notwithstanding.

Hippocrates his *Aphorisms* of *Prognosticks* were pretty good, so much as he wrote thereof, and founded upon what he had experienced; yet because we meet with such variety, we must not expect them to hold good (as to the plurality of them) in each other person that they concern; tis well if in one in three they hold good; and some of them will rarely be found true, because *Hippocrates* writ them from the Observation of some one singular case we shall seldom see again, or especially to terminate so.

We will here write a few *Prognostick* Signs, that the Reader in reading other books may not be deceived in his understanding, or expect more than he shall find.

APHORISMS.

A P H O R I S M S.

I. Every Disease how dangerous and truculent soever, is not in all and at all times Mortal ; nor is any Disease so slight and trivial, but at sometimes in some it may lead to death.

II. Rarely in any one sick person shall we find all Signs Mortal, except nigh death ; nor rarely in any considerable sickness shall we finde all signs of health ; but we judge from the major number, and most considerable ones.

III. That Disease that is slight and small at first, may be mortal at last, for that that in a remis degree causeth sickness, in an extreame may cause death, *a minimis maxima*, from the least beginnings are often great events ; but we are in all cases to be sparing in Prædiction for Life or Death, for that is only in the fore-knowledge of God.

IV. Some sicken one day and die the next ; some have many Crises, and do hold out divers years ; and some after a tedious sickness die, others live ; if we would prædict herein, the chief thing is, to tell whether any of the principal Bowels are wasted, changed or corrupted, in all this while.

V. All intermitting distempers (*quoad intermissionem*) are safer than confirmed and continued, because these shew Wind or Water, or some Fluxible matter, and that the parenchyma of no part, or mass of blood is much affected ; and also in the Intervals, Nature gets strength and relief, and the greater they be, the more. Furthermore it shews, that there are some Seeds in the Blood and Humors, that grow to maturity in such a time, and transmute so much matter ; and then the spirits of another nature to it, fight with it, raise a fermentation, and throw it off ; and then Nature is quiet, till the remaining Seeds grow to maturity, and have infected as much more matter.

VI. Nature doth not observe that order or method of proceeding in Crises, as hath most generally been thought ; but to some a Crisis is the 1st, to some the second, to others the third, fourth, fifth or sixth day ; and then, three, or four, or five, or six dayes after : nor do most that die, die in a fit, but for the most part after divers fits, which do not come at set times, nor are just of an equality, and of one manner ; the sick die in calmness and settledness of mind, and as the Vulgar observe, do often lighten before death : And that is a bad sign, when the sick shall say, *They are well, and feel no pain or ail*, suddenly, and on no apparent cause, that were very sick & weak a little before. Indeed we see Feavers observe Crises or Paroxysmes, and therefore call them intermitting Fea-

vers and Agues; and if there be any set fits or Crises in Fevers, they are of Nature to the former, though less apparant, which I think they call continual *Tertians*, *Quartans*, or *Quotidians*, and some have exacerbations every seventh day, else I cannot find it verity any more than by accident, that they should have Crises on the third, seventh, eleventh and one and twentieth days of Acute Diseases, or in one of these: for the Crises are onely from the alteration of the Planets governing the Disease, and Moon, and those happen not so, or at any set times; therefore some People twice in twenty four hours, grow extream sick like to to die, and have perhaps no more Critical fits of five or six days after.

VII. In all Diseases observe what was wonted to the Sick in health, those things are not so bad in sickness: every Disease so far as it differs from Nature, the worse; any thing that wont not to be in health is bad, or if it be in either extreme.

VIII. If those things that should refresh, as sleep, ease, nourishment, &c. make the worse after them, 'tis bad; and joyned with other ill Symptoms may give suspicion of death.

IX. There is no Disease but one time or another, in one or other, is curable; and there is no Disease so slight and momentless, but in some or other, at one time or other, it is incurable: yet though from Practices of Physick we reckon of onely so many and just such Diseases, yet there are many grand Alterations, Transmutations, Corruptions, Enflures, Animification, Petrification, Apostemation, Adhesion and Absumption of Parts and Bowels, that are commonliest in the beginning and lowest degree: incurable:

1. They are hard to be known by signs, and then fit Medicines are not prescribed.

2. The Medicines taken, come not nigh those parts.

3. The Medicines are not long enough, or largely enough taken, though very proper.

X. All Diseases of Malignity, wherein there is a separation of the infected matter in the Blood, from the Blood, if that recoils and sinks into the Blood again, it sheweth death, and rarely otherwise, if the matter have an high Heterogeneity to the quality of our Spirits constituting our Vitality; therefore few that have the Plague-Sores or Carbuncles that go in and fall flat, or in the Pox, but they die; but in Flea-Spots, Red Gum, Spots of Children, Ring-Worms, Tetters, Impetigo, &c. because the matter is not so contrary to our *Blood* and *Humours*; if it fall back, or sink into the *Blood*, it kills not commonly: Yet Physicians have gone on hugely blinded in these things; for whatsoever mat.

matter by Feaver and Fermentation is cast forth of the *Blood* by the Skin and *Habitum Corporis*, if it lie outwardly a few days, and the Party sweat and be hot, the Spirits of that Humour that contain the quality inimical to our nature, fly forth and exhale; and then if the insipid and mild *Blood* or *Humour* be soaked up again, it doth no harm; for Nature finding it purged of those high Antipatherick Spirits, receives it as a similar matter: Every thing, yea, Inanimate things, apply to, and draw to them things not agreeing in figure but quality, and things of contrary qualified Spirits put off and withdraw from one another: and lest any should think this opinionall onely, (as most received Principles are) we have related many found Experiments and Observations in our Book called *Physiology*, *Fatresophy* and *Pneumatography*, which none denying, all must confess,

Silentia non negat.

XI. In every Disease, Acute or Cronical, if a Dyspnæa or Asthma supervene, it is an Evil Sign; because we live by breathing, and because the Heart, the Fountain of Life, wants fanning and blowing up, to keep the natural fire of our *Bodies* from dying or going out.

XII. In all sicknesses, though there be no pains, no apparant ill symptoms, and though all the Bowels seem firm, and the Party is pretty strong, yet if the Heart, the Fountain of Life, sink, and faint, and languish, without intermissions, and the Spirits are depressed, be not too secure; for the evil qualities of the malevolent Planets, raise the sickness, and destroy our Life in a Confused Disease, without any known Cause.

XIII. In all Diseases wherein Deliriums, Fluxes of Blood, Vomiting, Loosness, *Singultus*, or great Appetite, do supervene, sometimes Death, sometimes Recovery suddenly terminates and ends that Disease; yet there is probability why Fluxes in some may cure, and lead to Death in others: for the same Signs and Accidents are not likely to signifie so bad in some Cases and Constitutions, as in others.

XIV. If any one is inwardly afflicted; and seemingly in Noble Parts, and afterward he is outwardly afflicted, and in the Extremities or Superficies, usually it is looked upon as a good sign, and so indeed it is, unless it be an Expatiation of the Mörbifick Matter, and not a Translation; for if withal the Inward and Nobler Parts are as much afflicted as before, when the Superficies and Extremities of the Body were not swoln, it is an Argument of Death, and weakness of Nature to repel.

XV. In prognosticating concerning any outward Humour, Abscess, or Flegm, we must consider whether is most in fault, the part affected, that being naturally or casually weakened, cannot repel; or being stimulated, doth violently draw; or the foulness and fulness of the Body, that sends Matter and Humours to a part weaker than others: if the fault lies principally in a remote part that cannot repel, or else attracts, commonly it is not so bad as when the Blood is loaded with fæculent Humours, and doth there on heaps disgorge them, and makes it its Channel, thither to send its off-purgings; yet when both are together, the worse: therefore swelling of the Legs after Agues are often of troublesome consequence.

XVI. In all Diseases the more the Spittle, Urine, Excrements and Sweat break forth in quantity or manner, contrary to Nature, and what those people used to have in health, so much the worse; and the more Winde, Flegm, and Water we see in the sick, the worse, because they shew defect in the Concoction, Heat, and free passage in the Bowels and Body.

XVII. In all Diseases, where there are signs of no *Bowel* to be altered, or wasted, or corrupted, and that the mass of *Blood* is not affected, there is great hope of cure, and that by vomiting, purging and opening: for Diseases that come from corruption of the Food, putrefaction of Humours, and Obstructions in the first ways, lie liable to have their Cause easily removed, and then the Effects cease: *Tolle Causam, & cessat Effectus*. It is a great piece of Art to distinguish *inter similia*; betwixt unlikes every stupid man may discern: Windiness, gripings, intermitting pains, vomiting, looseness, unfavory belchings, breaking winde downwards, purfiness, clogging and short windedness, the colour, smell, and consistence of things cast out, and what is retained, shew Diseases in the first Ways, or Stomach, small Guts and great Ones, or Urinary passage.

XVIII. Where in a sick Person we finde many Symptoms, some seeming to shew a Disease in one Part, some in another, some Symptoms of long lasting, others of a sudden termination of the Disease; we must judge from the most and strongest, what and where the Disease is, and how and when it will cease; also those Symptoms that last longest, and without intermission, and that came first, are most significant.

XIX. Most Diseases that come from an outward, procaccitick and known Cause, commonly are most void of Danger, and sometimes by forbearing what they knew gave occasion to the rise of the Disease, are cured by Nature: In others, the knowing of what caused a Disease, gives

gives good grounds for the appropriation of Medicines to cure it: As the Vulgar use to say, *A Disease well known, is half cured.*

XX. We are to consider the nature of the Bowels: for a Humour in such a part familiar thereto, is not so dangerous as in another part; witness Flegm in the Lungs, Winde in the Intestines: Stones, Iron, Bones, hard Things, Bullets, &c. in the Stomach, being things swallowed, and accustomed to the Stomach, are not so dangerous as in other Parts not accustomed thereto, and not having a capacity for, and ways to avoid, and the faculty to digest them; in the *Brain and Heart*, because they are the Nobler Parts and Seats of the Heat, Spirits, Motion and Sensation in us, those Humours that both for quantity and quality may not hurt in other parts, may in these kill; and in all Diseases of the *Bowels, Blood, or Humours*, we are chiefly to consider whether the quantity or quality most offend; for accordingly we must presage and metho-dize our Cure.

These things are good for a Physician to know, and do hold true for the most part: but it is very frequent that we finde those that seemingly will not dye, to dye; and divers that seem by all Symptoms likely to dye, recover; yea, and some that are thought departing, and have their passing *Bell rung*, recover: thence is the Vulgar Proverb, *So long as life, there is hope.*

We will here give the Reader one Example, whereby he may judge of others, and of the Cause and Current of many Diseases, after this manner; but the Stars shew more in Acute than Cronical Distempers.

A Kinsman of mine, one Mr. Norton, a Minister of a Neighbour Town called Barton, falling sick about the beginning of August 1662, died August 15. in the morning, I drew a Scheam of his sickness, but had not the time of his Decumbiture, but found his sickness correspond exactly with the Scheam, according to the common Rules of Astrology: *Cancer* was upon the Cusp of the sixth House, the House of Sickness, a Sign that governs the *Breast*, and is Watery; and he was chiefly afflicted in his *Breast*, and much troubled with moisture and winde, and vomited: the Moon Lady of the Sixth being weak, and afflicted by *Mars*, made him troubled with Choler; *Mercury* was his Significator, Lord of the Third, being a Kisman, he was Retrograde in the sixth House, and nigh Combustion, going to it in his Retrograde Motion; that argued him very weak, faint, and oppressed with heat, and so he was, yet not clearly a Feaver, as divers have; his Urine moderately high, he was given to sighing; when *Mercury* came to *Cazimi* with the *Sun*,

he

he died not; but when the Moon, Lady of the House of Sickneſs, came to a perfect Quartile Aſpect with *Mars*, Lord of the Houſe of Death, then died that *Good Man*: The night before he died, the Moon applied to a Sextile with *Jupiter*, and Trine with *Mercury*, and then he had Reſreſhment, and they were in hopes of his Recovery; but leaving thoſe Aſpects, ſhe drew to an Aſpect of Enmity with *Mars*, Lord of the Eighth, and then he ſuddenly changed. There were ſeveral Signs of his death; *Mercury* his Significator, in the ſixth Houſe, Retrograde, under Combution; *Mars* Lord of the Eighth Houſe, and *Saturn* therein, and the Moon weak; *Cancer* upon the Sixth, being a moveable Sign, and *Mars* afflicting the Moon: There were ſome Tokens of the Jaundice ſometimes, and he vomited Cholerick matter, and wateriſh; and though he took a vomit, it ſtill lay at his Cheſt.

6. Let us take notice of the Judications and Cure, both for Method and Medicine, that the Ancients and Neotericks that follow them have ſet down: In *Cacoehymy*, we muſt alter; in *Phlethory*, purge, and bleed, and ſweat; in *Cold*, we muſt heat; and in *Heat*, cool; we muſt moiſten the Dry, and dry the Moiſt: Theſe are approved Philoſophical Rules, and are certainly true and good, *quoad modum & gradum*: *Conſideratis conſiderandis*.

In the cure of all Diſeaſes, we ſhall chiefly meet with two differences, 1. Diſeaſes of Quality, 2. of Quantity.

Diſeaſes of Quality are cured with, 1. Antidotes, 2. Specificals.

Diſeaſes of Quantity are cured with Vomiting, Purging, Bleeding, Sweating, and Diuretics; wherein are introduced Driers, Moiſtners, Heaters, Coolers, Openers and Stypticks.

Fiſt. Concerning the cure of Diſeaſes of Quality, theſe things are moſt conſiderable; That every peculiar quality muſt be oppoſed by a peculiar quality oppoſite to it: in our Bodies, in one or other, at one time or other, are moſt, if not all the qualities that are in the Earth, in Animals, Plants and Minerals; and we finde ſuch a Plant agrees with ſcarce any man, and another agrees with this man, and not that; it is becauſe in the fiſt Plant was a qualified Spirit Heterogenious to the common Nature of Mankind; in the ſecond a quality there was Heterogenious onely to the peculiar qualification of the Humours in ſome Bodies: thoſe that are uſed to take Poyſons, take them harmleſsly, becauſe their *Blood* is by the frequent uſe of thoſe things changed into their nature, and ſo not being contraries do not fight: One thing is an Antidote for the Plague, becauſe in it the Spirits are of an heterogenious and adverſe quality to the quality that ferments our *Blood*; another thing

is

is an Antidote for the Pox, and kills the venom or quality thereof, that is not so peculiarly opposite to the Pestilence; another killeth the quality of the *Blood* and Juices in the French Pox, that hath no adverse Spirit to the Small Pox: One thing is good in a malignant Pleurisie, Angina, or Peripneumonia, that doth no good in ordinary Quinzies or Pleurisies: *Riverius* did well observe that bleeding People of a malignant Disease, in one City all died; in another, where the Disease seemed the same, all lived that were let blood: See *Riverius* his Account of Malignant and Pestilent Diseases, their Causes from the Stars, in *Capite de Febre Pestilenti*.

What is the Reason in things Inanimate one kills and deadens another, one draws one to it, and expels or draws back from another? is it not the adverse and inimical qualities in them? They that please to search our *Physiology* of Qualities, Sympathies and Antipathies, may finde many Examples and large Experiences thereof: So that it is a weakness in those that know not Nature or its variety, to conjecture such Effects come about from the form or figure of things, and correspondent pores in things that receive the Atoms of such a figure.

We read of two *Thebane* Princes, *Eteocles* and *Polynices*, two Brothers, who bore one another a deadly hatred in their Life-time, and fighting a Duel they killed one another; and according to the manner of the *Grecians*, were to be burnt to Ashes, to keep their Ashes Monumentally in a Pot, and so never bury them in the ground as we do; their Bodies being both laid in one fire together, the flame divided, and went up in two tops, so that their dead and senseless Bodies seemed discontented to lie together, who in life had so hated one another.

Without doubt many acute, malign, and confused sicknesses, would be best, easiest and certainliest cured by Plants of that Planet that are antipathetical to the Planet that is found to cause the Disease; also by Sympathy, that way Plants may cure; as, take an Herb of *Venus* to cure a Disease caused by *Mars*.

I wish Physicians would take notice how many ordinary illiterate People cure Diseases frequently with one Trifle or small Simple, when they with their Methods and many Compositions, Intrinsicks and Extrinsicks, fail to do it: often they give but one Medicine or two, the virtue of it, and that a Simple for the most part; witness the cure of many Gripings, Pains and Stitches, which they cure commonly and presently with Acorns, or Stich-Holly, or Powder of refined Rosin; Jaundice they cure easily and oft with Specificals, as, Lice, Saffron, or Turnerick, Earth-Worms, or Chelidone-Roots: Dropsies they cure without such Methods and several Intentions without compositions, and multi-

multiplication of them, with Horse-Radish-Roots, Eldern or Dane-wort, Flower-de-luce-Roots, or Guaiacum : Agues they cure easilier and speedilier with Camphir hung about their Necks, than with all the Methods and Compositions Physicians use commonly : So with decoction of Five-leav'd-Grass, or decoction of Herbigrafs, Feaverfuge, and Centuary, or any one of them, do the Vulgar, thrice given before their fits, oft drive away Agues; or with Yarrow, Plantain and Nettles bruised, and laid to their Wrists, or Garlick and Gunpowder, because these are Specificals. Almost in all *Diseases* of quantity, is a peculiar nature and qualification of the morbid Humour : What variety is there in the Method of Physicians ? and how in one Distemper let seven or eight unknown to one another, be set to prescribe, and they will variously direct, not onely for Medicines but Method ; one will think purging requisite, another not ; he may rather approve of vomiting ; this may be against it, and hold bleeding most requisite ; another is against all evacuation, and holds onely alteration good : another he is for Astriological Cure, and sees what Planet gave the distemper, and uses an Herb of an Enemy Planet to cure by Antipathy, or of an Amical Planet to cure by Sympathy ; yet we may find some Herbs under the dominion of such a Planet, very improper ; but a wise Physician will take those that are proper for the Disease, *sua Natura* : One or two Specificals that sure and tried Experience manifest, do more than large Compositions hodge-podge, and mish-mash, and Chaos's of Simples.

I wonder, not onely the common People, but Physicians, and in other respects wise ones, that they should idolize Mithridate, Venice Treacle, and *Mathiolus* his Antidote, &c. large Miscellanies of all together, that were intended to be good for every thing, and special for nothing.

I ask whether Compositions have Virtues that none of the Simples have ? If they receive their Virtue from the Simples, then he that knows the nature of the Simples, may best judge the force, and nature, and dose of the Composition. I ask whether every Simple doth not retain its virtue and force ? if not, why were they put in ? if they do, then are there contradictions, to insist onely on Mithridate, by which all others may be judged after that manner. If any give it for the Head, it must be because some of the Simples, or most, are good therefore, and thence the composition receives its virtue ; Fennel Seed, Oil of Nutmegs, and Castorium are appropriated thereto, & what are these to forty other things improper, in a dram of Mithridate ? very few, if any grains of these are therein, and were they not the stronger given alone in due quantity ?

Beside,

Beside if we intend to help a stupid distemper of the Brain by Mithridate, because in it are Peppers, Stæchas, Castorium, Fennel Seeds, *O. Nucifla*, &c. do we not do more hurt by the Opium that is in Mithridate? What Disease may not some of the Simples be proper for? and what Disease is the whole Compound fit for? be not Agarick, Opopanax, Ornis and Asarabacca-Roots purging? Hypochystitis, Acatia, red Rose Leaves, Frankinsence and Storax binding? Turpentine, Cassia Lignea, Scordium, Fennel Seeds, Acorus, Saint Johns Wort, Valerian, are somewhat opening; and Cinamon, Spicknard, and Celtica, Gum Arabick, red Rose Leaves, Opium, Acatia, Hypocistis, &c. stop up and bind, hinder all Fluxes, and stop and indurate the Humours; some are violently hot, as the sorts of Peppers, Acorus, Myrrh, Saffron, Ginger, and Mustard Seed, Castorium, Cardamoms, Cubebs, Opopanax, &c. and Opium withstands them all; so that if they are given in a cold Disease, because most are hot, Opium adds to the Disease; if an hot Disease, because Opium stops motion the producer of heat, the other will inflame; so that it can be given no way to do good, but another way it may do harm: some things are proper in any Disease, and some improper in any Disease: in Contraries must needs be contradiction: besides, some are proper for one part, some for another, so that the Composition is peculiar to none: Some are Arthritical, as Costus, Fennel Seeds, Castor, Ginger, Stæchas, Acorus; some Pectoral, as Styxal, Gum Arabick, Saffron, Myrrh, and red Rose Leaves; some Hysterical, as Galbanum, Opopanax, Sagapen, Opium and Castorium; some are Hepaticall, as Gentian, Asarabacca, Ornis and Cassia Lignea; some are breaking Wind, or Carminative, as Cubebs, Cardamoms, Peppers, Castorium, Acorus, Anise and Fennel Seed, &c. and Opium contradicts all; for that, besides other things, makes the medicine unfit in Windy Distempers. This clearly confutes those who make one Medicine to be proper for all Diseases, when each doth only oppose its contrary.

I ask whether one ounce of Castor, or of Galbanum, or of Roots, given alone, would not do more, then to mix either with four times so much of that that is improper, and then give one ounce for a dose?

I know divers may flie to that false *Asylum* or refuge, Experience in this case touching Mithridate: I have observed it, and nothing is to be effected by it, but such as in all likelihood Nature would have effected, or else makes no mutation at all commonly, or people grow worse: Tradition is the only plea, not experience; for experience, not phantastically and conceitedly taken, will not vindicate it; but abundance of Composition

tions have we generally received in several Dispensatories, only messes of altogether ; and how ridiculously are they composed and multiplied ? We should read to judge, not to learn of Tradition in such cases, when we think our selves fit to practise ; for Tradition doth many times consent only in dissenting ; he that only reads, and remembers what he hath read, to go by, and to justify his practice, is not fit to be a Physician ; but he that can demonstrate all his proceedings upon grounds and accounts of his own ; for what he remembers he hath read, is another mans wit, none of his ; and he shall hardly find three Patients in ten that he can tell how to compare to Practical Chapters of Physick touching Diseases ; and if he hath no ground of his own to regulate Authors, he may go to a wrong Chapter, as well as a right. I have used to charge Compositions well with the Specificals I trusted to, and to have a great care they were in their full force and virtue ; for other things that are but Sweetners and Vehicles, it is no great matter what virtue they have : I have chiefly trusted to Simples commended by *Gerardus* and other Herbals ; for they were experienced good in such Distempers they are praised ; also I drew out all the choice Remedies for Simples I could find in those Authors I had, and such I did affect to use for Compositions : he that knoweth good Simples, may make good Compositions. Yet even in Diseases of Contagion and epidemical, we must take away Impediments, else our Alexipharmicalls will not take place : In some vomiting is good to clear the Stomach, which may hinder our Cure ; so the foulness, stoppages, and putrified Matter in the small or great Guts, must be took away by Lennitives in Malignant Diseases, else such Impediments will hinder the taking place of other things ; So it is apparent in Chyrurgery, that the Chyrurgions Office is only to take away Natures Impediments ; he cannot heal, Nature doth that : the different and Homogenous parts in Ulcers and Wounds desire to unite ; the Impediments took away, as is Foulness, Sanies, Apostema, Carbuncles or Excrecent Flesh, Pain, Swelling, Heat, Inflammation, Afflux of Humours. There are some Medicines indeed gluesome and glutinative, but these cannot heal, but draw together the Lips of the Wounds, and so united parts grow together ; yet also they glutinate up Orifices of corrupted sores, and so the bottom being foul, the Ulcer is made, and an hollow Ulcer ; so that nothing properly can be done by an Healer, only they all do their Office, some one way, some another, to take away Natures Impediments : all the best Medicines in the world shall not cure some Ulcers, especially, not till such a time, and then perhaps a trivial thing, or Nature on her own accord will do it ; for if we strive when Nature is not disposed, in all Diseases

we do nothing, Nature alone will do more: the Stars are a principal cause; for if any one be wounded or bruised at such or such a time, he will not be healed of a long time, and till that time come all our Arts and Remedies never so choice shall not avail; and when the time is come, an old Womans Plaister, or some petty thing chances to cure it. In some tumors no suppurating Plaister or Oyntment will make them ripen that are not naturally, specially at that time, disposed to ripen and suppurate; and in others, no discussing or dissolving Topicalls will hinder them from ripening; so that if we chance not to light of the right time, and to assist Nature in that way she is disposed and inclined; yet in many tumors, specially if we wair, in some longer, in some a shorter time, Discussion is made by Discutients, and Suppuration by Maturaters; because Nature was thereto *suapte*, inclined or disposed, or else did stand neuter; and so by outward force, as by a weight put into Scales that were even, the Ballance was turned.

In Exanthemata and most Eruptions & Tumors, the proper way next to sweating is, to use Topicalls, *sic diaphorici*, to open the Pores, and let out the evil Quality or Heterogenous Spirit of the Diseased Matter, specially in malign Pustules and Tumors; for the malign Quality being evaporated by insensible Transpiration, the Mass left is insipid and void of Heterogeneity, and so is sucked up again by the Veins, and received by the Blood; for inimicalls love not to be joyned together.

I have observed in the use of Dialthea Oyntment, Oyl of Lillies, of sweet Almonds, and some like hereto, that swellings anointed herewith, make their dimensions and extensions the larger, specially if we do anoint farther then the swelling reaches, and before the matter is fixed, while it is fluxible and thin; for though these Diaphoreticalls and Emollients are very proper to let out the fiery sharp or Inimical Spirits of the humour that caused the Blood to separate it, and throw it off upon a part weakest, and that could not repel, and nighest; yet they loosen the subjected flesh, and make the capacity larger for the humor to swim in, and the skin to be distended; yet we must not look any thing should happen alike in all; we are sure the Medicines have always such virtues, and connatural operations; but the difference is in the Body, and there is agreement only as to disagreement; yet we may properly say, (*denominatio sumitur a majori*) that such is the ordinary course of Nature, that happens most frequently amongst so many varieties and diversities.

Reader, what ever I deliver, that I do not prefix or annex to it, I think, I think, *It is probable*, or the like, thou mayest take for a sure and

and sound Truth ; for I have not given my self to believe Tradition or any Opinions of men, but have judged them, and brought them to the Bar of sure Experience; and where I could not find two or three good and infallible witnesses in Nature for them, I rejected them, especially if the course of Nature in other things did not harmonize and hold therewith.

I do not desire any man should believe any thing because I believe it ; let him believe the Experiences, Examples and Histories that men have in divers Ages and Countreys consentaneously writ ; no projects of their own Brain, nor Imaginations ; for that hath spoiled all Learning every where, because men will not contemplate the works of GOD, and know all the Secrets and Varieties in the wonderful course of Nature, the real effects of a GOD. How would men agree in all Points of Religion, and of Opinion concerning GOD, and how *He* is to be worshipped, what *He* is, and wherefore *He* made this World, and the Office of Man, did they truly and really (void of all fond Conceptions and Imaginations) adhere to the course of Nature, and search her ? Doubtless God did not give a Rational Faculty to Man, to deceive and entrap him ; and we see what one Eye apprehends black or white, another doth ; and what one Pallate tastes sweet, another doth ; and what one Ear hears sound shrill or loud, another doth ; and what one Nose smells unfavory, another doth ; and what one Hand touches hard or soft, the Hand of another feels it so ; I mean purely according to Nature : Then let us conclude these things are all true, and really so, that the universal Nature of Man consents to own and approve of ; and that other things are questionable, and must be brought to the Bar of sure Experience, to be tried : for GOD gave us not our Senses, Hearing, Seeing, Smelling, Feeling, and Tasting, to deceive, and entrap, and confound us : All mankind might be satisfied in one Religion, as well as in unanimity in Philosophy, were things cleared, that one mans Eye might see them as well as another ; no man surely would deny Experience, that he could both see, hear, feel, taste, or smell himself : So the Doctrine of Spirits is writ by the experience of many men ; and did not the self-same things happen in our Age and Countrey, we might distrust Tradition : When we hear men say they saw such things themselves, and they were addicted to no fond belief, and in all other things staid and prudent, we may have reason to believe them.

2. Concerning the cure of Diseases of Quantiry, we might say somewhat, whereof hath partly been spoken before ; and touching Vomiting, Purging, Bleeding, Sweating, and Ureticks, we have spoke in our Book of *Nosology*, in our *Physiology* and *Jatroscopy*, whither we refer the

the Reader : yet because we did not there describe the Humours to be purged, and their diversity and nature, so that the Reader might sincerely and thoroughly apprehend the Truth of those four Humours, *Flegm, Choler, Water* and *Melancholy*, we shall discourse a little thereof here.

I do allow, with the Ancients and Neotericks, that the Humours of the Body may be called properly, *ελεγμα*, Flegm, *χολη*, Choler, *ὕδωρ*, Water, *μελαγχολία*, from *μελαν*, black, and *χολη*, Choler, Melancholy, or black Choler : But that the Reader may know the truth, we shall give these Exceptions :

First, That the Names are onely Figments and Phancies of Men.

Secondly, That Nature observes no Method or Order herein, as, that that Humour that is not Flegm, must be Melancholy ; or that that is not truly Melancholy, according to Physicians Description thereof, must be Water ; and that Humour that corresponds not with either of these, according to Ancient Rules and Authorities, must be Choler : There is no such thing in Nature. As for Example : Melancholy by its Name signifies black Choler ; by their Attributes it must be black, and a kind of Choler, it must be fluid and thin ; by the taste, say they, tart ; by nature of mutation, Scirrhus ; and apt to grow fæculent : I answer, We may finde an Humour that is black, and very bitter ; in the one it accords with Melancholy, in the other with Choler ; what then shall we call it ? Another Humour is found black, thin like Water, not coagulative ; what shall we call this ? also sweet in taste, so that the taste agrees with Flegm, the consistence with Water, the colour with Melancholy. So in the generality.

Thirdly, Why should we give Names to Humours, and those naturally to be so qualified, when we finde not so in the course of Nature, not as a Rule, onely as a Contingent and Accident ? For suppose any Physician should open a Mans Head, or other Part, and finde therein the cause of his Death to be a gellied Water, black, stinking, and insipid ; must we therefore write of all mankind, there is an Humour in all Bodies which we thus call, which is gellied, black, stinking and insipid, when we may never find exactly the same again ? For in another that is dissected, we may find the blackness of an humour, but not the absence of taste ; or the gelliedness of an humour, and not the blackness ; or the stinking of an humour, and not the gelliedness : and so it is as purely accidental
that.

that we meet with Flegm, Choler, Water and Melancholy in the Bowels, especially Choler and Melancholy, just as they describe: Water in the bellies of Hydropicks agrees the most together, and in all may properly be called Water; yet in some it is thicker, in others thinner; in some clear, in others yellow, in others blackish; in some stinking, in others sweet, in some bloody; so that it is hard to say whether it is waterish Blood, or bloody Water: and in other parts of the Body, Water (if it be good to use such a general name to express our selves) differs more, so that it is hard to say whether it be waterish Choler, or a cholerick Water; or a waterish Flegm, or a flegmatick Water; or a waterish Melancholy, or melancholy Water: They that intend to be satisfied in Truth alone, and to acquiesce therein, had best build their Faith on sure Foundations, and read Observations, Anatomies and Dissections, and consider all from what they can experience, or what many others have experienced, not conjectured.

I think in the best way to teach any, to let them read onely Observations, and Experiences, and Similitudes, and therefrom, with their own consideration, and comparing one thing with another, make general Rules and Tenents in Philosophy. What man can imagine (that did never experience himself, or read, or hear it to have been experienced) that there is such variety in fire? that some fire will burn and not be seen; and some look like flame, and yet not burn; that some should be quenched with Oyl, and kindled with Water; that some should burn in the depth of the Earth, and in the Sea, and in Lakes; that Wood rubbed together should burn; that Fire should be procured from a Glass of Water set in the Sun, Toe laid betwixt, and many such things: It is not fit men should write of a thing, that know little thereof, onely conjecturally; for therein men lose their time and pains, and cannot assert any thing but from such a mans *ita dixit*, or *ipse dixit*, or so many men are of that minde, when by experience the thing might be put out of all dispute.



Of the New Method, or Astrologo-Physical Way of Studying and Practising Physick.

IN all sick Parties, more notice is not to be taken of the sick Parties Information, than of the Position of the Heavens at the time of the Parties falling sick, or when his Decumbiture and first lying down was, or when grievous Symptoms did arise: if this time cannot be taken, then the Physician must draw a Scheme of the Hour and Minute he was first sent for in, and wherein the Parties Urine was brought, and the Question made from the Sick, and Advice taken first.

The Physician in this Scheme must consider the Lord of the Ascendant, or first House, to be Significator of the Sick; and the Lord of the sixth House, to be Significator of the Sickness; the Lord of the Seventh personates the Physician, and Lord of the Tenth the Medicine or Physick.

Yet if the sick Party enquire not himself, the Lord of the Ascendant shall signify the Enquirer or Querent; and if it be a Brother that is sick, the Lord of the third House shall be his Significator, or for a Neighbour; if a Father be sick, the Lord of the Fourth; if a Wife, the Lord or Lady of the Seventh; if a Child, the Lord or Lady of the fifth House; and so as to other Relations, according to Astrological Rules, too tedious here to go thorow; yet I alwayes thought the Lord of the Ascendant to have in all figures a great signification.

The Moon in all figures, especially of Diseases, hath great signification, though she be neither Lady of the Ascendant, Sixth, Eighth, or Tenth House.

In Schemes for the Sick, the principal Significators of the Sick, and his Disease, and the Moon, if they be in the first House, or first Sign *Aries*, afflicted, they signify the Sick is afflicted in the Head, or some part thereof, as Eyes, Ears, Nose, Mouth, Face, &c.

If in the second House, or in the second Sign *Taurus*, they shew Difficulties

eases in the Neck and Throat, as, Struma's, Kings Evils, and melancholy sicknesses; but the Lord of the Sixth, the Sign thereof, and the Moon, must chiefly shew what the sickness is.

The principal Significators in the third *Sign* and *House*, chiefly shew ails in the Arms, Shoulders or Hands; and *Gemini* shews distempers of blood, in what *House* soever.

In the fourth *Sign* and *House*, the Stomach, Brest and Lungs are affected; *Cancer* gives scabbedness and waterishness.

In the fifth *House*, and in *Leo*, the Party is afflicted in the Back and Loins, or Heart, or about the Ribs; and *Leo* shews Cholera, or too much high Blood.

The sixth *House*, and *Sign Virgo*, shews distempers in the Mesentery and Abdomen-Guts, and first Ways; *Virgo* is melancholick, and gives Fluxes and Windiness.

The Lord of the Ascendant, of the sixth *House*, and Moon, in the seventh *House*, and seventh *Sign Libra*, shew the Disease is in the Kidneys or Loins, in the Buttocks or Groin and Privities; *Libra* gives heats and surfeits, and venereal distempers.

In the eighth *House* and eighth *Sign Scorpio*, shew affects in the Privities, Anus, and Share, in the Huckle-bones and Buttocks; *Scorpio* sometimes shews Piles, Stone in the Bladder and Tenasimus.

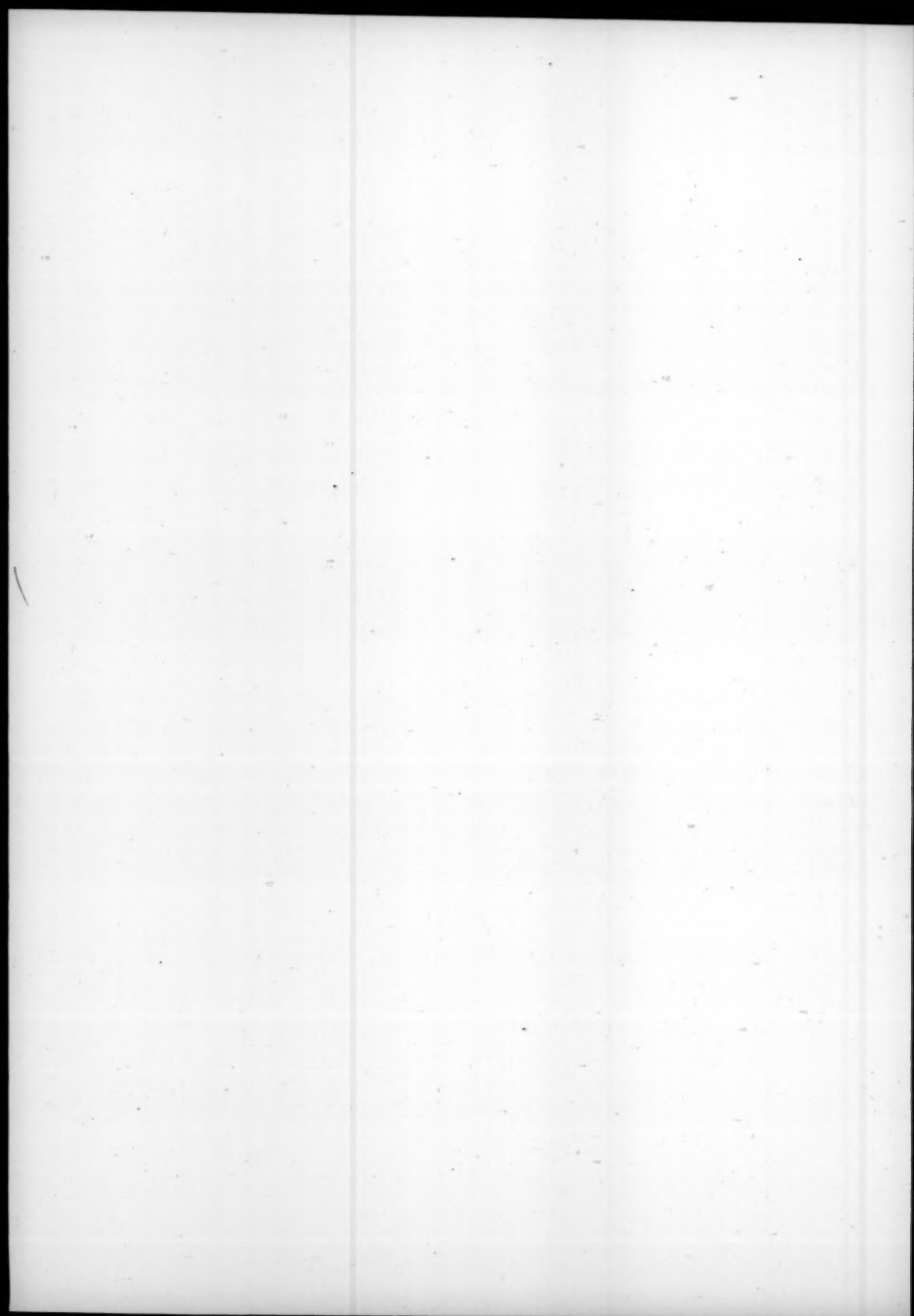
The ninth *House* and *Sign Sagittary*, the Hips, and Hams, and Buttocks are affected: *Sagittary* gives Itchy fistulous corruption, and Sciatica's.

In the tenth *House* and tenth *Sign Capricorn*, the Knees and Hams, and upper Leg is affected: *Capricorn* oft gives outward blemishes, and those from Melancholy.

In the eleventh *House* and eleventh *Sign Aquaris*, the Skin, Legs and Anckles are amiss.

In the twelfth *House* and *Sign Pisces*, the Anckles, and Feet, and Toes are afflicted. Judge by other Signs the nature of the Disease.

It cannot be expected that in all or in many figures we should finde the first *Sign Aries*, on the Cusp of the Ascendant, or *Taurus* on the Second, or *Gemini* on the Third; therefore we must judge from the greater probability; for there will be great alteration in all Schemes: nor must we expect to finde often the Lord of the Ascendant, or Significator of the diseased man, the Lord of the sixth *House* or of his Sickness, and the Moon, all in one *Sign* or *House*; but we must judge from the greater probabilities; two are greater than one, and the Lord of the Sixth is most significant, as to the part afflicted; the *Sign* he is in, and



and the Sign that descends on the sixth House, and the Degrees of those, chiefly shew the part or parts afflicted ; compare the Sign the *Moon* is in with these.

In the next place (having found out the part affected) we must see how it is affected, or what the cause is ; and therein we must consider, First, the nature of the Sign that is upon the Cusp of the sixth House, the House of Sickness, and also the nature of the Sign that ascends, which is somewhat, though less considerable than the Sign of the sixth.

If *Aries* descend on the sixth, it shews the Sickness fiery and hot and cholerick: *Aries* shews Pusles, Wheals, smarting Pimples, Tooth-ach, Headach, *Noli me tangere*, Ring-worms, &c.

Taurus is an earthy cold dry melancholy Sign ; and that shews, Kings-Evils, Wenss, Fluxes of Rheum, Quinzies bastard, Apoplems.

Gemini is an airy, hot, moist and sanguine Sign ; it shews Putrescence of the Blood, Windiness, distemper of the Judgement and Phantasy.

Cancer is a Tropical Sign, the only House of the *Moon*, waterish, cold, moist and Flegmatick ; it shews upon the sixth in a Disease, a cold Stomack, abounding of Flegm, Pthyicks and Catarrhs, Coughs, Dropsies, waterish Apoplems, Cancers in the Dugs or Paps, and other Infirmities of those parts it governs.

Leo is the only House of the *Sun*, its nature is hot, dry, cholerick, and accordingly signifies Inflammations, specially in those parts it governs, Pleurisies and Side Pains, Back Pains and Oppression of the Heart and Spirits by heat, Heart-panting and Burning Feavers, and Malignant Affects, Feaverish Jaundices, &c.

Virgo is an earthy, cold, melancholy Sign ; it signifies Wind, cold Cholicks, Stoppages, Worms, Engendring of Stones, Obstructions of the Meseraick Veins, &c.

Libra is an airy hot moist and sanguine Sign ; it signifies Stones in the Reins and Bladder, Heat and Putrescence of a retained Matter in the Back, Loins, and Groin, Infirmities of the Ureters and Urinary Passage, exulcerationous pissing of Blood.

Scorpio is a cold watery and flegmatick Sign, and accordingly shewes Diseases, as Fistula's, Dropsies, Gonorrhæas, cold Apoplems, and moist Exulcerations, Flegmatick Swellings, and Obstructions therefrom in the lowest parts of the Belly, Diseases also specially of flegm and moisture in *Utero et Pudendis* : yet it is a token also of Child-bearing and fruitfulness.

Sagittary is of the fiery Triplicity, hot dry and cholerick ; it shews Putrescence

Putrescence of the Blood in those parts it governs, whence may be sharp Exanthemata, and fiery Swellings, Itches, Inflammations and Apostemations, from a separation or corrupted and hot Blood thrown off upon those parts, which according to the degree and nature of it, and the qualification and strength and disposition of that part to receive, is sometimes this; sometimes that, sometimes more, sometimes less.

Capricorn upon the sixth, shewes a Disease cold dry earthy and melancholy; from hence may be judged, that the party is diseased much about his Knees, and that there is some swelling pain or breaking out from some earthy cold and melancholy humour, or else it doth concrete: But we cannot stand so long as to describe the tenth part requisite for the Physician to know; he must first study Astrology, and therein he may be informed of many other things; adjoining thereto the knowledge of the Humours, and their various Motions, Mutations, increase and decrease, also the Vessels and the Parts, and their natural Offices and Use, and which way aptest to be spoiled, or most capable of Corruption.

Aquaris is an airy, sanguine, hot and moist sign, governing the Legs and Ancles. Hence may be guessed, if upon the sixth House, or the Lord of the sixth or *Moon* be therein, that the party is there (however in other parts besides) afflicted, and that there are varices or goutish windy Pains or Swellings, or Lameness, or Cramps, &c. of that nature; but it requires abundance of curiosity, more certainly and accurately to describe particulars.

Pisces, is cold, moist and flegmatick, shewing Gouts, Lameness, Flegmatick Swellings, Dropsies of the Feet, Chilblanes, *Phlyctena aquosa*, Flegmatick Apostemations, &c. of like nature.

Now for the Planets, *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, *Luna*.

Saturn, characterized by, Lord of the Ascendant, in a Scheme that is drawn at the decumbiture of the Sick; denotes the Person of the Sick, and that he is of a cold earthy dry melancholy Constitution, or inclined more or less thereto; Lord of the sixth House, the House of Sicknes, it argues the Disease to be in that part, that the Sign he is in principally governs, compared with the Sign descending upon the Cusp of the sixth; and observe the Degrees he is in in that Sign, for accordingly the chief Grief is higher or lower in that part; also by natural sympathy he principally rules the Spleen: These things considered, and that he is Cronical, portending Diseases of long time, Astrologers have observed, that all Impediments in the right Eare, and Teeth, that Quartane Argues, all dry and melancholy Distempers, Lepra and Elephantiasis, Palsies, Tremblings, loss of Hearing, *Carus* and *Coma*, *Sopor* and *Strupor*

Scorps, Gouts, vain Fevers, Ruptures that grow Scirrhus, Dog-Hunger, Haemorrhoids, &c. of like nature proceed from *Saturn*.

Jupiter ♃, signifies, when he personates the sick party, that he is moderately hot constitutioned, abounding with blood, and if well dignified, that is, of very good inclinations of mind, affable and grateful: When he is Lord of the sixth House, and personates the Disease according to the Sign he is in that principally governs such a part, and the Sign upon the sixth, there chiefly the Sickneſs lyes, and the Sign that the *Moon* is in; yet *Jupiter* peculiarly governs the Liver, and the venal Blood in that part may be inflamed, or apostemated, or break forth: he is observed to cause most Diseases that arise from Putrefaction of the Blood, Pleurifies, Inflammation of the Lungs & Liver, heart-beating from Blood offending in quantity or quality, Quinzies, Pains in the back, because he governs *Leo*, Putrid Fevers, &c. of like quality.

Mars, characterized ♂, Lord of the Ascendent, or that House that shewes the person of the sick; shewes his temperament to be hot and dry, cholerick, and of a fiery angry mind.

When he signifies the Disease, he shews the Jaundise; he chiefly by Homogeneity of Nature, governs the Gall: Also Astrologians ascribe to him these Diseases, Evils of the left Ear, Tertian Fevers, Megrims, Carbuncles & Pestilent Agues, Malign & Epidemical Fevers, Fistula's, Ringworms, St *Anthony's* Fire, sharp and cholerick Eruptions, Boiles and Exanthemata, Wounds, Cuts, Burnings, Scalds, Passions of the Mind, as Anger, Fury, Frenzies, Deliriums, and others consonant and deducing their cause from Choler.

Sol, or the *Sun*, the Fire and Light of this World, is characterized thus, ☉, he sympathises by Homogeneity of Nature with the Heart, the Microcosmical *Sun*; and as the greater of like nature by sympathy or similiar attraction, influences upon the less, so the *Sun* upon the Heart of Man. The Solar Men is hot and dry, but more temperate than *Mars*; he shews fault in the Arterious Blood and Heart, as Palpitation and Syncope, vitiated or defective Sanguification: If the *Sun* be Lord of the sixth and very weak, and afflicted by *Saturn*, judge the Seeds of Sanguification are almost extinguished. Mans right Eye is given to the *Sun*, and Womens left: therefore in Infirmities of the Eyes, the *Sun* is to be considered: The *Sun* shews in all Figures, but more where he is a significator, Strength or Weakness of the Vital Spirits; and though a Man hath many and great Enemies, yet so long as he is strong to keep them out or over-power them, it is nothing; but where Nature is weak, and can make no resistance, a little thing dejects her.

Venus is thus characterized, ♀: The Ancients called her, *Cytherea*,

Aphrodite, Vesperugo, Phosphorus, Ericina; she chiefly signifies Diseases of the Matrice and Privities; in *scroto et testiculis*, the *Lues Venerea*, *Gonorrhæa*, *Priapismus*, *Tengio*, *Satyriasis*, *Coitionis Munera*, belong to her, specially if her Sign *Libra* is on the sixth House; If *Taurus*, because that shewes Diseases in the Neck, descends on the sixth, she shewes watery or flegmatick Apoplethematics in the Neck or Throat, bastard Quinzies, Rheumatick Swellings, Plegmatick Kernels, or Venereal Exulcerations; Lady of the Ascendant, she shewes the Temperance of the Sick or Querent to be moist, flegmatick, and something inclined to Sanguine; if well dignified, she shewes good Conditions, Mirth, a loving and pittiful Nature.

¶ *Mercury* follows next, the least of all the Planets, who alwayes accompanies the *Sun*; the furthest distance is 27 Degrees: he of all the Planets is only a Neuter, neither Masculine or Feminine, but as he is joynd to a Male or Female; he chiefly rules the Tongue & Language, Wit and Eloquence: when he is ill dignified, if a material significator, the Sick is in danger to be light-headed, but more or less as it may be, Madnes, Lethargies, Phrensies, Dull memory, Giddines, Hoarsnes, Coughs, Imaginary Sickneses, Dumbnes, Stammering, Numbnes, &c. are given to him as the Causer and Signifier.

¶ the *Moon* is chiefly considerable concerning Sickneses, though she is neither Lady of the Ascendant, or sixth House, or Significatrix of the person of the Sick, nor Lady of the eighth, the House of Death; she shewes much how the Disease will change; and it is much to be considered who she applies to, and from whom she separates, her Dignity, and the Nature of the Sign, and House she is in; she signifies Water in the Head, that may cause *Stupor Tremor*, Palsies, Apoplexes, Vertigo's, Epilepsies, Lunasie, Convulsions, Madnes and Dullnes, as the Water is milder or sharper, hotter or colder, more vellicating or narcotical qualited; she by her Sign *Cancer* governs the Breast, she causeth Dropsies, Water-bladders, Rheumatismus, Catarrhs & Coriza, Rheums of the Eyes, in the left of Men, and right of Women; when she represents the sick Person, she shewes his Temper, cold moist and phlegmatick; she signifies Diseases changeable; *Mercury* Diseases fixed, *Saturn* Diseases most cronical, *Mars* acute Distempers, the *Sun* and *Jupiter* acute, but less acute than *Mars*; *Venus* shewes Diseases cronical and more mild, but these alter and vary as they are dignified and posited, and in conjunction with such or such, and as they are in fixed moveable or common Signs.

Concerning Crises in Diseases, *Hippocratis* and *Galenists*, set the third

third or fourth day, the seventh, the ninth, the twelfth and fourteenth, doubling three or four, and so to twenty one, for critical dayes; but experience finds truth in somewhat else: indeed in many Sickneses, which therefrom we call Agues, or intermittent Feavers (every Ague is a Feaver, but every Feaver is not an Ague;) the Crises come once a day, that we call a Quotidian, or twice in 24 hours, that we call a double Quotidian, or when one Crisis or Fit is off, strait succeeds another; another hath a double tertian, *viz.* a Crisis twice in three dayes, that at first had it but once in that term. A Paroxysme truly considered, is nothing but a Crisis; and there are no other certain legitimate and methodical Crises; another hath a fit but once in four dayes, that we call a Quartane, or two dayes sick, one well; which therefore the vulgar call *A third days Ague*; another every fifth or seventh day is sick; and now in these I allow, the *Galenical Crises*, but not in common acute and not feaverish Distempers, as continual Tertians, Quotidians and Quartanes; for the Quality of the morbidick Humour may be such, that it may make one sick every day, and yet a fit comes but once in three or four, wherein is Exacerbation; and here continual Feavers differ from intermitting, because in the Crises or Paroxysms of continual Feavers, the infected Matter is not thoroughly expelled; in pure intermitting it is, only the Seed of such a nature, lies in the Blood that transmutes in two or three dayes as much more morbid Matter, which the Blood perceives, and ferments to separate, and doth effectually by Sweat, Urine, Vomit, or Exanthemata do it. The word *crisis* comes from *κρίνω*, to judge: And *Avicen* saith, *Crisis est velox motus morbi ad salutem, vel ad mortem*; so that we gather that is truly a Crisis in the meaning of the Antients, that is a suddain change, so that Death or Life may be judged apparently.

To which I answer; How many, as the vulgar say, do lighten afore death, are very well rid of their pains and miseries, and seem past all of a suddain, and die within few hours after? how many are there that have many sharp Crises afore death? at least two or three frequently, and the Sick escapes them, and growes better after each, and yet dies at last, sooner or later: in such a Crisis, or after the Crisis is over, the Sick die quietly and easily.

κατακλιναί, a Fit comes from *κατακλινάω*, to stir up; and I know not what great difference can be made twixt *Crisis* and *Paroxysmus*, for the Crisis is a Paroxysme, but every Paroxysme they mean is not a Crisis; and why? because Crisis portends a suddain change; and we can thereby judge of the death or suddain recovery of the Sick.

I answer; there is no such thing in the bounds of truth, only accidentally

dentally some may guess death or life, and as easily speak the contrary; nor are Crises alike in sick persons for number, greatness, or conformity of kind or invasion. The truth is this, the Motion of the *Moon*, of the Lord of the Ascendant, Lord of the House of Sicknes, and of the House of Death, only and truly shew the motion Paroxysmes, Exacerbations and Crises or Decretory Dayes, in such confused and acute Diseases as they attributed Crises to; and if that appears, Crises must not happen every third, or fourth, or seventh, or twelfth, or fourteenth, or seventeenth, or twenty one day, and no other, as they did falsely conceit: When the *Moon* applies to a *Quartile* or Aspect of enmity to the Lord of the Ascendant, or Lord of the sixth, then is like to be a sick fit; when she applies to a *Sextile* or *Trine* Aspect, to either of them, then is likely to be an interlude or refreshment, other Aspects and Planets motion not causing the contrary; the *Moon* in opposition to the significator of the Sick, or his sickness causeth extraordinary illness; also when the Lord of the House of Sicknes (the more if he is a malevolent Planet, as *Saturn* or *Mars*) comes to a *Quartile* Aspect, or *Opposition* to the Lord of the Ascendant, there is raised in the Sick a Paroxysme or Crisis, the Lord of the Ascendant being weak, and by nature an enemy to the Lord of the sixth, so much the worse, the more the Sick is cast down, the Lord of the eighth being the House of Death, if he be strong and malevolent, and come to a *Quartile* Aspect with the Lord of the sixth (any Aspect with him is bad) and the Lord of the sixth, and also of the first House be weak, and otherwise afflicted, we may suspect death; but if the Sick through strength or friendly Aspects of *Jupiter* or *Venus*, or Lord of the seventh or tenth, the House of Physick or Physicians, do pass that fit, it is likely they will recover: but the true Significators of the Sick and his Sickness should be taken at his Decumbiture, and so considered all along in their places, Signs, Houses, Dignities, Motions and Aspects with other Planets; yet if we draw a Schem at the Decumbiture or first falling sick, and *Mars* be Lord of the Ascendant, and *Mercury* of the sixth, and we draw another a day, two or three after, there may be another Planet Lord of the Ascendant, and another Lord of the sixth House, but the course of the first are to be considered most; and seeing there is such great change in most, both Critical and Cronical Ailds, the present Lord of the Ascendant, sixth and eighth House, are to be weighed in every Scheme we draw upon changes of the Sick; but in all things consider the *Moon*, though Lady of none of the aforesaid Houses, also *Jupiter* and *Venus*, though by government of houses no Significators or consignificators, yet if joyned by body, or friendly Aspect applying to the Lord of the Ascendant or sixth House, specially if strong, they bring great refresh-

refreshments, ease & alleviation to the Sick; so the malevolent Planets, *Mars* and *Saturn*, though they be Lords of Houses unconcerned in the Sickness, which shews their ill-will and power the less, and the less to respect or tend towards the Sick, yet joyned by body or by *Quartile* Aspect or *Opposition* reflecting upon the Lord of the Ascendent or sixth, or *Moon*, they do deject the Sick, and increase his Griefs; indeed any Aspect, though *Trine* or *Sextile*, of the Significators with them, is bad; that part is most afflicted according to the Sign they cast an inimical Aspect to, and are in: but in most Schemes and Figures that we draw, we shall find much and many contradictions, in some it is hard to say one or other, there are as many reasons or arguments for a thing, as against it; and we know not whether of them are most or greatest: And even so we find things in the universal course of Nature here below, to be answering to the divers Motions, Stations, Fortitudes, Aspects, and Retrogradations of the Planets; for in one mans happiness is this or that unhappiness, so that we can hardly say, he is more happy in his wealth, than he is unhappy in his sickness. I have well considered it; and he that knowes these things, and doth well consider, and compare, shall assuredly, find that the contingents and things on earth, that happen to, and are in and about Man, come and fall out just according to the method and order of the Heavenly Bodies; and what detraction can it be from God, or Heterodoxy to say, *The one is governed or guided by the other*, being we see assuredly they do so fall out, and have their current and ordinary natural motion so and in that manner? for every thing hath its cause; and if good comes immediately from God without the intervene of contingent and natural Causes, so then would Evil be made immediately wilfully and partially to arise from God, if it did not accidentally according to the Order of Nature so fall out; which Order in Nature God hath committed to the course of the wandring Stars, so far as our reason and knowledge, experience and capability can reach; which course of the Planets God at first made, and that is the wonder they have ever since continued it; and he knew how they would change and vary, and what and when, and how things would be changed and effected.

There may be many exceptions made which in one place or other of our Writing, or Scripture, we have endeavoured to give satisfaction in.

In all Schemes we must compare one thing with another; for as in the Heavens are good and bad and indifferent Signs, so in one sick Body, some Signs shew Shortness, some protraction of the Disease, some shew Death, some Recovery, and some are neither.

Moreover

Moreover, in all Changes we must see what Planets afflict the *Moon*, and Lord of the Ascendant and sixth House, and judge of the Humour accordingly: *Saturn* governs the Petrifying, Scirrifying, gross and earthy Spirit in Man: *Mars* governs the fiery sharp thin Evaporative and caustick Quality in Man: the *Sun* and *Jupiter* chiefly govern the Sanguifick Quality in Man, the *Sun* more properly the Sanguifick Principle, or Heart; the Liver and Venal Blood are given to *Jupiter*, and animifick Qualities.

The *Moon* gives Waterishness and Moisture, specially encreasing; decreasing she decreases it: *Venus* chiefly governs the Spermatifick Quality; and *Mercury* the Sense or Rationality of the Brain; but *Venus* gives Flegm chiefly; *Mercury* inclines the Way, or that, as he is conjoynd with others.

We shall next proceed to the Astrological Cure of all Diseases, and treat as briefly thereof as we may conveniently.

If the Disease is caused by *Saturn*, we may cure by Sympathy with a Plant of *Jupiter*, the *Sun* or *Mercury*, for they are friends to *Saturn*; or we may cure a Disease caused by *Saturn*, by Antipathy, by a Plant of *Mars* or *Venus*, his enemies.

If *Jupiter* cause the Disease, or be Lord of the sixth, or afflict the Lord of the Ascendant at Decumbiture, all Medicines cure by Sympathy; all the Planets being by Astrologians reckoned friends to *Jupiter*, but *Mars*, and a Plant of *Mars* may cure by Antipathy.

If *Mars* cause the Disease, or be Lord of the Sicknes, that is cured by Sympathy by a Venereal Plant; by Antipathy by Medicines governed by any of the other Planets; yet in this case, the Sympathy with *Venus* is of greater force than the Antipathy of *Mars*, with the rest of the Planets.

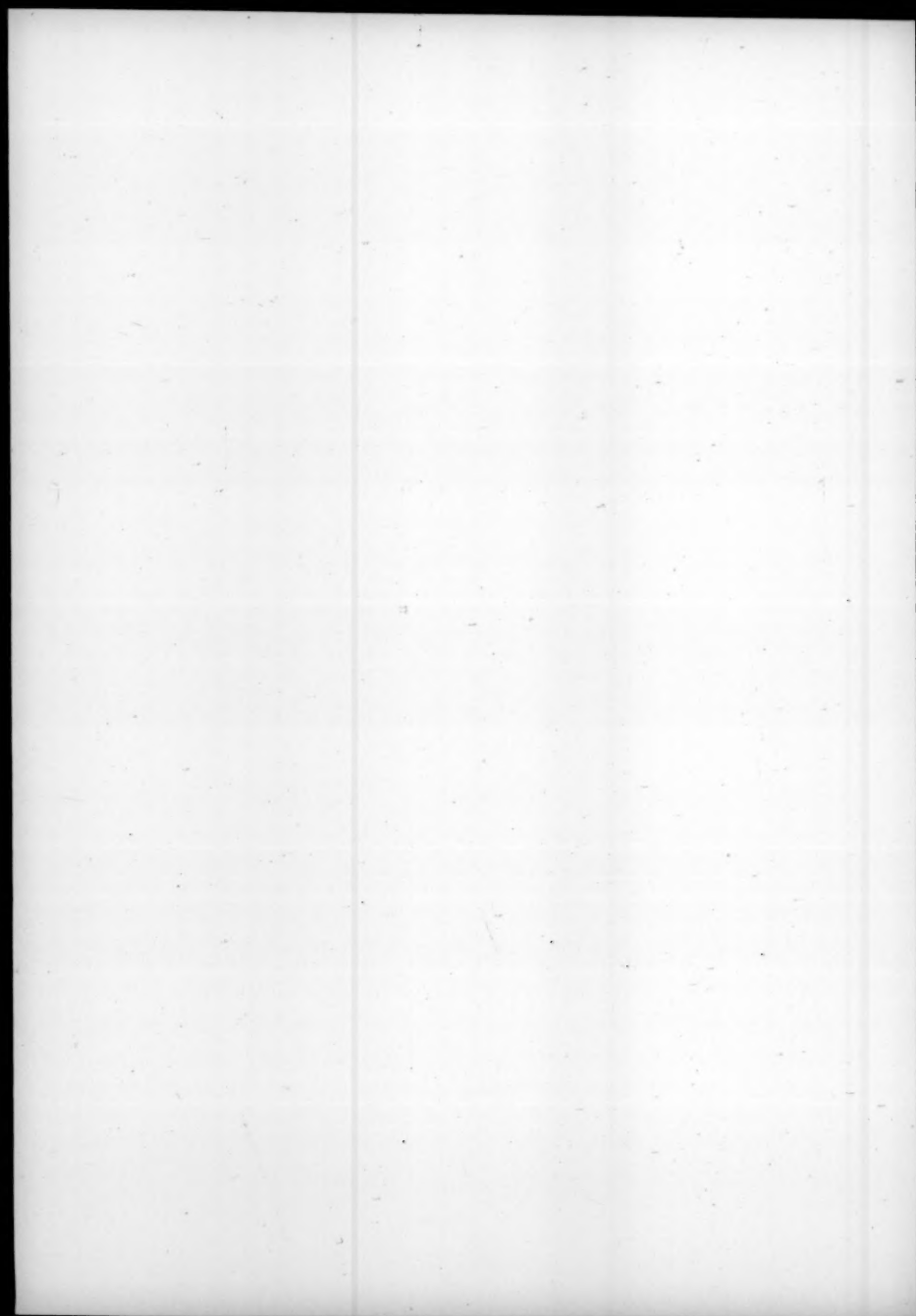
A Disease of the *Sun* is best cured by a Plant of *Saturn* antipathetically, for *Saturn* alone is his enemy; but by Sympathy by a Plant of any of the other Planets, indifferent friends with him.

A Sicknes caused or governed by *Venus*, is best cured by Antipathy, by a Plant of *Saturn*, *Contraria contrarijs curantur*; but the Plants of all other Planets being friends, if they cure it is by Sympathy.

A Sicknes caused by *Mercury*, is cured sympathetically by a Plant of *Jupiter*, *Venus* and *Saturn*, being his friends; antipathetically, by Plants or Drugs or Minerals of *Sol*, *Mars* and *Luna*, being *Mercuries* enemies.

A Sicknes caused by the *Moon*, is cured antipathetically by a Plant of *Mercury* or *Mars*; sympathetically by Medicaments under the government of *Venus*.

Secondly,



Secondly, This is to be considered, that we drawing a Scheme at the sick mans desire, or at his Decumbiture, or first visit, or water sent, or the like, we must consider the Lord of the tenth House, signifying the Medicine, and Lord of the seventh, signifying the Physician: if the Lord of the tenth be a Fortune and strong, give a Plant that is governed by him, or Plants, elected as we shall shew in the following note or observation; but if the Lord of the tenth House, or the House of Physick, be weak, afflicted, or in a *Quartile* Aspect, or opposite to the Lord of the Ascendant or sixth house, and be also an Infortune, which makes it the worse, give not a Medicine that is governed by him, for that is likely to do harm; no nor give any thing at that time, not until the Lord of the tenth is well dignified, or a new and friendly Lord of the tenth arise by mutation of Signs, and also a well-dignified and qualified Lord of the seventh, and that are in good Aspect, and nigh as may be with the Lord of the Ascendant and sixth House; give no Medicine governed by the Lord of the eighth, or house of Death: every Artist must look to find huge variation in the heavenly Bodies; and rarely all these good Signs or Aspects can be found together, these are not enough to give direction, unless men have studied the Grounds and Rudiments of Astrology.

Thirdly, In the Astrological Cure of Sicknes, we must not only give a Plant, Mineral, Gum, Stone, or Animal governed by such a Planet that is at sympathy with the Planet causing or governing chiefly the Sicknes, or a Plant of another Planet, Antipathetical to the Planet ruling the Disease, nor yet a Plant of either of the aforesaid Planets sympathetick or antipathetick, though it be strong and Lord of the tenth house, unless it be somewhat proper to remove the cause, or oppugn the sharpness, grossness, waterishness, stoniness, vermifizing, &c. of the Humour.

As for Example; *Mercury* is Lord of the sixth House; a Vertigo, Lethargy, or depraved Ratiocination is the Disease; we would cure it by sympathy or antipathy; see the Lord of the tenth, or House of Medicine, he is *Mars*, he is strong and well aspected to *Mercury*; well then, give a Plant, Stone, Mineral, Animal, or other kind of Medicine that is under the dominion of *Mars*, but not any Plant, Stone, Mineral or Animal, but such as experience shews proper, and reason demonstrates to be opposite qualified to the Quality of the Humour, Matter or Vapour causing the Disease: observe Physical Experiences, what Medicines have been found to cure in such cases, and then look which of these are under the dominion of *Mars*, or which of those Plants under the government of *Mars* are found available in such cases, for Plants of other

Planets have also been used, and have done good sometimes in those cases, that will not help another; and that is a great reason, why one is cured by this, another not eased by that, yet is by another thing, as nigh to the formers Mans condition as may be.

Other Books must direct what Plants, Stones, Minerals, Animals are governed by such and such Planets: yet herein I must needs condemn Astrology; for Astrologians have not questioned these things on good Grounds, and certain and manifold Experience, and do differ in judgement therein: Indeed for many Drugs it is hard to learn by any Rimiting Experience, what Planets they are peculiarly ruled by; all such ought to be gathered when the Planets ruling them, are essentially fortified, as nigh as may be, and given when the Planet governing it, is strong, and well aspected by the *Moon*, and Lord of the sixth and first Houses.

Moreover, if any Planet be Lord of the sixth, strong, and well aspected, a Plant of his own may help that Sickneſs by sympathy.

As for example; the *Sun*, the heat of the world, sympathizes with the Heart, the *Sun* and heat of Mans Microcosm, the *Sun* may cause swooning, Heart panting and lypothimy; then observe what Plants the *Sun* governs, and chuse out such as have been found good not only in general for the Heart, but in particular for such Distempers of it; and those Medicines may be, Balm, Saffron, Rhue, Marigolds, Piony, *Ros Solis*, Rosemary, and Wine.

*Cum tua non edis carpis mea crimina Leli,
Carpere vel noli nostra vel ede tua.*



A
TRACTATE
OF THE
DISEASES
OF THE
HEAD.



E shall divide Diseases of the Brain into two parts:

1. Diseases of Sense.
2. Diseases of Motion.

The first we shall divide into two parts:

1. Diseases of Stupidity and Astonishment.
2. Diseases of aggravated Sense or Madness.

The second we shall also divide into two parts:

1. Diseases of Motion lessened or abolished.
2. Into Diseases of Motion depraved: So that under these two, Diminution, Depravation, or Abolition of Sense and of Motion, we shall comprehend a Discourse of all the Diseases of the Brain.

1. For Diseases of Stupidity or Astonishment: The Ancients were pleased to call them *Coma*, or *Carus*, *Catalepsis*, or *Cataphora*, *Apoplexia*,

and *Lethargus*, *Subeth Araborum*, &c. And now seeing they ordained Nature a course to go in which she doth not observe, we shall finde somewhat to examin :

Tradition ought not quite to be rejected, nor superstitionfly protected.

The Ancients, and Moderns that danced after their Pipes, did distinguish and ordain the differences, and kindes, and degrees of *Narcotical Diseases*, to be thus and these.

1. An *Apoplexy*, that is, a privation of sense and motion in the whole body, from a thick flegmatick humour in the brain, difficult breathing, and stertor ; the two chief inseparable symptoms.

2. *Catalepsis*, or *Catoche*, said the Ancients, were another kind of sopor, or stupor, wherein of a sudden all the faculties of the Soul, and motions of the Body perished, the Sick lying in that very state wherein he was first taken, neither speaking nor hearing, arising from a cold and dry distemper, not of the substance, but hinder ventricles of the brain for the most part.

3. A *Coma*, or *Cataphora*, (some of the Ancients differed in the names, and which two should be put together, as nigh related) a propensity to sleep so earnestly, that the sick cannot open their eyes: they distinguished betwixt *Coma vigilans* and *Somnolentum*, thus ; in the *vigilans Coma* they cannot hold open their eyes, but are awake ; in the *Somnolentum* they both shut their eyes and sleep : the cause, they said, was a strong refrigeration of the brain, from a flegmatick humour.

4. *Carus* : This, said the Ancients, is a sudden immobility and insensibleness of the whole body, the breathing being free, whereby it differs from an *Apoplexy*, from a *Lethargy* by absence of a Fever, and because in this the sick answer not, but in *Lethargies* commonly have that reason and power ; the cause, they said, was *Flegm*, or a cold humour obstructing the fore ventricles of the brain.

5. A *Lethargy* : In which Reason and Memory were impaired, if not absolutely desunct, an irresistible necessity of sleeping, a Fever from putrified flegm in the substance not ventricles of the brain. We might adde a sixth, and that is, lost Memory, from a cold distemper and flegm.

Indeed *Johannes Johnstonus* in his *Idea Medicinae Practicae*, hath many choice distinctions of all Diseases, whereby Truth is exceedingly demonstrated, and the Reader the better understood of these things ; yet he did follow Tradition, as *Sennertus* chiefly, who is a far better Pattern and President for Truth, than *Galen*, *Hippocrates*, *Celsus*, *Aetius*, *Aegineta*, *Rhasis*, *Avicen*, and other Ancients.

If any man will object against me that the Diseases of the brain are
such

such and onely such, and in that degree and manner, and in no other than what the Ancients and Moderns have delivered in their practices of Physick, I shall with him to observe twenty or thirty of the next Patients he meets with, and see if their cases correspond with the Chapters of the Disease he thinks these have: so also for the Cause, let any man open twenty or thirty (for in so many, if there be any Method and Order in Nature, it may be found out) and let him see if the causes were such or so many, and onely such and so many, in that place and degree the Practicks have delivered: It is sure Nature observes some Orders, but it is not as to the Bodies of things, but their Spirits; a Narcotick quality in any matter, as Water, or Blood, or Cholerick looked corruption, will cause a *Coma, Carni*, lost Memory or Lethargy, and in what part soever, if it may be communicated to the brain, it will astonish sense: Whence is the force of the Torpedo or Crampfish communicated at such a distance? how doth the Lye of the Salt of Wormwood astonish the hands? bitter *Opium* is Narcotical, and nautious Henbane; the fume of Charcoal in a close Room makes sleepy, hot Spirit of Wine makes drunk like dead for several days: *Platerus* hath a notable History of one dead drunk with being in a Wine Cellar, that working, and he closed up: by Thunder, Air, and some Baths, are men made stupid: Whatsoever hath a Narcotick quality, it opposes the Brain, because the Brain alone of all the Body contains its contrary; it is a quality opposite to sense and motion, which the Brain contains.

These procatareëtick and outward causes do nothing, unless they work upon the inward; for all are not alike made to sleep with *Opium*, or astonished with Spirit of Wine; all are not made Apopleëtick with a box of the Ear, or sudden fright, and yet some have: Nature abounds with variety, and in every sick person almost we finde somewhat singular; and almost every other or third case is a rarity.

Secondly, If we consider the inward causes of stupid, and torpid, and sleepy Diseases, they arise not all from one cause, or one matter, it is the Narcotick quality in the humour or matter that benumeth and dul leth; yet I must needs say this, there is as much variety in the kindes and degrees of astonishment, as in the cause: in some there is onely a sleepy temper and dulness. *Marcellus Donatus* brings two examples of those that slept many years together, and had no illness or Disease: every thing hath its extream of little, and extream of much, and *Medium* or *Mediocrity*.

Some when they have been opened, have had a ball of viscous flegm in the Brain, that did dull and somnify the Brain; others opened have had

had their Brains loose and waterish, and scattered as it were; others opened have had an abscess and purulency found in the fore part of their Brain, that did die Lethargically; others about the Ophthick Nerve have had a purulent abscess and slimy water, others from Worms; and we see Children that have Worms, or rather a sweet mild humour putrified, are sleepy; so in fits of the Mother, some lie 2 or 3 days stone dead as it were: In two dissected were found water; in one reddish, in the other paler, in both in the hinder part of the head; and the Veins that ran from the fore to the hinder part of the head, full of black blood: In Apoplecticks the head being opened, blood hath flowed forth like Ink; in another Apoplectick, a thick and viscous humour is found nigh the Context retiform in the head: In the heads of other stupid persons have much glutinous but clear water been found in the brain; so that however it looks, if a Narcotick quality is in it, it makes stupid and senseless; or in what part soever a Narcotick quality is, it opposes it self to the brain; for *Opium* lies in th Stomach or Guts, when it raiseth sleepiness.

Yet this we will allow the Ancients, that where an humour looks black or red, commonly there is not a Narcotick quality in it, as in flegm or glutinous water, not that the colour impedes the quality, but the quality the colour; for a fiery Spirit in an humour, makes it high coloured, and sharp tasted, and strong scented.

I ask what makes the astonishment? if they say the coldness and waterishness of the humour; I answer, Blood and visibly Choler caused it: if they say such a thing; I ask why it is not found in all? for astonishment was in all these, and that that caused the Astonishment was in all these; but neither thinness or thicknes of the humour, aquosity or viscosity, redness or paleness, taste or odour was in them alike; therefore they did conduce nothing thereto, onely to be fit Bodies for a Narcotical qualified Spirit to be seated in: Indeed often in Apoplexies, blood by blows or falls, stopping up all the passages of the animal Spirits, and compressing the Brain, causes stupidity, but not commonly in stupidity and drowiness.

Possibly abundance more might be found in Authors, that have been opened, dying of stupid and somnorous Diseases; but in these what shall we conclude (to go on in the Rules of the Ancients) is the Cause? if we say Flegm, some were found to have clear water; if we say water, some were found to have black blood; if we say black blood, some were found to have viscous purulency or mature; if we say viscous purulency or sanies, some were found to have pure uncorrupted gelly transparent; if we say pure transparent gellied water is the cause, some
were

were found, as in the communicated Observations to *Riverius*, to have a black stinking humour like Ink, that caused sottishness and foolishness; in others it seems balls of Flegm have been in the substance of the Brain, and the Brain hath been waterish, and dissolved, and loose in others.

Secondly, To particularize on any one of these, how shall we hold with *Galen* and *Hippocrates*, touching the four humours? for if we say Flegm is white, thick and sweet; Choler yellow, thin and bitter; Melancholy black, fæculent and sower; Water clear, thin and insipid; where or when shall we find Flegm, Choler, Water, or Melancholy the cause of Diseases? It is by as great an accident that we finde Humours just thus qualified and principled, as any other thing: and why should the Ancients make Posterity believe that most commonly, for that shews a thing most natural, Flegm, Choler, Water, and Melancholy, or Blood, as some will have, are the cause of all Diseases? for where once we shall find an humour pure Flegm, or pure Choler, or pure Melancholy, or pure Water, as the Ancients described, we shall find them ten times contrary; so that it will be hard to say, whether they come nighest the nature of Choler, or Blood, or Water, or Melancholy; for if they have the taste of one, they want the colour; if the colour, they want the consistence; if the consistence, they want the smell; if the smell they have, they want the Virtue, Nature, Quality or Properties of that Humour.

We shall not here shew all the diversity of signs and differences in Stupid and Somnolent Sickneses: The Ancients should have done well to have called all Stupid or Somnolent Sicknesse, and so have made distinction according to observation; but describing onely five kinds, as, *Lethargy*, *Apoplexy*, *Catalepsis*, *Coma* and *Carnus*, and they to be so as we have described, the Reader is much deceived: for, for any to be sick of any Torpid or Somnolent Disease just as they have described, is very rare; and why should they deliver that as a common Rule and Method in Nature, that is as accidentary and casual as any thing? for to which can we refer many Soporouse Sickneses? neither Lethargies, because they arise from another cause than what the Ancients did set; and not Apoplexies, because they hold them in a different manner: so that neither in the Cause or Symptoms are they exactly referrable to any of their Names, nor perhaps Natures.

II. We shall treat of the Sickness of the Brain, wherein is an aggravation of Sense, and exaltation of the Spirits, contrary to the other of Stupidity and Drowiness.

The

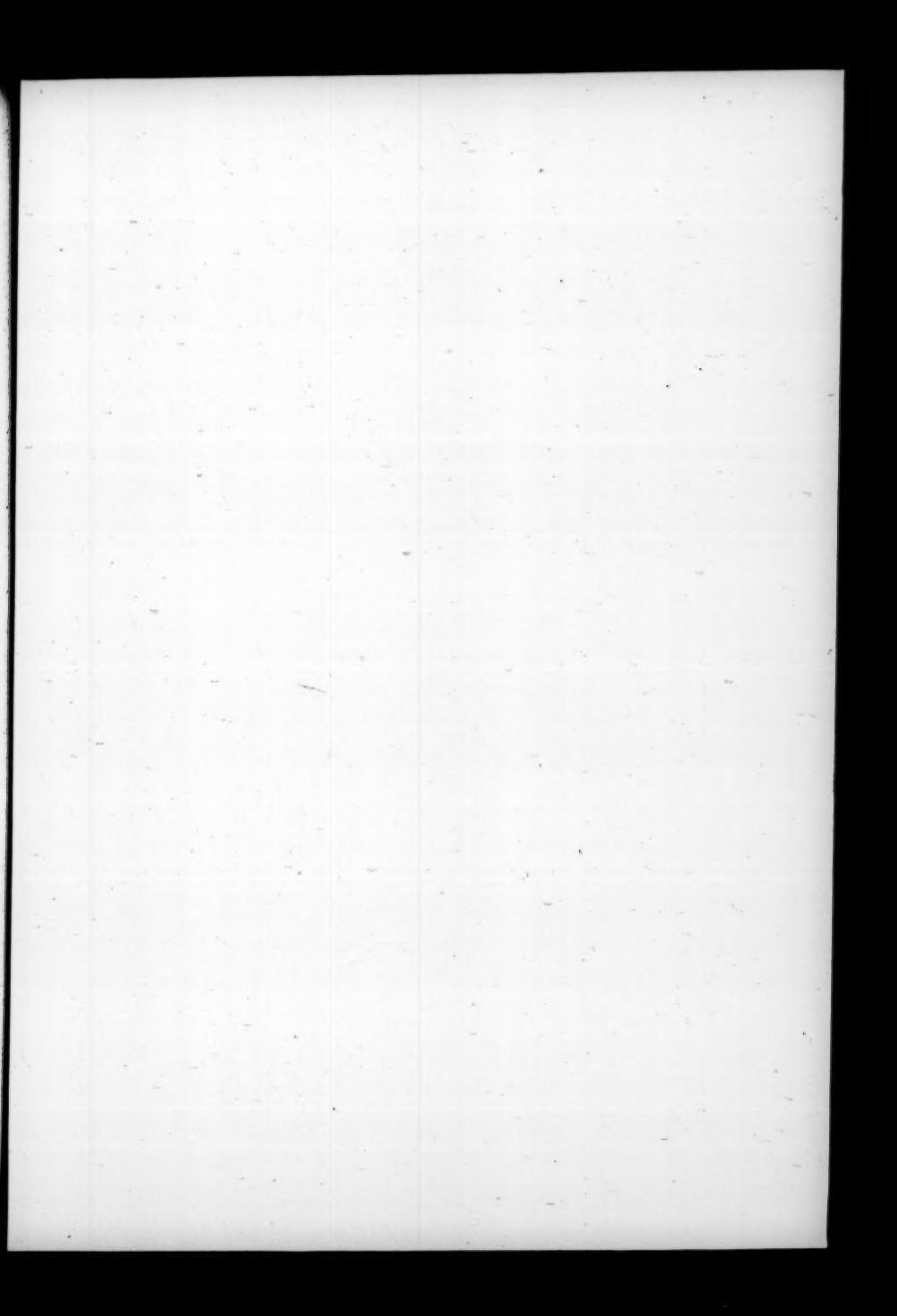
The Ancients, and also Moderns, call them *Phrenitis*, *Mania*, and *Melancholia*.

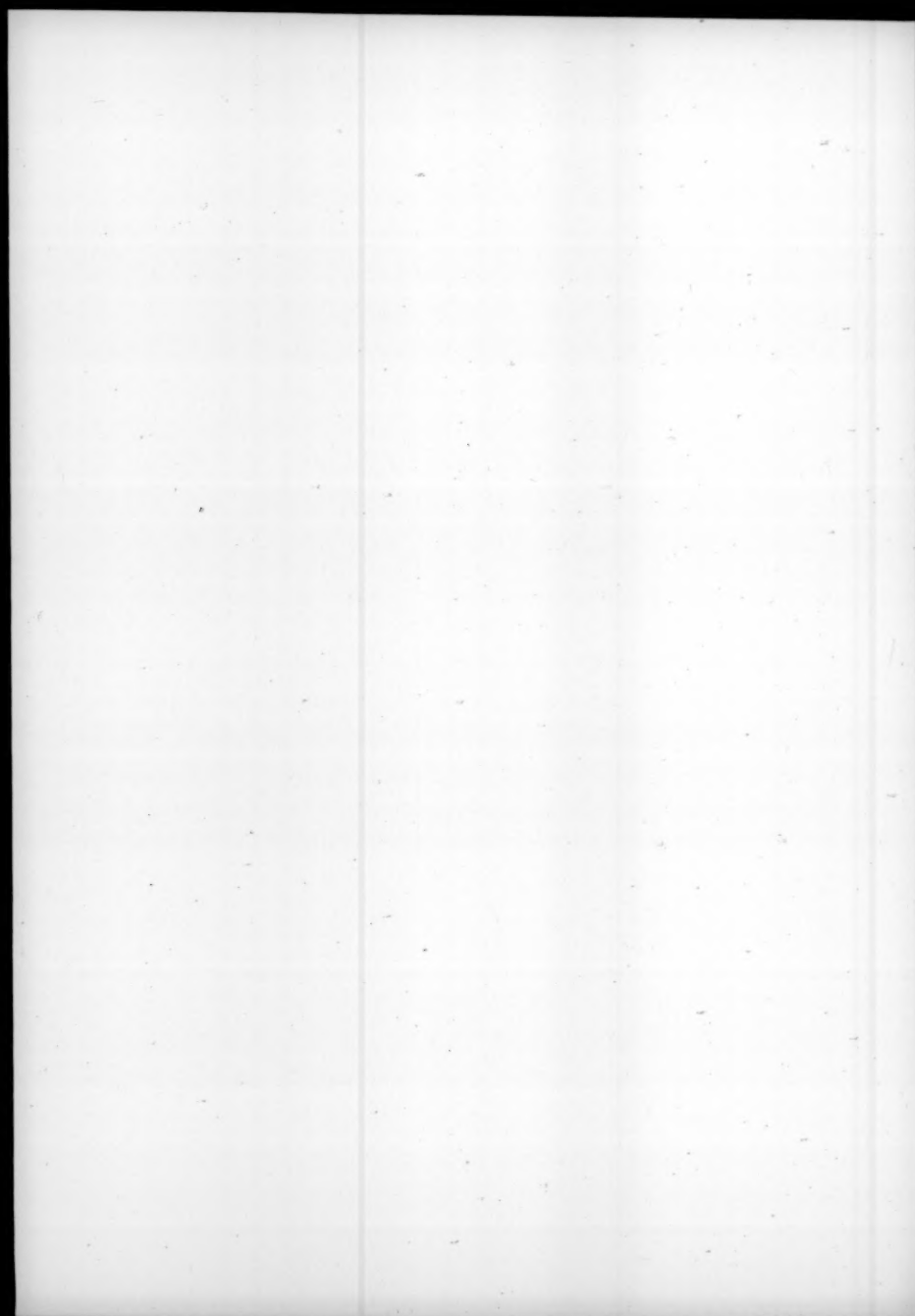
Phrenitis, say they, is a continual raging, with a sharp Feaver, wherein the Imagination alone, sometimes the Reason is hurt, from an Inflammation of the Membranes, or the Brain it self; therein is, say they, a stoppage of Urine, breathing small and frequent.

Mania, say they, is a fury *iusturue* with boldness and fierceness, from the fire of the Spirits moved, or yellow Choler burnt; as *Etius* saith, from putrified blood: there is no Feaver in this, some say, because there is no putrefaction.

Melancholia, say they, is a raging without a Feaver, with Fear and Sadness; without a Feaver from a melancholy-humour, which they said was either in the Head it self, or did in vapour steem up thither, as from the Hypochonders and Spleen. This short description I take, as most generally received by the Moderns from the Ancients; but to go to search how all differed, might find an industrious and wise man sufficient tediousness; in many things indeed they agreed onely in disagreeing; and sometimes both were right, and sometimes neither: for there is such wonderful variety, that if they all differed, as it might be, they might all write true.

Now we will examine all the kindes of aggravated Sense, and see if they be onely so many and such as the Practical Physicians have writ Chapters of; and we will see if that Delirium or raving that is not consentaneous to the description of *Mania*, be *Phrenitis*; and if that distraction that is not a *Phrenitis*, be *Melancholia*; and we will observe whether Nature observes any such Method, that if a distraction or raging be not in the Symptoms, Cause, Manner, and Measure of a *Mania*, it must be a Phrensie; if it be not correspondent with the Signs and Causes of a Phrensie, it must be a Melancholy: Also we will observe, if it be a Madness, whether commonly it is exactly so, or accidentally; or whether in one sick Person most familiarly, which is most natural, and should have been writ of accordingly there: Are not Symptoms some of *Mania*, or Madness; some of *Phrenitis*, or Phrensie; some of *Melancholia*, or Melancholy? or at least, some Symptoms argue one, one time; and change of Symptoms argue another Disease, another time. Whosoever distrusts the Truth of our Experiments, and Examples, and Anatomies, may be satisfied from *Skenkiss*, to go no further; he hath collected abundance of mens observations: But to these we have added the Observations collected from many men, by *Marcellus Donatus*; divers collected by *Johannes Johnstonus*; divers by *Thomas Bartholinus*, and his own; as the others also did adjoyn their own





own with collections; also *Etiæ Platæni*, *Petrus Pawan*, *Læd. River*, *Tulpius Rhenanus*, *Horstius*, *Antonius Benivinius*, and our own; by which we can judge the truth of others, and confirm what we write; did not the universal consent and harmony of Observators, univocally testify it: but we were loth to write from our own Observations alone, because one man is not alwayes a sufficient witness; one may mistake, one may be superstitiously addicted, and phantastically principled: I think I have about 13 or 1400 Observations of my own writing by me, but most of them trivial, and such as most practical Physicians meet withal; and therefore are of the smaller concernment, for I think it bootless to tell men only what commonly they knew before.

Platæni in his Practice of Physick, went a method by himself, indeed from his own Observations and Experience; and wrote the *Genera* or *Kinds* caused by such a Quality, not the Signs, as others did, of such a particular Disease: And *Johnstonus* in his *Idea Med. Pract.* altered the road and method of Practices, by making distinction of the Causes, and distinction of Signs upon those Causes; for we need no other Signs than the particular Signs of such and such Causes, after we have described the *Genera* or *Kinds*; for there is no other certainty of Signs; for if to day possibly in any one we find all (and alone they) Signs of a *Mania*, as the Antients described, to morrow the Sick may have Signs of Melancholy dotage, and the next day a Phrensy, the fourth day different from any of these, or some Signs of each.

First, *Kinds of Madnesse or heightened and moved Sense.*

One is quarrelsome, laments and rages, speaks indecently and much, sleeps not. *Horst. Obs. p. 106.*

A Woman did rage by fits, and with that raging did sometimes laugh, she had no Fever, spoke obscenely, and often, endeavourd to strangle her self. *Horst. p. 110.*

A Man runs mad by fits, sometimes outrageous, sometimes absurd, from jealousy, he playes divers tricks, carries his child into the field and hides him, *Plat. Obs. p. 371.* Two more also, pag. 60. from jealousy fell one into melancholy trouble of mind, and desperateness to kill the other into fury, who killed his wife.

Another, lost wife of sadnell, ran mad, he was more tame, and did dote and pull straws, and cut his cloaths in pieces. *Plat. Obs. 86. and pag. 87.* Another deprived of her Love, desired, and talked often, and called him; and the same pag. another was forty years mad with great fury, he used to pull all apieces, and after this term, he came well to himself.

Another, pag. 88. of *Plat. Obs.* had womb-fury, and was very mad, and did call to passengers to lye and copulate with her, and did vehemently desire coition, and speak very obscenely and immodestly, and died ere long.

Another being maddish, was stark mad with drinking Wine, he did fear, and went with his Sword, and said snates were laid for him; and one striving to hold him, he killed him; Another ran mad, and did cry and bark like a Dog, being bit by a mad Dog. Another fell mad that was bit by a Wolf that was mad; he feared water, and howled. Another, pag. 90. feared water, not bit of a Dog; he had some Convulsions, and molestation of mind, from a fright he died.

Two, in pag. 92, and 93. did constantly dance, and leap, and laugh, and called others to do the same, they could not stand still; but one was tired to death, the other recovered.

A Woman after delivery hath an high Fever, rages chiefly at those she used to love most, yet sometimes talks religiously, her face and eyes looked very red. One with short breathing and deflux of Rheum, a raging supervened with great heat, and he died. *Plat. Obs.* 120.

Dodonæus in his Observations, quotes one that grew foolish on nights, clamoured, jumped up and down, and ran about, twisted his arms about.

Valleriola Obs. lib. 2. *Obs.* 2. From love one did rage, and was furious sometimes; again another time most loving and complemental and merry.

Orthani observed a madness adjoyned with leaping, so much, that for weariness he fell down, he had melancholy Phantasms.

Divers talk in other tongues they never learned, and do foretell; others laugh extremely, and then are sad extremely.

Fernel lib. 5. chap. 2. of *Pathology*, saith, One troubled in mind and melancholy, did not sleep in Fourteen Months.

Aurasthania, *insania species*; see in *Skenk*, pag. 129. also *Emhusastick Insanio*, pag. 135. which he calls thus, *Mira apud medicos veteres Insania, quam Enthusiasmum nominarunt annotata, saltandi furor, Musica, Pharmaciaq; et diata coercita.*

But why should we insist on these things, where there is a multitude of variety in the kinds of all Diseases, and the more we know, the more we see we have still to know?

Divers are strangely handled, possessed by the Devil, that do rage and leap, and jump from place to place, whose necks are sometimes twisted behind them, and Convulsions draw up all their parts; in some is a Fever, in some not; some blaspheme, and some have intermissions, where-
in

in they come to themselves, and speak well, and good things. Some possessed or bewitched, find somewhat rise up in their breast as if they should be choaked. And some see the Witch or her Imp, come in form of a Spider or Beetle, and creep in at their mouths, and then they are hoven, and rage and delire, and are convulsive; and some lye as dead several dayes, and some do not sleep nor eat of divers dayes, that are bewitched or possessed of evil Spirits.

I have searched more than most men, and I cannot find the Evil Spirits in all their Orders and Degrees, nor in their million of numbers, do know the mind or thoughts of Man; God alone is *Cardiognosces*, it is his Prerogative; nor can they change the mind of Man, but by real possession, or through Witches, or by altering contingents and mens outward affairs.

We shall not insist much upon the outward, moving & apparent cause we have already in part described; both the inward Cause that is moved by the outward, and the outward Cause, being but one and the same, in two parties, have different effects; nor is any thing much to be attributed to the colour or consistence of an Humour, but an hidden quality in it: for it is apparent that the same Humour visibly that causeth the Falling-Sickness in one, causeth Apoplexies in another, and Palsies and Stupor in another, and in another they seemed to ail little in the Head, until they were opened.

The outward Cause of all exacerbated or aggravated sence, is primarily the Stars operating upon the inward Cause, and giving it such a quality; and a nature at such times to ferment and work, and make Fits and Crises, even according to the motions of the Planets causing the Disease, and the Moon.

Sadness, Fears and Scars, Jealousie, Discontents betwixt Man and Wife, the most lacerating of all Grief; bitings of Dogs, Wolves, Wines, Strong-Drinks, and Hot-Waters, heat of the Sun, retained *Semen in Mulieribus*, retained Hamorrhoids, &c. are the foregoing, exciting and procaccatrick Causes; as also loss of Love, and Disappointment in Marriage, destiny of Friends, and loss of Estates, soaring Phantasms, and deep Excogitations, &c.

Now a little of the inward Cause of Exacerbated Sense or Distraction, whereby the Reader may guess truly of the rest, and of other things.

Petrus Pawns Obs. 8. of Anatomies, opened a Man, that for two years did complain of a pain of his Head in the hinder part, then took with a Phrensy and Convulsive Motions, he suddenly dyed; the thick Membrane of the Brain was eaten through with divers holes, chiefly in the

Bregma under the Arrow Suture; from those holes flowed forth hard and thick blood, black and adust, very stinking throughout that Membrane; with the like blood were the Vessels filled that ran through the Superficies of the thick Meninx, and thorow the small ones of the thin Meninx, that involves the Brain; in the Cerebel was an Abscess of a yellowish humour inclining to white; the Cerebel was loose and softer than the Brain.

Yet *Tho. Bartholinus*, Cent. 2. Histor. 34. opened one that had been wounded in the Forehead, and died thereof the tenth day; he had an Aposteme in the Brain, with abundance of Purulency, which did turn the Vicine Parts to black; he died sleepily and drowsy, nor had he any Delirium, Palsy or feaverish Pulse.

Two more there he mentions that had Apostemes of the Brain, that differed both from these, and from each other: indeed the Part it is in, as well as the Quality of the Matter, is to be considered.

Jo. Skenkius from *Neretus Nervitius*, a *Florentine* Physician, had this Observation; That one was opened that died of a Phrensy 1583. in the new Hospital of *Dom. Maria*, the Ventricles of his Brain were full of a skie-coloured Water, and the left Ventricle was eaten thorow; *Jacobus Belga*, a Physician that stood by, tasted of it, and it was very sharp.

At *Huntingdon*, about the year 1653. died a Gentleman at an Inn, that was Doctor *Symonds* his Patient; after a feaverish illness he fell raving and doting, his Feaver still continuing; he hid the Cause, till towards the last he revealed it, that he and several others had drunk strong-waters for wagers, and to outvy one another; in his feaver and raging he died; after his death abundance of Blood ran from him out of his Head. See now what varieties there be in the Causes of one Distemper, and see how one Cause hath divers effects, commonly drinking much Strong-Waters, or the Spirits of Wine astonish Men, so that they are many times buried alive: and Apoplexies quite contrary to Phrensies, are apparently caused by much and hot Blood, compressing the Brain; and Blood in Apoplecticks hath flowen forth as in this Phrenitick.

Cotter in his Anatomical and Chyrurgical Observations, opened a Womans Head that died of a burning Feaver, she had loss of Reason, and did laugh, jest and sing; Blood that was drawn out of a vein, did look flegmatick, raw and wheyish, her Head aked much; after her Head was opened, in the Sawing of the Skull, there did flow out a great deal of Water like the washing of raw flesh, the thin Membrane and *Plexus Choroideis*, were full of thin and pituitous Water, both Ventricles full of Water, no inflammation of the Brain or Involucrum; from the bo-

somes.

some of the hard Membrane, were strings taken like Worms made of glutinous Flegm; and this be called a Phrenisie.

Certainly the Planets put a Quality upon the Humours, that makes one torpid, another garrulous; one raging, another loving; one at one time stupid, a while after phrenitick: for visibly from one and the same Cause, come divers Effects, and from divers and different Causes; as to our Senses of Seeing, Tasting, Smelling and Feeling, come one and the same effect. God that did to all Bodies at first give such a Soul, or a Spirit, and to that Spirit a peculiar Quality, can give to Flegm by the same way and causes, a caustick and sharp Quality, and to red spirituous Blood, a Narcotick Principle, or stupifactive Quality.

Secondly, We shall proceed to Diseases of Motion, wherein we shall,

1. *speak of Motion lessened or abolished,* and, 2. *of motion depraved.*

Motion is lessened or abolished in the former Diseases, and by those Causes, as in Apoplexies, Lethargies, *Catalepsis*, Coma's and Cr-

Here we shall more peculiarly write of the loss or depravation of Motion, the Senses and Understanding remaining: they may be divided into two Heads; 1. Resolution of the Muscles or Nerves; 2. Convulsion or Rigor. Physicians have reduced Resolution into Palsy and Trembling, and others add Stupor or Numbness.

A Palsy, said the Ancients, is not in the whole body, but in parts subjected to the Brain, sometimes Sense, sometimes Motion, sometimes both perish, viz. the Sense of feeling and of acting the parts: the Sense of feeling may perish, Motion remaining in that part, and Motion may perish, feeling remaining; because, said *Galen*, they have two kinds of Sinews, one for motion, one for feeling, and which soever are hurt, the office thereof is hurt; sometimes it is in one half of the body, all the right or left side, and parts thereof; sometimes but in one particular member: the Cause was attributed to a cold distemper from thick and viscid Humours, or from bruising, wounding, scirrhus or inflammation of the spinal Marrow, it is a Cronical Disease, not Acute if the spinal Marrow be cut or luxated, the Disease is incurable.

Trembling, said they, is a voluntary Motion depraved, the weight of the Member tending downwards, and the faculty of the Muscles lifting it upwards; arising from a cold temper and weakness of the Sinews, from drunkenness, use of cold things, that make thick and cold juice.

Now let us examine whether the Ancients set down all the Kinds of Numbness and lessened Motion, or whether Nature errs allways just thus.

thus, if the crisis in Motion; or whether other ails, and quite other, and more Causes than the Antients described, do not as naturally and more frequently come.

Alexander Trallianus, lib. 1. cap. 16. saith, *One had a Palsy or Resolution from sadness and much solicitude and fasting, he taking Hiera Picra, was in the whole body immoveable like to dye; he with Moisteners, Nourishers and Baths, was restored.*

Gregor. Horstius Obs. Med. lib. 1. pag. 24. relates of a Maid fourteen years old, that loved clay, chalk and earth, fell into a Fever with suspicion of Pox, they then reigning; the Pox come out slowly, but a Palsy mixed with Convulsive Motions, supervened; the Palsy was but in some parts, and the Convulsion followed; she was soon cured.

A Woman in the 210. page of his fourth Book, had her Menstrues stopped, Cholical Pains of the neather Parts, desire of food, but ill concoction, vomiting and nausea sometimes troubled her; then followed pains in the outward parts, weakness of the hands and feet, with daggings pains, so that they were almost immoveable, all the Functions of her Brain still right and firm.

Tulpius Obs. Med. lib. 1. cap. 23. shewes a relation of trembling of the Thumb after letting of Blood, or of the Hand alwayes in an Iron Smith, *Which should teach Physicians*, saith he, *to search the peculiarity of mens Tempers.*

The same *Nicholaus Tulpus*, cap. 12. of the first Book, observes Periodick Trembling in *Margaret Brentia* of a flegmatick temper; it held three years, it began in all her Members, but continued only in her Arms and Thighs; a fit lasted almost two hours, with hoarse, and suppressed speaking: under the Dog Stars she was worse; the order of her fits did agree with the Moon, and rise of the Sun, and were moved by the Moon as the Sea, sometimes oftener, sometimes seldomer; sometimes greater, sometimes less; but under the Dog Star *Sirius*, she had so many fits as there were hours, in winter fewer. She was helped at last.

Platerus Obs. 167. did observe trembling of the whole body in some, and of divers parts in others, in sleep preceding death.

He did observe a particular benumbedness of one Arm, with heaviness of the Head; and in another the same numbness of the Arm from binding.

So many men, so many rarities, every case hath somewhat singular in it, and Nature is bound to no such method or progress, that all diminished, abolished or depraved motion must be just so, and in those Diseases only that Practical Authors have set down; for what they set down to happen generally, we can rarely find by experience.

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Plat. Obs. pag. 96. observes another that had hurt and lessening in feeling, and withal burning and pricking paines in the Extremities, running under the skin, that lasted many years.

He observed one from a wound in the *Spina Dorsi*, to have a Palsy of all the nether parts, from the middle downwards. Another after a general Palsy, had a Palsy of the tongue.

Skenk, pag. 85. brings Experience to shew that the Tongues of those that have Palsies, have a slower motion at New Moons, than at Full Moons; and yet divers Physicians will not believe the Stars have any influence upon our Bodies; nor will they study to know so.

Celsus writes from *Avicen*, that one could make a Palsy of his whole body when he would.

Another had all parts resolved but his Face. Another had all his Extremities and lower parts resolved, but his Hands, from a fall; another only his Thigh, another his Lip.

Benedict. lib. 1. cap. 39. *de morbis curandis*, *Marcus Bassadonius*, from an acute Feaver and Phrensy, was weakned in his right Arm, so that he lost all sensation, and power of motion therein. And after this manner, to enumerate no more, runs the common course of Nature. And if any Physitian will be diligent to write Observations of all he sees, he may see the same from his own Experience, which the common rational Faculty God hath placed in all Men, blusheth to deny.

Now let us see what is the internal Cause of Numbness, trembling and deadness of Parts, or the whole Body: for we would chiefly inform Physicians, specially young Learners, in those things they shall ever retain, being multifariously built upon the sure Basis of Experience; also those things that are of greatest dignity, and which being known, the rational faculty of man leads him to discover Appurtenances, and Circumstances thereto adhering, nor are they ever to be unlearned again, as the Phantasies and Chimæras of Mens Brains are, nor shall the Reader often meet with such in other Books, and therefore have we chiefly written in this manner, and these things.

Of Proceatstick, open, or outward Causes in the Kinds of Resolution, we have spoken somewhat, and much needs not be spoken: it sometimes follows Cholicks, and Cholicks that; an Air men know not how blasts and withers, sometimes one part, sometimes half the Body, and sometimes all, the Body more or less suffering impair of motion; and so hath lightening done, loosing all the Joyns, and melting the Bones. After that manner did it to a Patient of mine, a Minister of *Cambridgeshire*: And after the former, an Air suddenly surprized a Kinsman; all differ,
and

and the outward Cause differs; some tremble from fear, some from vehement cold; some in old age, some afore death. Quick-silver in those that are anointed, gathering together, not well killed, leaps in the Veins; so it doth in hot Liquor, or a Loaf, and so causes a Palsy.

Tho. Barth. Cent. 1. Hist. 93. A Convulsion and Palsy dissolved a Fever.

Fernelius observed that a Fever turned into a Palsy, he thought the Choler ran into the spinal Marrow.

We might infinitely insist on these, but by a penny we may guess how a shilling is coined.

Johannes Bauhinus Obs. Med. relates a melancholy young man had a Palsy of the left, and Convulsions on the right side, had fits often, sometimes resembling the Falling-Sickness, with a great Fever, the Veins of the thin Meninx on the right side, did swell, *aperte eundemque* with much black blood, and hardened, and nigh was a collection of apostemated matter in the Brain, black in colour.

Brassavolus Comment. ad Aphor. 9. lib. 7. Hippocr. saith, One was numbed, and insensibly in his whole body, and died, bleeding much from nose, and no Medicines learned Physicians used, helped him.

Benedictus, lib. 1. cap. 33. *curand. morb.* saith, One by a staff did receive a blow on the Shoulder, the Fingers of that hand were resolved or benumbed, nothing helped until he was plastered in the Neck. This shews the Place, the former the Cause.

Platerus, pag. 136. observed the giving of Opium in a Clyster, caused a Resolution of the Tongue, hindering speech, and the party stammered.

Another he relates there, paralytick in both Sides, strook in the Neck with a stick, losing both speaking and hearing, but he eat and slept; but lived so a year or two, and died.

Two others from Blowes on their Heads, could not speak; one had a loss of going, the other Convulsions of his Eyes; one saw things double, the other died. Blowes or cuts of the Back-Marrow also hath caused the like, though not so frequently; for many times nothing is to be seen in the Brain, the Sinews, and only some parts being particularly resolved.

But secondly, We will shew somewhat of Convulsions, contrary motions to Resolution and Numbness, and the Kindes of Epilepsies joyned with the Kindes of Convulsions; there cannot a competent difference be gathered: for where we shall see these things clear and fully, and distinct, as Authors have deciphered in Practices, we shall ten times

times see diversity and different cases; yet Epilepticks hold a manner as conformable one to another; as almost any Disease: in the *Genera* or kinds, we shall also shew diverse degrees, and divers moving and outward causes of convulsive motions.

When I was a Youth, I took white Hellibore for my Quartain Ague, and I had a Convulsion of my Gullet; so that it seemed to cleave together to my apprehension, and so vile as if somewhat was in my throat.

We read of *Sardis* or *Apium risus*, an Herb that brings convulsions of the Face, Eyes and Cheeks, and men dye as if it were laughing, therefore that is called *Risus Sardonicus*.

Toadstools, or *Fungi arbores*, bring convulsives, and strangling Symptoms to some. *Forrest*, Obs. 116. lib. 10. observed a Woman that had her Eyes pulled up, her mouth distorted, her Cheeks drawn aside, her tongue immoveable to speak, vehement contractions of her hands and feet, but without stiffness, from Toadstools.

Quicksilver in its fumes and evaporations, received into the Brain, is very bad; the same *Forestus*, besides others, relates thereof: A Gilder therefrom could not sleep or rest, but turned him this way and that; did tremble in all his whole Body, his Face grew pale, and for two months was grievously held; but he used much *Quicksilver*, for that Goldsmiths, Peuterers, and Gilders must use.

Fernelius relates of a Painter that, unadvised, took Vermillion; he fell into Palsies and Convulsions; at first he perceived all his parts more torpid and immoveable, then they began to be contracted, and to be drawn cold, and fixed, and rigid; his going was taken away, his Arms and hands were most free of pain, but about his Stomach, Guts, and Hypochonders, were most intolerable pains, which the crushing of his Belly gave some mitigation to; he had Intervals and Fits, and sometimes the matter did work most in one part, then in another, and in another manner: He was after a fortnight restored.

Jo. Johnstonus in *Thaumatographia*, a man exceedingly deserving in Physick, writes from *Marbriolus*, that *Napellus*, a Plant, was given to a Thief; he said it tasted like Pepper; he first felt a Palsie and stiffness in his left Arm and Leg; then it seized upon his right, leaving the former; then he was cold, and had Convulsions of his Eyes and Mouth; he vomited like Leeks, and thought he had a Ball at his Navil; he was sometimes rational, and again doted; blinde, and saw again thrice; and wept, and was cheered; he thought he must instantly dye, and presently the poyson leaves and intermits; he thrice was blinde, and saw again, and thrice in an Agony of Death; his Tongue of all his parts

harmless; he had huge beating of his Temples, and after a long conflict Nature overcame, and he recovered.

I could produce many more such relations of the nature of Plants and Minerals, and Creatures, to raise Convulsions, and the varieties of vitiated motion, as also all other ails man is subject to, but these may suffice here. We have shewed in our Book called *Physiology, Jatroscopy* and *Pneumatography*, how man is taken from, and made of the Earth, and how most of those Principles are found in his Body; and therefore is it that one Plant sympathizes with him, and another antipathizes; one sympathizes with such a part of his body, and not another, because in that part is a quality of Homogeneity to the quality of the Plant; so some Medicines spoil one part and not another, because in that part peculiarly is a matter of an antipathetick spirit to the spirit of the Plant, and so they fight: Were there nothing in the body of man of contrary quality to the blood, and spirits, and natural Juices, there would be no Diseases; for Friends and *Consimilars* do not fight; that's the reason that a poyson in one man works thus, in another so, because the constitution and quality of the humours are not the same; and as Plants do operate, or Minerals, or Animals on the Body of man variously, according to the various nature of them, and the variety of the subject, so do humours: for what qualities are in Plants or Minerals heterogenous to the quality of our spirits that constitutes our vitality, sense, and motion, such may also be in the humours, and the humours of themselves inimically qualified by the air, aliment, or otherwise, may raise the same, and such diversity of Convulsions, or other Ails whatsoever, as Plants and Minerals; and Animals do.

There is a strange kinde of depraved motion, called *Viti saltus*, of constant leaping and dancing, in some with contractions, in others with Delirium: Some superstitiously believed that praying to St. *Vitus* would help them:

Tulp. Obs. 14. lib. 1. observed a Maid fifteen year old to have Convulsions or drawing up of her Nerves, always sitting, but when she stood or walked, she had none: and *Obs. 15.* he observed a contraction of of the Nerves periodically, or by fits; it arose first from *Euphorbium* taken, the which an inordinate horror did follow, and then *Spasms*, the fits were very bad, and shook all his Body, and his minde and speech was took away. And *Obs. 17.* a *Campanis* woman had a peculiar depraved motion; she strook her Knee first with one hand, then the other, long together very violently, nor could she be dissuaded therefrom; imitating with distinction of blows Black-Smiths beating upon the Anvil; the Household could not help her, but laid a Cushion upon her knees, so that her continued and hard striking hurt her the less. In

In others is a striking Knee against Knee constantly and hard, from a depraved motion in the Nerves, occasioned by a secret qualification of the humours and Astral Influence.

Any matter, as it is a matter, is dead, but the Spirit in it is active and communicable; and every Spirit, according to the quality GOD gave it, different from others, acts and officiates: Into all pure terrene Bodies, GOD did at first according to his good pleasure, implant a Spirit of a peculiar Quality; he could have made Sulphur purging, and Scammony binding; he could have made Rhubarb to have onely a propriety for the Head, and Sage, Rosemary and Betony to respect peculiarly the Liver; for the Bodies are nothing but the Spirits they contain, and the peculiar qualities of these Spirits: so in mans Body, the humours, to look and consistence, smell and taste, may be the same, and yet have many and various qualities,

Betwixt common Falling-sickness and Convulsions and fits of the Mother, many times is little difference; but what variety is there here-of? such an one is so handled, it is hard to say, whether they be Uterine Convulsions, or a Convulsive Hysterick Passion; in all these some fall, in all these some do not fall; in all these some feel a rising up of somewhat within them, and in all these in others there is no such apprehension: In Vertigo's they fall, turn round, and there is such variety, and Nature is not bound to a Road or Order; that many persons it is hard to say whether they have a Vertigo, Epilepsie, Convulsion, or Hysterick Passion, or Swoonding: Some do affirm that men have Hysterical fits, so like to women; and others say the Lungs are the cause thereof: some foam at mouth, and snort; some fore-see their fit, and sit down, and so prevent their falling: In Epilepsies some turn round as in a Vertigo, and then fall, and then have heavings of their Brest, as in Hystericks, and then have Convulsions, and then have foamings of the mouth, as in Madness or Drunkenness, and then snort as in Apoplexies, and then stare and talk strangely, as in Phrensies, and then forget all for a while, as in Lethargies; and what disease shall we call all these Symptoms? some Hystericks do fall, they gape, and stretch, and seem choaked, then have fast contractions and convulsions, then perhaps lie stiff, and inflexible, and senseless divers days, as in the most exquisite Apoplexy, pinched not feeling.

Cornax. Encherid. Med. observed one stiff all over, his skin hardened like Leather, his skin seemed as if it was stuffed, and stiff like the bark of a Tree; his Gullet was resolved, but Brain, Stomach, Anus, and Urinary passage well; he was stiff in all outward parts, and back-bone could not be bent, nor his Joynts.

Solenander observed one with pains and contractions of her Arms, Shoulders, and Knees; too those distant parts should be affected together.

Marcellus Donatus Hist. Med. Mirab. observed one that the great Toe of her Foot must always be moved, even in sleep, upwards and downwards.

Shinus A. ad Cap. 13. Pract. Altumar. observed in one Member one while a Palsy, another while a Convulsion fixed.

Cardanus observed one after a Fever and Convulsions, to have paining and distension, Legs immoveable, and the Body leaping and tossing.

Fuchinus Com. ad cap. 13. lib. 9. Rhasis observed the Muscles and Tendons stiff, and stretched, drawing as it were part from part, to dissolve Unity.

Fernel. lib. 5. cap. 3. Pathol. observed a flatulent Convulsion, different from all these, that did twice or thrice a day afflict, strong contractions and coldness.

Hennius de Morbis Cap. observed one that had his Intestines, Abdomen, Testes and Spermatick Vessels drawn up; another was spasmodical in the Anus: Divers observed the eating of Quails brought the falling Sickness and Convulsions.

Concerning the inward and obscure causes of Convulsions and Epilepsies, we will shew somewhat; the outward, apparent, movent, and procatartick Causes, appear in Practices of Physick; though defectively, and some false.

Neretus Nerutius a Florentine Physician, opened one that had an Headach, then a Rheumatick Distillation, a Convulsion of the Neck, and Posteriors; dying, three spoonfuls of water was found to be gathered betwixt the hard Meninx, and the hinder seat of the Cerebel.

We shall think it sufficient to translate *Thomas Bartholin*, who to save others the pains of disquisition, hath collected many Anatomies and Dissections made by other men, *Cent. 2. Hist. 92.*

A Falling-sickness by consent of the lower parts rarely leaves any footsteps of it to be seen in the Brain after Death; for vapours are dissipated with our Life: but if the Brain hath in it self contracted any fault, it is easily seen in the Dead. *Bontius Obs. 1. med. ind.* in the Brain of a Souldier that had the Falling-sickness, found the Ventricles filled with a tough matter, and glutinous, of a clay colour, like yolks of Eggs, but stinking: *Smetius in lib. 10. Adiscel.* found an abscess of white pus. *Ballonius, lib. 1. Ephem.* found small and thin Bodies like hairs.

haits in the Ventricles, to be the cause: That thin and limpid Water was the cause, both *Volcherus*, *Coiter*, in *Obs. Hildan.* in *Obs. Heurnius* in *Annot. ad lib. 2. Consil. Ballon. River. Cent. 1. Obs. 37.* observed by dissections: That Pus in the meninges of the Brain was the cause, *Fernelius*, *lib. 2. abdit. Caus. 1. 15. Salmuth Cent. 1. Obs. 17.* found: That it was caused by a Corruption or Sphacelus of the Brain, *Glandorpins*, *Spec. chir. Obs. 6.* did find. Sometimes the Ventricles of the Brain are so fallen down in Epilepticks, that there is not an easie and free passage for the Spirits; even as *Adrianus Falcobergius* an Anatomist did observe, in opening publickly a Boy of sixteen years old, that died in the very fit: there was no other visible cause of Death, or of the Falling-sickness, than that the Ventricles of the Brain were very much compressed, and falling one upon another, without any manifest cavity; but in the top of the Brain, nigh the Cranium or Skul, he found hardened blood; and this my Brother *Erasmus Bartholinus* saw.

Also *Cent. 3. Histor. 80.* relates of a Maiden, well-fleshed; and of a florid Complexion, took with a Flux of the Belly, hardness in the right Hypochonder, heat of the whole, thirst, watchings, pains of the Head, white Excrements; an Epilepsy supervened, and she quickly died; opened, the whole Region of the Back, from the nape of the Neck, to the last Vertebra of the Spina, was black; the Stomach in the left side black, as if putrified and filled with a green humour; Liver scirrhus, and weighed ten ounces; Gall large and filled with Choler; but the Brain weighed five pound, filled with Water, and with Bladders full of Water.

It were an excellent thing, if all Symptoms differing, were compared to each differing cause, and so to find out what is the peculiarity of the cause, that doth cause that diversity in the condition of two sick Parties, seemingly by the greater and most permanent Symptoms, to have one and the same Disease; yet where the parts are alike affected, or humours alike corrupted, the constitution will raise diversity.

Concerning the cure of all these Diseases specified, we will give these general Rules and Directions; for indeed in each of those Diseases named, *Coma*, *Apoplexia*, *Subeth*, *Catalepsia*, *Memoria*, *Lassa*, *Lethargos*, *Mania*, *Melancholia*, and *Phrenitis*, *Paralysis*, *Sopor*, *Tremor*, *Convulsio*, *Epilepsia*, &c. There is no Method general; for sometimes contrary causes produce the like seeming effects, and one and the self-same cause seemingly, though of a diverse quality, works various events; and we have sufficiently expressed by the causes, the diversity of cure in every one of these Diseases, for that is the best insight

we can give to this credulous Age, and addicted to fond opinion, to shew the diversity of Causes, which according to the Vulgar Proverb, *Once known, the Disease is half cured*: And according to Philosophy, *Tolle Causam & cessabit Effectus*, Take away the Cause, and the Effect ceaseth.

APHORISMS.

I. In every Disease, as the Symptoms vary, so the Cause; and as the Cause varies, so in every Disease our Method must vary; for in any sickness there be scarce two hold alike in all things.

II. The Constitution especially, but also the Age, Customs and times of the year are to be weighed in the cure of every Person, so that the method formerly delivered by *Sylvius, Rondelium, Riverius, Henrini, &c.* is not sufficient to learn any to practise well and faithfully, unless they have distinguishing knowledge of their own; in some, one ounce of the Emetick infusion will work 20 times, in another ten, in another scarce once, in another it works onely downwards; in one, one scruple of Jallap is a sufficient dose, in another of the same age, Sex and strength, one drachm will hardly work, and so in the same manner for all other Medicines; that that excites one Lethargick will not move another; and that that restores Palsies in one, moves no sense of feeling in another, for the sense of feeling naturally is not alike in all.

III. Observe the Time of the Stars; for if given when Nature doth not co-operate, we do nothing; if Nature draws one way, and our Medicines pull the other, a confusion is made.

IV. Observe what contradictions there be in all Distempers; take away the greatest of two evils first, and that that will be longest ere it kill, may be suffered longest ere cured: Also observe in curing one infirmity, we do not aggravate or make another; and also observe what infirmities the sick usually was prompt to, and judge that that was usual to him in health, is the less dangerous in sickness, yet not without some exceptions; also observe which way the sick used to have his blood purged of Heterogenious matter.

V. Physicians are Natures Servants, and therefore must observe her Dictates in any of these Diseases; we may Purge, or let Blood, or Sweat, or move by Urine, or Salivate, or Synapifate, or use Leeches as we see blood abound, and as we finde Nature oppressed, or beginning an Excretion such a way, or of such a matter, and in such a place. For Example, If any in a Stupid and sottish Disease bleeds much at Nose, hath the Hemorrhoids or courses that used to flow, stopped, hath heat of the Body, beating of the Pulses, swelled Veins, though it is contra-

ry to Physicians Directions in stupid Diseases to Bleed; yet it is convenient here in these cases to let blood, and chiefly in the Arteries; or if Arteriotomy may not be allowed, or cannot be celebrated, a Vein of the Forehead, Temples, or behind the Ears, or Jugulars, are to be opened, for they draw immediately from the part; and experience will witness for it, against those of the Circulation, that in all cases will bleed in the Arm, because of the community of Vessels: Furthermore, if in Falling-sickness, Convulsions, Distraction, Light-headedness, and Melancholy or the like; if any thing break forth by the Ears, or Nostrils, or any other way; we are to judge the Morbifick matter like to it, and we are to draw it forth by those parts Nature hath begun and shewed us the way.

VI. We must endeavour, if we perceive it is a Matter or Humour that doth cause the Disease, to draw it outwardly, and from the more Noble to the less Noble Parts; Also we must observe the Emunctories of Nature, in most Diseases of the Head, shaving of the whole Head, and applying blistering Epispasticals were good, particularly behind the Ears, and upon the Sutures; vehement purging will do nothing in a confirmed Distemper, and where Humours are settled and coagulated, and the Brain corrupted.

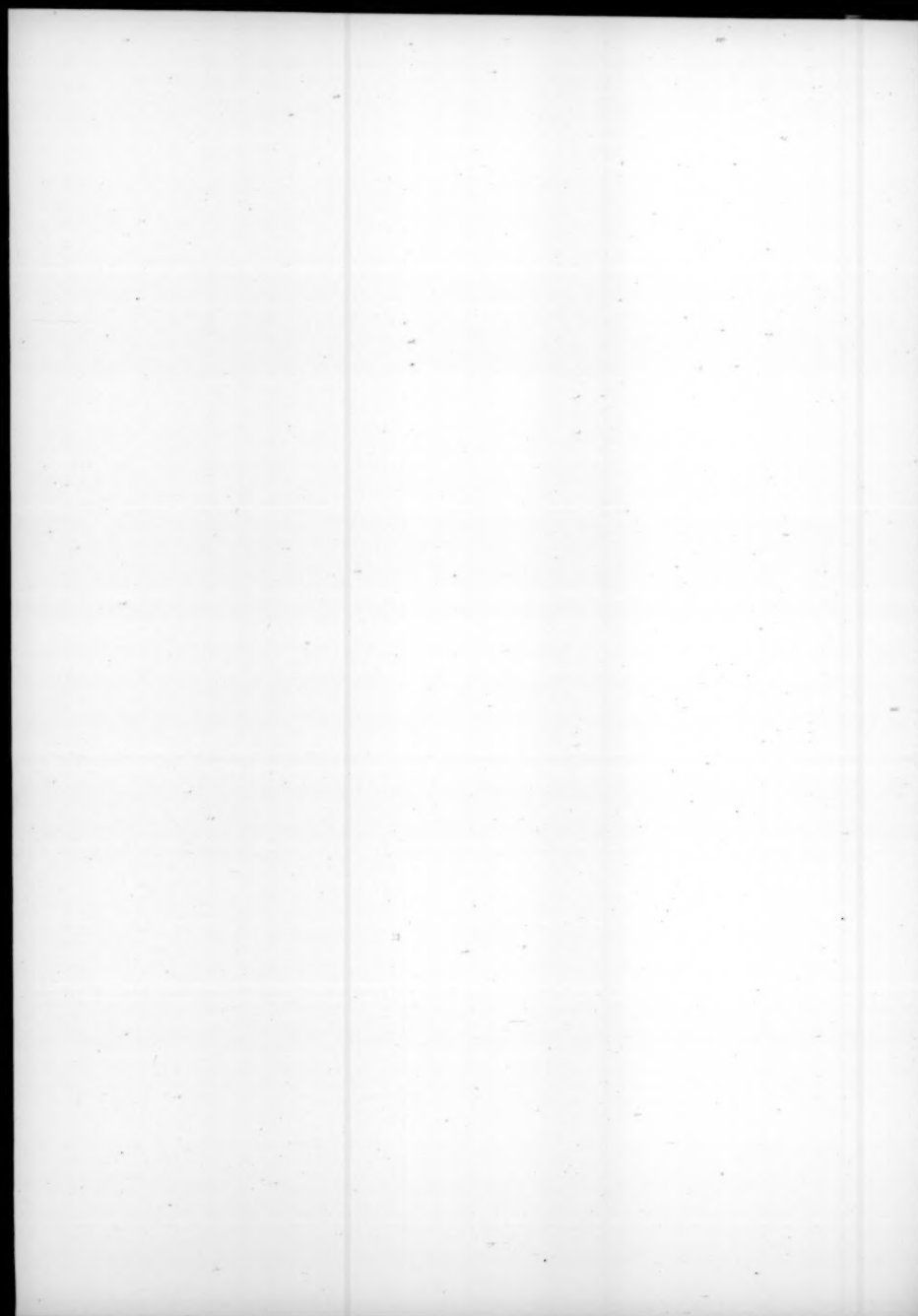
VII. This alone, what ever Practical Authors have writ, is convenient to all persons in a sleepy Disease, and to all persons in a raging Disease, and to all persons in a depavation, or abolition of feeling and motion; to give Specificks, to oppose the quality of the Humour, that is Narcotical, or Maniacal, or Spasmodical, or Paralytical; in all those fits of falling, as Vertiginous, Hysterical, Epileptical, Cataleptical, Convulsive and Syncopical, Paony, Castorium or its Spirit, Succinum or Oil of Amber, Elks Claw, &c. are convenient, because in these is an occult quality, opposite to that occult quality in the Humour that causeth the falling: in all sleepy sicknesses, Rosemary, Betony, Castorium, Juniper Berries, Sage, Marjorum, Lavender, Lillies of the Valley, Tile-Tree, Chamepitis, Asafoetida, and Phus Silvestre, are Specifical, because these in all Causes, and in all Humours, endued with a Narcotick Quality, whereby they work and change our Bodies, do by an opposite quality in them oppose and overpower the Narcotical qualified Spirit of those Humours.

In an agit, and hot, and spirituous qualification of Humours, which doth produce raging, madness, and fury, and dotage, and is of high Heterogeneity to the Quality of our Spirits; and therefore several Poisons will cause Deliriums and Madneis, Rosemary, Fumitory, Betony, Coullips, Epithimum, *Lapis Lazuli*, are Specifical against Do-

tage, and loss of Ratiocination; but to stop the furious vapours of hot Blood, and the fermenting in hot and acrimonious Humours, and to obviat their Acrimony, and stop their Motion, Opium, Laudanum, Poppies, Nightshade, Lettice, Violets, Mandrakes, Henbane, Stramonium & Houflocks, have an Antipathetick Quality; for these cause rest, and are *opoi* *na*, of the same Nature and Quality that the humours are of, that cause *Coma*, *Cama*, and *Lethargy*; for man being deduced from the Earth, hath its qualities. (I think all) naturally, or by custom, or by corruption in his Blood and humours, that are to be found in Minerals, Plants, or other Animals: in some persons Opium will not make sleepy; in some Tobacco will not cause Vomit, eaten; in some Spiders will distend and swell them no more then their ordinary nourishment; some eat *Asenick* and *Hemlock* harmlesly. The only reason of these things is this, By custom (or otherwise by a peculiar Temper) such things eaten, turn the Blood and Juices into their Nature and Quality, and so being Homogenious do not fight, and that is the reason of Appetites; one loves one thing, another another, because of a Juice of such a quality in his Stomach, that sympathizes and antipathizes with such nourishment.

Let the Palsy, Convulsion and Stupor, or trembling Motions come from what cause they will, hurting the Sinews, Earth-worms, Rhue, Castorium, Sage, Rosemary, Betony, Chamepitis, Succinum, or the Oyls of these outwardly help; why? because in all, the Sinews are hurt; now these assist and strengthen the Sinews by a peculiar quality, implanted originally by God at their first making, according to his good pleasure; and why Rhue should have a quality to help the Sinews, and Henbane to hurt them, we can give no account: It pleased GOD in such a Plant to put a Caustick Spirit, in such a Narcotick qualified Spirit; and in such an one a quality to respect the Brain, in another to respect the Liver.

VIII. If two or more parts are corrupted, inflamed, obstructed, &c. we must chiefly in-cure, respect that that was first, for perhaps that caused the other; a great deal of Water, or Ichor, or Sanies may be heaped up in such a part, though sent from another; as in Dropsies, all the Bowels are oft found corrupted and rotted, and yet all were not the cause, but that of they that gave occasion to the water to encrease, which corrupted all: so if much Water, or Blood, or Choler be heaped up in the Head, we must respect the part sending, as well as the part receiving; perhaps the Uriners do not carry so much Urine as was wont; perhaps the Gall doth not separate the Choler, it used to do, and eject it; perhaps the Blood is not let out or excerned, or sweat out or separated, or purified as it ought or used to be. More-



Moreover observe in all Spasms and Resolutions, to observe the head of the Nerves, and to anoint the nape of the Neck or Back-bone, whence the affected Nerves do proceed, where ere they be.

IX. A great help to the curing all Diseases, is in Dyet; if any know what caused the Disease, the best way is to abstain from the cause, and to observe their own Constitution, what hurts or helps them; for one mans meat is anothers Poyson: the outward often stirs up the inward, which without the motive cause would lie still oftentimes.

X. As we said before of Specificals, so of Alterers; we must oppose cold Medicines to an hot Disease or Constitution; hot Medicines to a cold Distemper; moistning in a dry Distemper and Constitution; and drying must be opposed to too great moisture: but concerning drying Medicaments, we must not imagine that *Guaiaicum*, *Sarsaparilla*, *China*, *Sassafras*, &c. drie, for nothing dries any other way, then consequentially, expelling or absorbing the moisture; for there is nothing waists, but all changes; Air is concocted into Water, and Water is rarified into Air, and so they are in perpetual change; for if Water by *Guaiaicum*, *Sassafras*, *China*, &c. was annihilated, then there would be less Water, and less in the world, and in a Million of years the Sea might be dried up: I confess Litharge will drie much, because it doth suck up moisture into its own body; and so do Mucilages of Gum-Arabick, specially Gum-Tragacanth, and Spunges, but they must be either Sweaters that are drying, or Diureticks; sweating spends in Vapour and Exhalation, *per habitum Corporis*, *diuretica* or Urine-purgers send it out by the ordained motions of the Parts, or Natures instituted Channels in its whole Substance and Body; and those that do not spend moisture by expelling it by sweat through the Skin, or by the Instituted motions of Nature by the Kidneys and Bladder, do not dry.



A
TRACTATE
OF THE
DISEASES
OF THE
LUNGS.



It hath been thought, that a Cough, Asthma, Pleurisie, Peripneumonia, Empyema, Hamoptoe, and Phthisis were all the Diseases of the Lungs, and that the Lungs had no more, nor no other, according to an ordinary Method in Nature: A Cough is but a Symptome, and may be in all Diseases of the Lungs, and I know not why it should be called a Disease, for in a Peripneumonia, or inflammation of the Lungs, the cause gives the denomination, for in that may be a Cough; so Hamoptoe also is a Symptom, and may happen in many Distempers, and from divers Causes.

Nor have these Diseases mentioned just such causes and no more, or no other then what practical Authors writ.

I shall save my self the pains to write the Diagnostick and Prognostick Signs; as also the Causes and Method of curing Diseases described in

in Practices of Physick, they may be compared with what we draw from Observations, nigh as well as if they were here writ together or premised.

The Lungs are the Bellows or Fan of the Heart, the fire of our Bodies, which they blow up, and keep from dying, falling round about the Heart, filled with Wind, which they draw in and let out, as our artificial Bellows do; and as soon as these Natural Bellows cease drawing and letting out of Air; the fire of our Bodies wanting fomenting and stirring up, dies, and we grow cold and pale.

The Lungs have also another Office, to receive Flegm, and cough it forth, and wheresoever the Lungs burdened cannot cough, we are apt to be choaked.

These are the two Natural Offices of the Lungs; and we would give insight to the Reader how many wayes, and how diversly these may be diminished, vitiated or abolished; for properly and plainly, the Antients should have described these two, diminished, vitiated or abolished, and have brought all the several causes, and the signs of such particular causes, being found by Dissection; and the degrees of each kind, and the variety of Natures Order and Progress, and how the Lungs may be affected from other parts by community of Vessels, or super-incumbency, or affinity of Nature; and Philosophically they should have described the peculiarity of the nature of the Lungs, different from other parts, that made them have Diseases different from other parts, they being of a more flegmatick, airy and spongy Substance and Quality.

I have known many different kinds, and differing degrees in all those kinds of short breathing, and different causes of those different kinds, viz. outward and precedent causes; for I never saw a man opened that died of any Disease; and sometimes large eating, the *Diaphragma* being crushed up, and capacity of the *Thorax* streightned, hath caused a *Dysnea*; sometimes Wind which hath been eased, as the former, when the cause removed; sometimes swift motion, specially in Green-sicknesses, for with motion they are almost out of breath; in obstructions, as in the Jaundice and *Cachexia*, they are very short winded, because cold clammy humours do sometimes abound; and the Thoracical Muscles move heavily, and the parts are crushed up by windiness distending, which in Dropsies is occasioned by Water; so in Apoplexies breathing is short, or where breathing is not difficult and very short, I suppose it improper to call that sleepy stupid sickness an Apoplexy.

Paulus Renalimus, Obs. 91. Observed an Old woman that eat much Fruit, she had a Catarrh, she was cured with a Phlegmagoge and Stomachical

machical powder, when an Asthma supervened; he accounted it Wind in the Stomach, crushing up the Midriff, and tough Flegm sticking to the sides of the *Aspera Arteria*.

And *Obs. 176.* a Maid was exceedingly troubled with short breathing; and so against Food, that she almost pined away for want of appetite to eat; He cured this, and two more (*Obs. 144.* and *Obs. 145.*) with Stomachical, Chymical purging Powders once or twice given; so that he adjudged these Asthma's caused from distention and Wind of the the Stomach, thrusting up the Lungs, and from Flegmatickness of the Stomach or Midriff.

Another ate Fruit, and was so inflated at Stomach, that he breathed difficultly, but he (in his *Obs. 144.*) had a dry Cough with his hard breathing; signs of Cholera, Thirst, bitterness of his Mouth, and pain of his Head.

Felix Platerus in Respirat. d. fecit. Obs. 1. One had a Cough a long while, specially he coughed on Mornings, and in the Evening; he did spit forth raw Matter, often Sneez; he had falling down of Rheum by his Nose sometime, and was short winded if he went up an Hill.

And (page 170.) one had short breathing, and felt, like a girdle about him, pain on the Region of the Stomach, and a Fever.

Another had a sudden short breathing, with a Cough and spitting forth of Matter.

Another had a Periodick short breathing from defluxions.

Another had a great shortness of breath, like to suffocate him, with a Cough, and a falling down of Rheum, but was cured.

Skenk. de dyspnea. Obs. 1. Relates, one had difficult breathing, if he did but walk once about his Parlour; most have when they lie down; standing upright commonly they breath best: Even as *Dodonaeus Obs. Medic. cap. 20.* Observed a Merchant not cured of short breathing by bleeding or other Medicines, and that for diverse years he had never lyen down, but sat and slept, else he would have been suffocated; and at last a Gout and pain of his Kindneys troubled him, and his Asthma that could not be cured by Art, was derived by Nature to some other parts.

Nicholas, Ser. 4. Tract. 2. cap. 25. An Asthma or difficult breathing did oppress one once a week, commonly on Fridays.

Another, in *Horst. Epist. Med.* preparing a Lee to wash Clothes, as the Lee boiled, hung her head over it, and the steams came into her mouth, and she had such a difficult breathing presently thereupon, which encreased and continued seven dayes, she thought she should be suffocated; and did die.

These

These are only to shew the variety of Symptoms, and difference in one Disease amongst all persons; also to shew how one and the self same effect, may arise from sundry causes, and one and the self same thing produce divers effects in two persons: Also that a Catarrh, Cough, *Hydrops Pectoris*, Corruption or Apostematation of Blood, *Empyema*, *Pleuripneumonia*, *Pleuritis*, *Hydrops*, Apoplexies, Inflation and their likes, may in some cause difficult breathing, in others not; may in some cause a Cough, in others not; may in some cause a pain of the breast, in others not; in some these, one or more; and sometimes one, sometimes another; and sometimes three or four may follow upon short breathing together; sometimes separate, or one after another; and sometimes one of them, sometimes another; and sometimes two or three may concomitate an Asthma or Cough, or be complicated together: But we cannot write all the particular Observations to prove all these, but they shall see such and much more variety in the Lungs, and their sicknesses, that do read divers Physicians Observations thereof, which are not altogether singular cases, but the common and ordinary Method of Nature also, so far as she doth observe any Type or Order.

By the divers kinds and degrees of short breathing, and the variety of outward and exciting Causes, & concomitant Sicknesses, already shewn, may be guessed how Coughs, spitting of Blood, of Matter, Inflammation of the Lungs, Pleurifies, &c. do vary in kinde and degree; and are sometimes simple, as a Disease; or joyned, as a Disease to another Disease; or happening as a Symptom in other Ails, or supervening: we shall quote many Histories and Observations of those that have been opened, and withal shew the various handling of these persons: some were alike, where the Cause seemed disalike; and some were disagreeing in Diseases, Symptoms, and greatness thereof most, where by the Cause one would think they might be most like. But the want of having many Histories of all things, and seeing all the Varieties of Nature, and the want of distinguishing betwixt likes, hath hugely spoiled true Learning, or the Learning of Truth.

We shall make thirteen or fourteen Distinctions of the Causes of Sicknesses from the Lungs, which may be reckoned as so many Diseases, and such and such are their Symptoms.

I. Abscesses are in the Lungs, as in other parts, and vary; of each kinde are various kinds, and of each of them several degrees: *Columbus, lib. 15.* found not onely *Steatomatous Abscessus*, but Bones and large, in the Lungs of *Franciscus Capellus*.

Heller.

Holler. de morb. intern. cap. 23. lib. 2. opened a Monk, of whom he did satisfie himself touching the cause of an Asthma that suddenly killed him, finding an Apostem in the *Vena Arteriosa*, and *sine pari*, the Lungs safe.

Tulp. lib. 2. cap. 6. Obs. One was let blood in a Pleurisie, but too late, it neither eased the cough, nor pain; at last much purulency by suppuration brake forth under the Arm-holes, and after a larger abscess arose in the Navil, or nigh thereto, and the purulency ran forth, and the Sick presently recovered.

Pet. Pawus Obs. Anat. 9. opened a young man that was so wasted he had scarce any flesh, both sides of the Lungs were bound to the Sides or Ribs; there were divers purulent abscesses in the Lungs, and Flegm in divers parts of the Lungs was discerned to concrete, and in some places psain stones, for hardness, were found; abundance of Water, though he was so dried, was found in the *Pericardium*; he had fault also in his spinal Marrow, and the *Vena Cava* rose from the Liver in him in that place the *Porta* useth to rise; but whether these did contribute to his *Tabes*, or onely the Lungs, is to be questioned. *Alto Obs. 22.* he found an abscess of the Lungs in a Woman, the Lungs were tied with innumerable ligaments in various places, to the *Plenta*, also to the *Pericardium* and Midriff; the Liver herewith was pale, as void of Blood, but not scirrhus; the Lungs under the left Clavicle in the left part, had a great abscess, in it four pound of Sanies was; and besides this, thirty or forty small abscesses of thick purulency and Scirrhus in other places.

And *Obs. Anatom. 25.* A Woman died of an *Atrophia*, a wasting different from a Phthisick, the whole Lungs were purulent, any where white Pus did flow out; she had scarce any flesh left, and it was hereditary to her.

Tho. Bartholinus, Cent. 2. Obs. 19. opened one that died of a slow or lingring Feaver; so wasted, that not onely Fat but all Flesh seemed consumed; all parts were corrupted, the *Omentum* gangrened and almost wasted, the right Kidney putrified, the Liver, great, hard, and full of Tubercles, Spleen onely discoloured, as the Intestines were, the Mesentery was wholly consumed, Stomach and Bladder good, the Heart small and dried, but the Lungs (which is the business in hand) were purulent, full of knots, out of which white matter did flow; but the lower part of the Lungs were drie and hard, and a pretty deal of water gathered in the Cavity.

We shall in these give the Reader as much satisfaction, if he will minde, as if we should write a particular Treatise of the promiscuous affects

effects of all the Bowels together : The Reader may easily see the Method and Current of Nature, that one part consents with another, and frequently in those that dye, all or most of the Bowels are corrupted, and for the most part in different manners and degrees ; nor are the parts so affected by Vessels running from one to another palpably always, but they do transude and transmit both vapours and matter thorough their *Parenchyma*, or Body ; *in vivo omnia sunt pervia* : The inward parts have pores, and do lie one upon another, and so affect one another.

And as the Bowels are by Dissection found alike to be affected, and all to vary in this Affection or Disease, so the outward Symptoms vary ; and there are in the current of some Sickness nine or ten Diseases, which sometimes are looked upon as Symptoms. It is clear Physicians have writ very defectively ; but *Truth* and *Experience* are the sure Witnesses of Nature ; they shall never be controled : Nor shall I therefore ever be controled, though the Envyers of Truth speak and write against me.

Laz. River. Cent. 1. Obs. 60. Opened one of spitting of Blood, a Cough, Feaver, short-windedness, pains of the Shoulder-blades, beating of the Heart, and in the right Hypochonder, deceased ; the *Mediastinum* was full of wheyish Blood, it crushed together the Lungs and rough Artery, and caused the Asthma ; the Lungs every where had a purulent and stinking matter, the left Testicle spongy, black, and gangrened, the Heart not hurt : *Riverius* supposed the affected Testicle did hurt the Heart ; and what consent is there of these parts ? and what community of Vessels have these more than other parts ?

II. and III. We shall shew that Bones and Stones are found in the Lungs, and what Diseases or Symptoms they produce, how they vary, and with what they are complicated.

Columbus, lib. 15. found great Bones there.

Of Stones. We have already related them among other Ails of the Lungs ; they do cause Coughs, spitting of Blood, Asthma's, Phthisicks, *Atrophia*, &c. or at the least, they are found in such persons opened.

Alexand. Trallianus, lib. 5. cap. 4. One spat forth a Stone smooth and well formed, no congealed matter.

Paul. Aegineta, lib. 3. cap. 31. saw one with a grievous Cough, that raised much blood, and therewith stones, flinty ; he dyed tabid.

Beniven. cap. 24. de abditis : One had a grievous side-pain, and drier Cough,

Cough, he voided from his breast a stone as big as a Chest-Nut, and was eased quite.

Gerardus Bergensis saw some in Coughs cast forth many stones together.

Cornel. Gummæ lib. 1. cap. 6. saw many little white exceeding hard stones coughed up from the Lungs; to omit the observations of *Kentmannus*, *Wierus*, *Ferrandus*, *Cardanus*, *Fernelius*, *Jacotius*, *Sebastianus*, *Platerus*, *Gabelchover*, *Oethem*, &c. enow to testify the truth, that stones bigger or less, more or fewer, rounder or flatter, are the cause, and frequent cause of the aforesaid ails and sicknesses; these saw them coughed forth.

We shall shew some Examples thereof by Dissection too, so that divers that have such stones in their Lungs, or Pipes, or in all other parts, there may be no appearance.

Petrus Spiererius, an Italian Physician, in an Epistle of his signifies that a Roman Woman thirty five year old, for many years was troubled with inappetence, and a dry Cough, and Asthma, she had advice of divers Physicians in vain; opened, her Stomach was found full of hardened Fibra's, and black; three Lobes, of the four the Lungs have, were stony, or hardened like to stone; the Milt did not exceed a Pullets Egg in bigness.

Platerus, *Obs. de respiratione defectu. pag. 180.* found stones in four Asthmatical and short-winded persons, in one he found stones in the middle of the intersepient Membranes in the Breast.

Petrus Paw. in his ninth Dissection, in one that died of a Consumption, found Apostemations, Tubercles full of Pus, many in the Lungs, and in some parts absolutely petrified; he was waitted and dried exceedingly, yet good store of Water was found in the *Pericardium*. We could bring many more Examples, but these may suffice.

IV. *Animalia*, Worms, or various kinds of living Creatures are the Cause of many Sickneses and Affects, not onely peculiar to other parts, but coincident to the Lungs also, and each part Extrinsic as well as Intrinsic, chiefly a pertinacious Cough is stirred up by Worms; sometimes they are joyned with stones, and there is short breathing, and pains of the Clavicles; they are sometimes like Worms in Wood, Maggots, Flies, and sometimes like Pine-Kernels; more have been cast up by Cough, in flegmatick matter, then have been found in the Dissected: We shall not stay the Reader in the particular Hiltories. *Johannes Skenkius*, *Obs. Med. pag. 217.* hath collected Authors enow, if any should distrust the Truth, to witness it. None could guess at
Worms

Wormes by the Symptomes hardly, except they saw the like.

V. Coughs are caused by things got into the *Trachea Arteria*, or Lungs; as short and difficult breathing. *Nic. Tulp. Obs. 7.* of his third Book, relates of a Citizen of *Amsterdam*, for seven years hugely molested with a Cough, and very strait breathed, so that he grew lean; at last with violent Coughing he brought up the shell of an Hazel Nut, as big as a mans Finger-Nail, and he was thence-from delivered of his long and tedious Cough and *Dyspnaa*; it stuck about the Head of the *Aspera Arteria*, or Wind-pipe.

Tho. Barth. Hist. Med. Cent. 2. Obs. 27. relates of a Woman of *Patalia*, that eating Chefs-Nuts laughed, and it seems some part got into the Wind-pipe, which she did not know; for two months she was miserably afflicted with a Cough, with a Fever, and wasting of the whole Body; a Phthisick was feared, divers Physicians were advised with; at last she took a vomitive potion, and brought up the Kernel, and was presently restored to health.

VI. The Lungs are sometime found spongy: *Tho. Barth. Hist. Med. Anatom. Cent. 3. Hist. 2.* found them so; they were light like a Feather, yet in some parts tied to the sides; their colour outwardly was good, but inwardly they had little Blood, but Sanies in some places issued out; his Heart great and full of Blood, sound; he died consumptive, scarce any flesh left on his Body: his sickness began with muteness, and a great swelling under the Chin: Let the Reader in all these judge how it is with others, and how one part consents with another in being afflicted together, that is more remote, and hath less Community of Vessels many times; and how all being affected in one Body, and one Disease, they vary each perhaps in the kinde of affection; so that it is clear, Physick is *Ars Conjecturalis*; and to finde those Diseases Ancients writ of, so and no other, and in all things just so full, is a rarity; for I suppose some of them writ by one case how all were, and so do the ordinary people; that that cures one, they think must cure all; and if died so, they pronounce all sick of that distemper (as well as they can guess) to die: In this man the Caul was quite consumed, the Ileum-Gut looked black, the Liver looked dark, the Bladder of Gall full, most of the parts very sound. *Hennins* found the Lungs like these.

VII. Sometimes the Lungs or Lights are found waterish, as *Riverius. Cent. 2. Obs. 78.* A Woman had a short breathing for fifteen years, encreasing gradually; she had sometimes a swelling of her Cheek, and

Erysipelas of her Leg, she had sometimes a falling down of Rheum, which encreased her *Dyspnaea*; she coughed not at all till one day before she died, and that is the wonder; her Lungs being full of water: for how in Dropsies do some cough with their *Dyspnaea*, through the transudation of water, and soaking thereof in the Lungs? With the waterishness and corruption of the Lungs, the Spleen is found putrified, so that with crushing it fell in pieces; the right Ventricle of the Heart in the interior part denudated of its Membrane, and looked putrid and exulcerated, the right Auricle large and sound; and this was a reason of the inequality of Pulse: for in another *Riverius* opened, where was the like inequality of Pulse, the right Auricle was bigger than wont, and filled with a flegmatick hard concrete substance: In another he opened, an Ulcer in the middle of the Heart caused it.

VIII. A Dropsie of the Lungs is like to this, but in the purity of the Water, and quantity they vary; and in this the *Parenchyma* of the Lungs may not be corrupted.

Tulpins, lib. 2. Obs. 16. A Boy had a moist head, and frequent distillation, a light Fever, a Cough, and very difficult breathing, a great sleepiness, and often fainting: opened, the Breast was full of Water, the Lungs hung flaccid, the left Auricle of the Heart eaten with divers Ulcers, a stinking humour belching out, which might be the cause of the Childs often fainting.

T. Barth. Cent. 2. Hist. 7. Thomas Cartier, a sanguine man, inclined to an atrabilious temper, laboured of a light Cough, and Feaverishness; they encreased; he grew Asthmatical, specially on Nights; his Feet swell, Pain troubles his left Side: dissected, ten pints of putrified and stinking Water was found in his *Thorax*; the Lungs, except in the left part, putrilaginous; the Spleen putrid and stinking, in the greatest part of it; ten or twelve Clots of thick concentered Blood were found in the *Ductus* of the *Aorta*, near the Heart.

IX. The Lungs are found in some discoloured alone; not that the colour causeth any thing, but that that caused the colour; even as a poisonous quality infecting the Body, changes the colour of the inward Bowels.

Riverius, Obs. 87. Cent. 1. One troubled with *Cardialgia*, pain of the left *Scapula* and Arm, Flux of the Belly, then a Cough, with difficulty of breathing, and after that spitting of Blood; Medicines and Bleeding availed not, she spat Blood hugely afore Death: Dissected, the Lungs were white, sticking to the Ribs, and Midriff, and *Pericardium*, as if
one

one Body; the Heart white and exulcerated, and the matter from that caused the Cough, and spitting of Blood.

He found them livid in another, *page 155.*

In an observation communicated to him from *Hen. Rufus*, is found, how that a Maid had a long and lingering sickness, melancholy and pale, and short winded, but not likely to die, nor did she lie by it; when she lay down she had sometimes a dry Cough, no thirst, she grew weakly; she died, not being thought mortally diseased: many specks or spots, livid or red were seen; the Lungs had whitish circumferential lines, and seemed blasted; all the bowels but the Liver safe, that was tainted with Leaky Choler; the *Pleura* and intercostal Muscles were coloured green from an humour; the *Pericardium* void of juyce and putrified; the Heart and Brain safe; she seldom coughed; the *Pericardium* might affect the vital Spirits in the Heart, and so cause unexpected death. Many the like may be seen in Histories under the other Heads, but we are loth to write one Observation twice, though it may witness three or four things.

X. The Lungs are very frequently found to stick to other parts, being of a clammy Substance, and flegmatick Nature; in all infirmities of the Brest, they may stick, or adhere, or grow out of order, to one part or other they are nigh, especially too as that part consents in corruption with them.

Per. Paw. in a Tabid Person opened, found both parts of the Lungs sticking or growing firmly to the Ribs.

Tho. Barth. Cent. 3. Hist. 2. in another Tabid or Pthysical Person, found the Lungs, being light and spongy, to be grown to the Ribs; and in the 76 *History* of his 2 *Cent.* a Pthysical Person was opened, the Lungs were void of Blood, and dried, and grew firmly to the Ribs on the right side.

Riverius. Observat. Cent. 1. page 84. found in one that died of an Ulcer of the Heart, spitting of Blood, Cough, difficulty of breathing, pain of the side, &c. that the Lungs were firmly knit to the ribs and *Diaphragma*, and *Pericardium*, as if united into one Body.

Columbus Lib. 15. Anasomia. saith, *He hath frequently found the Lungs knit to the Pleura, sometimes in one side, sometimes in another, and sometimes in both.*

Jobannes Baubinus Obs. relates one laboured of a defluxion upon his Lungs and Brest, a *Diarrhaea* preceeded; he had a Cough, great stretching out of the Stomach, belching and nausea, he was disposed to goutish and Stone-Cholical pains formerly; dying suddenly, and opened, the

Lungs on the right side did cleave to the side swelled, as if inflamed; the left part swam in bloody Water, such as *Bauhinus* nere saw before; in one Kidney was diverse smaller, and one great Stone, the other Kidney wasted; Water was in the Belly; the Stomach that by the symptoms seemed affected, is not mentioned to be hurt.

Hercules Saxonia did find in two, with some difference, that the cause of their *Asthma* and spitting of Blood, was an inward corruption of the Lungs, and outwardly their growing to the *Pleura* or side; but one of them seemingly died of a Dropsy.

XI. The Lungs or Lights are sometimes found dried, and void of Blood, and light, as *Tho. Barth. 76. Hist. Cent. 2.* testifies, recited before: to which also comes the observation of *Petrus Spheerius* afore related.

Thomas Bartholinus Cent. 2. Hist. 35. saith, *In Phthisicks he hath seen the Lungs so hardened and dried they might be crumbled.*

And the next observation but one, was a dissection of a dropfical party that coughed, was short winded and Phthisical; his Lungs were rather dry then moist, and void of Blood, hanging flaccid.

Most of these things make against the Moderns, especially such as Idolize the invention of the right wayes the Blood circulates in; they attribute much to the Heart, Spirits, and too swift or slow motion of the Blood, and other fangles about the Vessels and their community, which are but sometime, if at any time, in any measure true: Men must imagine still, that Nature must change and alter, as the Vertices of their Brains whirl about.

Cent. 2. Hist. 76. Tho. Barth. found in one dying of a Consumption, the Lungs dried, void of Blood, and grown to the sides, and yet much yellow water in the *Thorax* and *Abdomen*.

XII. The Lungs are found Scirrhus, as all other inward Bowells are; sometimes full of hard knots, sometimes they have thick Matter in them; sometimes like *Athroma*, sometimes like *Steatoma*, and sometimes like *Meliceris*; and sometimes they have Worms, Stones, and concrete Matter or Blood therein; and sometimes they are Spongy, and sometimes pure Caruncles: Yet the Practical Physicians wrote only of Scirrhus of the Liver and Spleen, as if they were peculiar to those parts alone; they are indeed in those parts as well as others, but as rarely so, and such as they describe, as any other; so that from one or two Observations they chanced to see, (if they were grounded on Observation) *Experientia interdum Pallax*; they laid down the Method

thod

thod of Nature, which Observation might be as great a rarity and peculiar case as any, for in the dissected two are not exactly found alike, or at least rarely by one man in all things.

Many times a dispute is more about the sense or signification of a Word, or the name of the thing, then any thing else; one meaning one thing by such a word, another another; one takes the word from the Genuine signification of the Word, or Radix, or that from whence it is derived; another from the common acception; or what such have seemed to mean by it; that should alwayes first be known what they mean by such Words, or Titles, or names of things, for perhaps thereby they might at first understand one another, and be reconciled.

But the word *Scirrhus* was took by the Ancients and Moderns, as it purely signifies, being a Greek word *σκιρπος*, from the Verb *σκιρπω* to make hard; yet they mean not only an hardness, but hard swellings thereby. Indeed many times the common use of a word, this way or that way, makes it proper this way or that way.

Johannes Bauhinus, as we have afore related, found the Lungs hardened, but liker a Phlegmone then Scirrhus, as the Ancients described; we shall rarely see any thing in all points exactly cohere with their description.

Petrus Spehrerius, an Italian Physician, found them hard, as afore related, but as it were turned into perfect stone.

Schenckius Filius, writes of one that had a masse of flesh weighing three pound, that was concreted or hardened, as if the flesh was laid plate upon plate, and outwardly was a Tumor in the side.

Johannes Hestus, in an Observation communicated by *Jochim Camerarius* to *Jo. Schenckius* writes; That one that spat Blood with a salt distillation and Cough was opened, and in his right side was found a Tubercle sticking to the Lungs, it was large and like a Sponges, so that it is appertinent to the sixth head.

Nicholaus, *Serm. 4. Tract. 2. Cap. 6.* One almost suffocated, coughed up a piece of hardened flesh, large, and other pieces smaller, and was eased; a year after the same seemed to be regenerated, and he died, choaked thereby.

Benvenius, *cap. 38. de abditi.* A woman seemed for a good while, as if she should be choaked or suffocated, and stopped up; at last she fell into a very troublesome Cough, and brought up a piece of hard flesh, and was eased quite.

Forelius observed an Asthmatical so, by coughing up an hard Caruncle, eased.

One voided in *Skenkius* a Tabid, that had a Cough diverse years, with much matter like a fishes Bladder or Swimmer, as some; *Lohoch Sannum*, and *de pulmone Vulpis*, &c. did no good till this came up.

We may reduce things to Heads, but in all these heads are so many varieties, that they are scarce reduceable under any one name, they do so vary; so that it is hard to say, whether they belong to this or that kind, or to any, or whether they are a *Genus* by themselves, or a *Species* of some strange and different *Genus*.

Skenk. pag. 218. hath gathered two Observations;

One from *Hollerius*: One died of a Dropsie of the Breast, a Cough, and great thirst, the Lungs were found wonderfully dried; but this is referable to the eleventh head.

The other from *Franciscus Michinus*, of one that supposedly died of an *Empyema* or Dropsy of the Breast, the *Pleura*, and so the Lungs, *Mediastinum*, and partly the Spleen and Midriff, were thick and callous, or brawny fleshed.

Who would have imagined that Mr. *Francis Edwards* of *Atey* in this County, troubled long with an oppressing and stuffing at his Chest, easeable by no Pectorals, should have had an Animal like a Serpent bred there? he died at *London*, about the year 1661. and was opened, the Physicians desiring to see the cause of his stuffing and clogging that they could not help.

Nor are all these things we have writ, such strange and rare Cases as some may imagine, but if men were opened, they would be thought the common causes of sicknesses, the wonderful variety of Nature considered.

Jo. Bilgerus in his Epistle to *Gregory Horslius*, intimates how a Maid that had a stuffing and short breathing many years, at last that encreasing, she died, was opened; the Lungs found blackish, but no other fault in them, (this is referable to strengthen what we said in the ninth Head) but when the *Aspera Arteria*, according to its longitude, came to be cut up nigh the passages of the Lungs, through which Air is to be brought for fanning native heat; many black Caruncles like little knots or Pease, some bigger, some less, were found together, filling up the passages of the Lungs; the Veins about the Heart and *Diaphragma* were full of Blood; she had her Courses stopped, and so that might add to the growth of these: so that these things do not commonly happen, nor so as the Practical Physicians thought, but many times not in those parts or places as they did imagine.

Pet. Paw. found, besides one great Apostem in the Lungs, thirty little ones like knots, in his Anatomical Observations annexed to *Thomas Bartholinus*.

XIII. Distinction of Causes is took from Consumption or absolute wasting away of the Lungs, as all other parts of the intern Body do; and truly there is scarce any thing we have writ of the Lungs, but is found in other parts; and what causes are found in other parts, *consideratis considerandis*, may be found in the Lungs; and therefore we have been the larger to describe all particulars.

A Gentlewomans Son, whom I knew at *Huntingdon*, was opened at *London*, dying of a Phthisick, he had but a little bit of his Lungs left, his Liver huge large.

A Kinsman of mine in *Holburn* was Phthifical many years, and lived beyond expectation; he had six or seven children, all died, but some lived till four or five years of Age; one they opened, thinking it to have died of a Dropsy; but as I remember, the Mother told me it had scarce a pint of Water in its Belly, but the Lungs were wasted, and the Liver filled up the *vacuum* or yielding of the Lungs, it did so thrust the *Diaphragma*, but it was very knotty.

Columbus lib. 15. Anatomia, Dissected one that had scarce any piece of his Lungs left; there was a great deal of difference twixt him and those two, *Sylvius* and *Pareus* write of, that had five Lobes of the Lungs, when naturally men have but four.

Georgius Crascechinus in *tract. de Pulmonum Viris*, Dissected one that died of a Cough, and difficult breathing Phthifical; in the left capacity of the *Thorax* was much Water, purulent and saculent, and some did assimilate to *Pulvis*, and a very small part of the Lungs left.

By these it is clear, man may live with a little piece of his Lungs; and he oftner dies of their stoppages or diversity of corruption, then of their wasting, ten to one; and after this manner Nature acts in the rest of the intern parts.

Petrus Forestus, in *Scholio ad Observat. 37. lib. 2.* Relates of one from a wound, that spat up his Lungs, as they turned into purulency, for a long time; so that when he was opened, the Heart was left bare, without any Lungs about it.

Sometimes just half the Lungs are wasted, the other half being found.

Moreover the Reader may observe, which perhaps we shall clearly demonstrate in our Treatise of the Dropsie, that always the affection of the Lungs do not shew a Disease by outward Symptoms.

Thomas

Thomas Bartholinus Cent. 4. Obs. 17. found *Pus & Sanguis sine Phthisi*: An Heetick Feaver is sometime without hurt of the Lungs, (though we have shewn many Examples thereof before, indeed there is scarce any such distinct or peculiar Feaver, or rarely to be found.) *Pet. Pawus, Obs. Anatom. 16.* Fat in great quantity found in the Cavity of the *Thorax*, without any detriment to the Patient: *T. Barth. pag. 170.* and 266. A Phthisis from the Heart, *Thom. Bartholin. Cent. 1. Hist. 50.*

River. Obs. p. 74. observed a Pleurisie from Worms, the Lungs unhurt; so in an *Empyema*, the Lungs being safe, Sanies was in the side.

Marcellus Donat. pag. 280. The Cause of an Asthma was not found in the Lungs, but *Vena Arteriosa* and *sine pari*: *Riverius* found the Cause of an Asthma in the *Diaphragma*, *pag. 286. Skenk. 237, and 222, and 217.* Worms are generated of divers kinds and bignesses, sometimes in the Lungs, sometimes in the *Aspera Arteria*, and sometimes in the Vicine parts of the *Thorax*. See *Horst. Obs. pag. 456.* Outward Signs not agreeing with inward Causes: See *Riverius, Observ. pag. 306.* Many parts are affected together within the Body, so that we know not which to refer a Disease to, or which did cause, or was caused to corrupt, *Tho. Barth. Cent. 2. pag. 177.* But he that reads all the foregoing Histories, and observes what he reads, shall see more than these will make out.

Our Ardor and Zeal to Truth, and to reconcile all to one mind, and to make men attain to that they may ever acquiesce in, and put to silence all Gain-sayers, hath instigated us to take these pains, and make these Scrutinies into all things.

The Readers perhaps will expect we should deliver somewhat of the Cure of all these Distempers, or of their particular Causes.

Many of those Aphorisms concerning the cure of Head-Diseases, are so general, they are to be consulted in each of these.

If the cure of every Disease is by taking away the Cause, than we have given a good insight into the Cure, by shewing all the Causes: But because there is such variety and alteration of Distempers, and their Causes, the wisest Physician in most weighty businesses, goes conjecturally to work; and thence it is, every inferiour unlearned fellow, will cure the sick *Hab-Nab*, and sometimes when the Learned cannot do it; yea many an old Woman with a few odde Specificals, cures many businesses that the Learned cannot accomplish with a Course of Physick, not using those Specificals.

Two things are chiefly considerable in all Sicknesses: First to respect the

the Cause, secondly the Symptom; that is done by Specificals, or Planetary Medicines.

I. We noted Abscesses in the Lungs. In those we must use opening and emollient Drinks inwardly, with Wound-Hebs. Take this for a Formula:

Re *Hyperici, Sanicula, Consolida, Bugula, an. miss. Rad Glycyrrhizae, Hordei Gall. Ficuum Pinguinum, an. ʒ 1. fol. Malva Alikaz, Meliloti. an. M. S.* Boil all in four pints of Water gently, and close covered, till the third part is wasted by evaporation; strain it, drink a quarter of a pint thrice a day; this will serve to cleanse and break Apostematous Abscesses too: Ointments and Cataplasms also are fit, outwardly made, after that manner as Authors prescribe; opening the side or breast is the last, or blistering to bring out the matter, also coughing.

II and III Heads were of Bones and Stones engendered in the Lungs. They are to be coughed up, the Apostemes in which lie, broken, if possibly they are to be dissolved; Juyce of Chamomile, Goats Blood, and sharp Vinegar dissolve them; the Cough is to be appeased by mild, slippery emollient Medicines; though saccharate and sweet things are used for the Lungs, they are apt to thicken, and grow clammy, and turn to Flegm, and aggravate many Distempers.

IV. Worms. They are to be killed, and coughed forth, the Lungs are to be cleansed; *Mercurius Dulcis* is of chief use, and a pectoral Drink of Horehound, St. Johns-Wort, Hyssop, Aniseeds, and Grass Roots, with Oyl of Vitriol and Brimstone, or Vinegar of Squills, with Oyl of Sulphur.

V. Those great or hard Bodies that from without are got into the Wind-pipe or Gullet, and so compress the Wind-pipe, must be coughed up, or vomited forth; or if they may go down into the Stomach, 'tis good to let them go: Oyl of Lillies, sweet Almonds, &c. that dilate the Flesh and passages, are good to cause a slippery and easie coming forth.

VI. Concerning the Sponginess of the Lungs, or their lightness, fullness and vacancy of Blood, there is scarce any Remedy; a Pectoral moistening and Analeptick Diet, is likely to do most.

VII and VIII. Wateriness of the Body and Lobes of the Lungs is found the Cause of many Griefs, and so the swimming of the Lungs in water, though perhaps they may be dry, as they are found divers times in a Dropsie of the Breast, else we need not make such distinction: That that dries the Body in other cases, is good here, sweating and provoking Urine: for the Kidneys should attract or receive all the Water, the

Guts, the Excrements and thick Food, the Liver and Gall, the Cholera; and when and where any of these are the Cause, we must look to the part whose office it was to separate and discharge these: we must sometimes look for contrary indications; for in a Dropsie of the Breast, drying means are convenient; yet because the Lungs therein may be dry, they do harm one way as they do good another: Some have handled the Cure of such particular Dropsies, to whom I may refer you: Chy-surgery, if it be confirmed, is likeliest to do most.

I X. In Discolorations of the Lungs alone is no need, nor no Efficacy of Medicines, but that that gives the green colour, or yellow, or black, or white, or livid, of all which colour the Lungs have been found; and sometimes not otherways ailing any thing: That that gives the Colour is specifically to be purged forth, but this is not foreseen.

X. The sticking, cleaving or growing of the Lungs to other parts, any that are nigh, specially that participate in corrupting with them, is not alwayes discoverable, and as seldom curable; if we perceive they do adhere we cannot tell exactly to what part, in what kind, from what cause, and in what degree, little or much; hinderers of Putrifaction, spenders of moisture, outward heaters and drawers forth of moisture, are medicinal, as vomiting to loosen them, and purging to take away the antecedent cause, may be, and sneezing, jumping, vociferation, &c. sweet things, Lohocks, Syrups, specially Gum Arabick, Tragacanth, Starch, &c. are bad, glewing, and apt to be clungy; such things are good to mix with Flegm, and to bring it up, and raise Coughing, whereby the Lungs are disburdened; also for stopping thin Rheum, and embodying it, that it may be coughed up or raised; or to assuage Sharpness and Excoriation of the Wind-pipe or Lungs, else they often do hurt: and I am perswaded the glutinous and flegmatick nature of the Lungs is increased thereby. We may judge from outward things best, many times, how inward things be; and by things we see, those we cannot come at to see; Sugars, Syrups, Lohocks, &c. of that nature with heat, dry, and grow rough, and birdlimy and clungy, and so 'tis impossible they should act in the body, but the supply of moisture keeps them from sudden coagulation, or inspissation.

XI. When the Lungs are dried, void of blood, and light, there is scarce any help: for though we moisten and nourish the body, yet perhaps they are not capable of drawing any nutriment to themselves, or at least not to convert it to a right use, the tone and office of them being so extinguished: in such cases we must endeavour to make Life as pleasant as we may, and abate the Symptoms. It is a part of wisdom al-

ways

wayes those things we cannot take away, to endeavour to mitigate them.

XII. The Lungs are found scirrhus, hard; sometimes moist Scirrhus, and sometimes light, dry Scirrhus, as Sponges; and sometimes stony Scirrhus. To help this, softning Oynments, and Cataplasms are suitable, if we can observe the Cause of this Cause; that is a main matter in the cure of all things, to see and observe all along what helped and harmed, and with what, and in what times the evil seemed to encrease most; *Loboch* and *Eclegmas*, and Pectoral Drinks are convenient; but the difference of Scirrhus asks for diversity. Caruncles are to be cured otherwayes than Stones; and Spungiveles another way; and hardened Apostems another. A Lohoch made of the Syrup of Juyce of Chamomile, *Gum Animoniacum*, *Resina Larrea*, Liquorish, *flos Sulphuris*, and *rad. Althea* is medicinal: Chamomile, Lilly-roots, *Alibea*, Lin-feed, Fanigreek-feed, Oyl of sweet Almonds, *Emplastrum Meliloti*, *Compositum pro Splene*, are outwardly helpful; *Ajuranibis* & *nocentibus optima* *furnitur indicatio*; by such things as help, and such as hurt, we may find out the nature of the Distemper.

Non est in Medico semper relevetur ut ager,
Interdum Docti plus valet Arte malum.

The Doctor cannot always cure; sometime

The Sicknes doth above the Medicine cline.

XIII. Wasting of the Lungs, are chiefly restored by Causes contrary to those that did cause wasting, for they differ in differing people; commonly this is called a Consumption, though there be divers kinds; and in some Consumptions the Lungs are firm; yet where the Lungs are wasted seldom but there is a Consumption, so that we may make this distinction: Every wasting away of the Lungs is a Consumption, but every Consumption or wasting away of Fat and Flesh, is not a wasting of the Lungs, or proceeded therefrom. The foolish Vulgar call all that lie long sick, and waste, Consumptives, and so indeed they be; for Consumption doth only signifie a wasting or consuming; and so in all diseases, they that lie long sick and cannot eat their food, for the most part waste, and yet the Lungs safe; nor are an *Atrophia*, *Phthisis* and *Hectick Fever* all the wasting and kinds thereof that do happen; nor doth all wasting waste after one or other of these kinds.

Those Medicines that are good against Phthisicks or Consumptions the Greeks call *εργαστικά*, *τρόφικα*, *θρεπτικά*, Restoratives, Nourishers, and Fatners.

Next we shall respect the Symptoms or manifest Grievs depending on these and other unknown Causes. First, for short or difficult breathing, in any Causes these are specificall, or have a propriety.

Conserve of the roots of Holly-Oaks or Garden-Mallows made with Honey, experienced by *Benedictus Villo, Faventinus, Empyricus.*

Conserve of the flowers of Honeysuckles, *Caprifolium* : Experienced by *N. C.*

Crocus, Experienced by many; so *Millipedes* or *Aselli*, Sows : Experienced by *Platerus* and others. Zedoary, rad *Brionia*, *Angelica*, *Sulphur*, sem. *Anisi*. I have experienced in divers; and Oximel of Squills, with Saffron and *Aqua Anisi*.

To ease Coughs from all Causes; yet they are not always to be stopped, for Nature ordained that motion to the Lungs, to keep us from choking up.

Decoction of Juniper berries in Wine for Infants, Exper. *Platerus*. The Decoction of Gourds, and *Veronica*, was proved by the same.

A draught of Poppy water with Sugar, is held a secret; took every night, to stop a molestuous Cough.

Garlick, with Bears Grease anointed on the plants of the feet.

Ziziphe are praised by *Hartman*, *Pract. Chym.* macerated in Spirit of Wine, and took every morning.

The Decoction of Thyme for Chincoughs is praised.

A Decoction of Box-wood, shaved; Rosemary, roots of Hounds-tongue, and Cough-down is excellent.

To stop Coughs, *Laudanum* and Narcoticks are most effectual, but warily to be used.

Of Side-pains, from Wind; Tobacco leaves anointed and applied; *Hernius*. Wormwood fried with Grease, and applied hot, *Emp.* Acorns in powder, Decoction of Stich-Holly, and Chamomile flowers, I have experienced.

Spirit of Wine, Camphire, and red Sanders boiled together, for bathing the Side, is an Experiment of *Plater.* in *Prax. Medica.*

Side-pains from Inflammation, are experimentally found easable by Boars-Tush, Bulls Pizzle given in Cardus-water; *Plater. Rondelatus, River. Johnston. Prevotius, &c.*

Barrow, *Quercetane*, used *Olibanum*, to ease the Stitch. *Johnston* in *id. Med. Pract.* praises *Resina*; *Sperma Ceti*. I know very available.

Lodovicus Septalinus praiseth two Medicines; Honey of Roses with fresh Butter, and Oyl of sweet Almonds with Manna; Grabs Eyes, red Coral; Violet Flowers, *Cardus Benedictus*, *Scabiosa*, Nettles, Rhubarb, Poppy.

Poppy-flowers, are specifical, and give ease, and most speedy help after bleeding in Pleurifies: Let none tell me some are hot, some cold; some binding, some loosning; some pectoral, some hepaticall; some nephritical, some carminatives; some makers of wind; they do it assuredly; and let our Reason follow Experience, they do it by Astral Influence, and Sympathy or Antipathy: that is the reason many ordinary learned Fellows and Women help divers by one peculiar odde Medicine, that Physicians cannot without a tedious method and repetition of many Medicines: for in many compositions sometimes there is scarce one or two Specificals, and those perhaps in little quantity; yet we approve much of Rules and good Methods, but they will scarce hold practicable in two persons alike: Spitters and Expectoraters are necessary.

Now for *Spitting of Blood* to cease the Symptom:

Water and Vinegar is experienced by *Rondeletius*.

Juyce of Nettles four Ounces, with one Drachm of Powder of the true Bloodstone in Knot-Grass-Water, is praised by *Jo. Schmitz*.

The constant use of Germander, by *Crateo*.

Lohoch of Purslane-Juyce, with Dragons Blood, Terra Lemnia, praised by *Plater*.

Syrup of Juyce of Purslane, by *Riverius*.

Spirit of Vitriol half a Scruple, with four Ounces of Plantane-Water, is experienced by *Riverius*.

Juyce of Nettles above all was successful to *Amatus Lusitanus*.

Lapis Hamaitis to *Trallianus*.

Hartman used the Remedy of *Riverius*, of *Vitrioli Sc. f. Aq. Plantag. 3. 4.*

Gerrard in his Herbal praises the Juyce of Periwinkles to one Ounce drunk often, that it never fails stopping blood.

Opium, Poppy Seed, *Laudanum*, Henbane Seed, and such Narcoticals, are the last Refuge.

Sennerius for all Fluxes of Blood wheresoever, all other things failing, saith, *The red Jaspur, or true Bloodstone, applied so that it touch the Skin, hath been most efficacious.* Also for Hemorrhages of the Nostrils, we have known the application of the true Bloodstone successful beyond other things.

For *Phthisicks*, or those whose Lungs waste away, which is onely to be guessed at by Symptoms, and leanness of the whole Body, these are best experienced by Authors.

There is an Herb known to Sheep, *Avenroar* saith, He saw the Ulcer of the Lungs of a Sheep healed thereby; they know that by natural instinct, that we cannot find out by experience: And *Hermes Trismegi-*

flus thinks if man knew all the opposite Qualities in Animals, Plants and Minerals, he might do no less things than to be supposed Witchcraft, *Jac. Sylvius* in *Meth. Med.*

Matthias Gradi healed a Phthical with the heat of an Oven; the dry Air drawn often into his Mouth dried up the Ulcer. *Idem, Ibidem.*

An agglutinating Lohoch of Turpentine, Bole of *Armenia*, and Myrrh, is wonderful: *Eracastorius.*

Trallianus with *Lapis Aimaies* cured many Phthicks.

Quercetan with Ground-Ivy, or Tunhoof, juyced and made into a Lohoch with Honey or Sugar, *Flos Sulphuris* added.

The use of Conserve of Red Roses constantly, cured many. *Mesue* and *Avicen.*

Womans Milk is moistening and nourishing, connatural to us, and the fittest to restore mans flesh and moisture, is most easily converted into the substance of our Body. *Platorus*, in *Prax. Med.*

The Decoction of *Lignum Sanctum* cured others; The Decoction of River-Crabs in Barley-Water, othess.

Schenkius, *Optime humanae salutis Meritus*, from divers Authors hath gathered all these: *Saccharum Rosatum*, that *Avicen*, *Mesue*, *Craeo*, *Valeriola* and *Forestus* used successfully. *Hedera Terrestris*, praised by *Langius*; *Pulmonaria*, by *George Hamberger*; *Ros. Solis Herb.* by *Lobelius*, and *Fil. Skenk. Betrjs*, by *Jac. Camerar.* *Pseudocossus*, or *Ingrassia di porci* of *Italy*, by *Camerar.* *Balsam. Sulphuris*, by *Schenkius Eulius*, and *Georgius*.

We have used this Lohoch successfully, a Compound of the former:

R. Powder of *Hedera Terrestris* ζ ii. *Lapidis Hamatidis*, *Glyceria*, *Floris Sulphuris*, an ζ i. *Nucleorum pini* ζ i. f. *Syr. e Juglandibus, immaturis* ζ ii. *Penidiorum* ζ i. *Conf. Rosarum Rubrarum* ζ i. f. *misce fiat Lohoch, cum Syr. Pelegrinis, q. s. ad consistentiam idoneam.*

We must give our Readers this Caution, That Authors for Symptoms in Diseases, and for Dissections in dead Bodies, did write commonly impartially and uninterestedly, and therefore are the more to be believed in what they say they saw: but in the Cures they did, many were hugely given to boasting, specially the Chymical Writers, for they crack their Medicines much, thinking to get Fame, and Vend for such things; nor have Physicians commonly dealt candidly and fairly, in delivering how oft such a Medicine hath cured, and not how oft it hath failed: If a Physician use a sorry Medicine many times, it is hard if more then one or two are not helped by it. Authors must be considered, their Temper, Sincerity, Modesty and Sobriety, and wherein they write upon their own Interest.



A
TRACTATE
OF
DROPSIES.



Do not intend by Dropsies onely to give the insight of that Distemper to my Readers, but to shew the Course and Order of Nature in change of all the Bowels : In these things under this Title may be seen the variety of all Distempers, and in what little Order and Method any Distempers run. If the Reader well considers all the Histories, and the Reasons wherefore we writ them, he will see apparently how the inward Bowels are or may be affected in sickness, how one suffers

with or by another ; how , in one sick person, one bowel is thus affected, another so : For we see Medicines that are one and the same, in divers Bodies have divers Operations ; so the same humours alike qualified, in two bowels produce divers effects ; one bowel by the same matter is turned scirrhus, another is resolved into purulency : both the peculiarity of the quality of the Humour, and the apt disposition of the passive Cause, is the cause which we cannot foresee ; and when we do see it, give no reason thereof : This may justly reprove those that statelily think to sum up all the Ways and Works of GOD in one Rule, or
general

general Term; *His ways are past finding out* by the wise, much more by the superstitiously addicted, and such as build on their own Reason without the Foundation of Experience; that which he hath ordained as the food for our capable, docile, and tractable Souls, to encrease in knowledge by, and grow up in true knowledge. The *Indians of America*, did admire how any one could signifie his mind to another in a piece of Paper, and thought it supernatural, and done by Spirits: even so do all of us admire those things we have no experience of, which are nevertheless in the course of Nature, and in GOD's Ordination; and the reason why men still admire at them, is, because they will not search for Truth, and take pains to see the Ordination of God, and to find out the true and sincere Method, and Course, and Variety of Nature: Men may write Books of *Romances*, and Imaginary Conceptions of their own Brain, easily and readily, *festinanti calamo*; and so slight the observance of the Works of GOD, and prefer a few Jingles and high-derived Words and Philosophical Rules of Mens making, when the Course of Nature is GOD's, and of greater Dignity: for I can make truer Rules of Nature than others, and if so, better; and if so, why should I boast or glory with theirs? I value not what any Man hath writ, for I am a Man as well as he; and to him that thinks so, my Writing is of as great Authority: But let the Course of Nature, the Work of a GOD be Judge betwixt Us; let the *Autopsia* of the thing shew which guessed the truest of it; unseen: Let no mans Opinion (if it be onely the Opinion of a Man) be much built upon, especially if its grounds be no more then its self, *viz.* Opinion.

We shall first shew the signification of the word *Dropfie*, its rise, and what is its common acceptation, which may differ from the sincere meaning of the Original Word; and then shew the divers kinds that according to vulgar acceptation, or common meaning of the word, may be, or are called the Dropfie: And herein many, many times, dispute about they know not what; one meaning one thing by the word, another another.

The Dropfie or Hydropie in English, comes from *Hydrops* in Latin, and that is only a change of the Greek letters into Latine, those tongues being writ in differing letters: Well then, *ὕδρωψ* in Greek is derived from *ὕδωρ*, water; so that it is not proper to call any swelling a Dropfie, unless a waterish swelling, according to the genuine signification of the word; but according to common acceptation, other swellings are called Dropfies.

1. *Ascites*, the word for common Dropfies, comes from *ἀσцитες* a Greek word,

word signifying a Balon, Laver, or Pitcher, because their Bellies refer to the Bellies of Pitchers, or Water-Vessels; so that from the fashion of the tumid Belly, it is proper to call them *Asciticks*, though Water is not the Cause, but as the word is commonly taken, improper.

2. *Tympanites* in Latine, and Tympany in English, according to the common meaning, shews a windy Dropsie; but the fence of the word shews a Drum; or that the Belly strutting forth and sounding like a Drum, may in any person be called a *Tympany*, though it may be without wind; yet water without some wind will scarce yeild a noise: It comes from *τύμπαρος*, that signifies a Drum.

3. A third kind, or name of distinction used by the Ancients, was *Anasarca*, or *Leucophlegmatia*, they commonly meant by the use of those words a puffing up of the Body and Face from Flegm, the Skin loose, Face bluffed and pale; if we go to the meaning of the word in the Original Derivation *ἀνασάρκα*, *per carnem*, it signifies some humour or matter spread throughout the Flesh, or imbibed therein, or throughout.

But people have been deceived in these, for Nature imitates no such Order or Rule, there is no necessity for a Dropsie, if it be not according to the description of *Ascites*, to be *Anasarca*, nor if it be not *Anasarca* must it be *Tympanites*: To see a party just as *Galen* described, is as rare as those they count strange Cases. We shall let the Reader see the Truth, as far as man hitherto can find a method in Nature, which indeed in these cases is to want a method; specially as to peculiar and small things: the quality in every matter, if we could see it, or know it, would give us the truest insight how it must work, and what it must effect.

The matter, said the Ancients, is either Water, Wind, or Flegm; the Bowel or Subject was the Liver; the Cause was cold, and these onely: the precedent or procatactick causes, were too great evacuation of Blood, or suppression of Courses or Hemorrhoids, a Jaundicé, Cochexy, or drinking of Water; these were the principal, with the distinctions aforementioned, that the Ancients delivered; the Signs and Concomitant Symptoms they delivered are not worth naming: for those that they wrote aright in, are common; others are nothing of Rule, but accidental, so that they might have numbered a thousand Symptoms or Ails that many Hydropicks, one or other amongst them had had.

The Moderns, as *Sennertus*, *Hercules Saxonia*, *Riverius*, *Platerus*, &c. did introduce diverse new things from experience, and found that heat as well as cold, was the Cause, and that sometimes cool things that open, do good; also they saw that the Kidneys and Spleen, as well as the Liver, might cause the Dropsie.

We shall not stand to describe or transcribe the Causes, Signs, Prognosticks and Cures differing in *Ascites*, *Tympanites*, and *Anasarca*, that the Moderns have laid down, they may be read fully in their Practices, and compared with what follows; they are defective, and rarely found as they have described, yet are in some or other, at one time or other, in some measure or other true: as for example: *Jo. Johnstonus, Idea Med. Pract. cap. de Tympanite*, saith, *In a Tympany the Skin is stretched out and glisters, it looks like a Drum Cover, and struck, gives such a sounding; it thrusts out the Navel very much outwardly, the Belly is puffed up, but no sense of great weight; crushed, the finger leaves no impression, but the Skin presently rises up again; belchings and breaking wind downwards are often and rumbling in the Belly: the cause is weak heat, or terrifying great heat, which resolves the matter into Vapours; (Which the Antients acknowledged not.)* The place is not in the Stomach, for there the wind would be belched forth; nor in the Guts, for then *per anum* it would be cast forth; but a Tympany is generated commonly betwixt the Coats of the Mesentery and Intestines; for in a Tympany are pains about the Navel, and pains of the Loins, and gripings of the Mesentery tied to these parts, being distended by wind.

Cure is by bringing forth the wind, a Carminative Wine, a great Cuppinglass applied, Frictions, Foments, discharging wind, inwardly such as warm and correct the distemper of the Bowel causing the wind.

Now one in a Tympany may have some wind, and most water; for they are seldom absolutely separate, then it may be called both: Many Hydropicks are puffed up, and windy; if it be nothing but wind, the sick may have one of these signs and not another, but other not here mentioned; if he have all those signs, he may not have a like inward Cause; if the inward Cause in two be exactly alike, yet the outward or fomenting antecedent Causes might be quite contrary, that stirred up inward Causes alike; if the inward Causes be visibly exactly alike, yet they may have different effects or events, for death may ensue to one, life to the other: and thus doth Nature vary, whose Method in those things Physicians wrote a Method of, is to want a Method or Rule.

We will now from our own Observations, bringing the Witnesses of many Authors, *sic dignissimi*, to attest what we write by their impartial uninterested and non-superstitious Experience, shew the Course of Nature, and more particularly the swellings of the Body from wind or water, introducing a multitude of other things: So that this particular Treatise may be useful as a general Practice.

1. We have observed divers Maids and Women, in stopt Menstrues, to have

have their Bellies swell, and Feet, gradually, on Nights first, and then so largely, that they were swelled on days too, largely, as full as Skin could almost hold, pitting, or leaving the dint of the finger crushing them, in them, along while ere they rose up again to equal height with the rest of the flesh; the surest token that water was the swelling matter: I observed these Hydropick swellings of the feet commonly to come with pain, redness, and then itching; the Atoms of the Blood that did at first flow, exhaling, the swelling turned paler, less hot and painful, and clearly waterish, and so it is in most outward Tumours, and this is a chief Universal Method in Nature; yet no General Rule is without Exceptions: for I have had both my hands swelled up like Bladders, and from Cold, without any foregoing Flux of Blood; if I laid my hand against the Mantle-piece, and my forehead upon the back of my hand, in a little time it had so crushed the water away on either side, that I could have seated an Egg on the back of my hand, in the pefure of my forehead, very fast; and this huge pit or hollow would by degrees rise up again to its former height and equality with the other Skin; I found that none of my inward parts were the cause of this; I always drank very little: so I have known some had their Legs hydropical, standing in cold water, others with a sore, or pain in their Legs, others after Agues, the Belly also swelling, but no harm to the inward Bowels was in *feri*. What shall we say? Maids or Women that want their Courses, their Bellies swell, and Feet: is it an *Affection*, because in the Feet apparently is water? is it a *Tympany*, because in the Belly apparently is wind, or retained blood, and wind, and Ichor in the *Uterus*? is it a Dropsie at all, because none of the Bowels, no not the Liver, is cooled or hurt in some? it goes away naturally: sometimes if their Courses come not down, some are held a long time; and know not whether they are with Child, or in a Dropsie; for sometimes the Symptoms of a Dropsie in one, prove the Symptoms of Gravidity in another.

Plater in Observ. Exuberantia, about page 659, and 660, relates of three particular Women that thought themselves (being swelled) big with Child, and the swelling did cease in all naturally, as it arose; but a 4th woman being so swelled, and in suspicion of being with Child, died.

In another woman in suppression of Courses he observed the Belly swelled up, yet no Dropsie; she was restored by Remedies.

2. Another kind of Dropsies we may call an *Inflation*; I have both seen it, and been informed of the like in others: these were suddenly in two or three days swelled up, the Eyes almost closed in, the face exceedingly puffed, the Belly turgid, Legs and Hands swelled, a good appetite, Strength and Reason remaining; yet in these two or three I ob-

served what I write from, there was difference, so that in each distinction we must make distinction, if we would have clear and sincere Truth, and punctually decide Controversies; one was helped by Plantane-Water, or rather on Natures accord; the other by good Medicines, and Anti-hydroticals; others are totally and suddenly inflated, different from these, and in one thing or other from each other.

Platerus, Obs. Extuberantia, pag. 632. relates of a Maid swelled all over, Face, Feet, Belly, and elsewhere, a difficult breathing; and in a few days recovered as quickly, as she quickly fell so: Nor can these be imputed to Poysons. As I remember *Nicolaus Tulpinus* hath an Observation like these, of a total swelling of the Body like a Dropsie, that arose in a few days, and ceased again spontaneously.

3. A third kind we have observed in two, but not found the like in Authors; They were loose skinned, and full of water outwardly, the Feet did a little swell, but no symptom of illness was therein; they had many water-blisters on their Flesh, specially their Paps or Teats did run much, their skin was very subject to break into blisters of pure water, void of Accrimony, except sometime a little itching; nor were the inward parts by any outward signs at all in fault, though in divers symptoms they did somewhat vary, yet both had one Cause, viz. Drinking Strong Beer or Ale constantly on mornings first of all, which they were not used to: & I have heard a third person say, that if he drank Ale on mornings fasting, it made his Blood waterish; but though the outward Cause is surely one and the same, yet the variety of Constitutions is stupendious: If in these the redundant water of the blood was excluded as unnecessary for Natures use, and heterogenious to the blood, to the outward parts, or Cutaneous Superfice, and there did gather in bladders, and those broke, poured forth *Serum*, and then filled again; why may not Nature, being overburdened by water, in the blood that offendeth, either in quality or quantity, or both, cast off this *Serum* into the inward Bowels, and there raise bladders, and those break and pour out the *Serum* into the capacity of the *Abdomen*, and then fill again? for we know nothing will endure a superabundance; and more *Serum* still ousting and pressing into these bladders, breaks them, and they fall down flat, and by degrees gather more *Serum*, and are distended; indeed there is rarely any Botch, *Struma*, *Glandula*, *Callus*, *Apothem*, Tumour, Ulcer, Gangrene, *Fistula*, Cancer, *Sphacelus*, Discoloration, Tubercles, &c. that happen to the outward parts, but they happen to the inward Bowels, as Liver, Spleen, Heart, Reins, Mesentery, Lungs, *Mearns*, *Pancreas*, Gall, &c.

4. In the next place, occurs another kind, which *Hercules Saxonia lib. 3. pract. cap. 32.* saith, *Is a Dropie of Blood*, if it is proper to say so; it is quickly made, in few dayes kills: So *Mercurialis* opened one swelled with fourteen pints of Blood in him: Another with an *Hernia* or Rupture fell suddenly, swelled and died. *Tulpius* and *Horsinus* in his Appendent Observations to *Marcellus Donatus*, mention the like. If we consider that in all things are different kinds, and in all kinds differing degrees, We must allow the extream of bloody Water, to be pure Blood; for every thing hath its two extreams of exceeding little, exceeding great, and its mean or mediocrity: we see in swelled Hydropical Legs, and other swellings of the outward parts, the matter, seems red hot Blood at first flowing, then by corruption, or the Atoms of the Blood exhaling, it turns pale, wheyish or waterish oftentimes; so in the Body of many Hydropicks Blood may first flow, and by lying, looseth its colour, as heat I suppose, when it is extravasated will quickly make it do, some have tryed it they say.

To make this the more probable, *Plater Obs. Extuber. pag. 650.* found one full of yellow Water, most stinking, in one that died Hydropical and of a Rupture; and this might be bloody VVater, or waterish Blood, or water first flown out into the Belly, and then Blood mixed therewith, which with standing might grow more waterish, and cause the water to stink; the Liver in this Party was putrid, and little else in fault.

Scholiographus ad cap. 39. Lib. 1. Hollerii de Morbis internis, writes; that yellow water like washings of Flesh, or bloody, was found in one Hydropick; it is hard to say, whether it were waterish Blood, or bloody VVater.

Thomas Bartholin. Cent. 1. Obs. 2. found the water in an Hydropicks belly, bloody and stinking: see *Tulp. lib. 2. Obs. 35.* one voided much blood upwards and downwards.

5. The most common kind of Dropie, or that that most properly may so be called, is after this manner of rise, though with variation in all; the feet begin both alike to swell towards evening; the walking and heating them, makes the Serum fall down, which in the morning by rest is gathered into the Belly; this swelling daily encreases, and the Belly in a month more or less, doth more or less swell, with short-windedness; sometimes a Cough, Thirst, dejection of Appetite, Laziness, Purfiness, pale Colour, and Rheumatick Tempeis; succeeding for the most part to Cachexyes, Jaundices, *Terrian* or *Quartain* Agues, moist Diet, cold VVater, Hæmorrhages, or other Cronical Distempers; the Liver, Reins or Spleen, or alltogether, are found

found either fissured, cleft with bladders of VVater, or corrupted, or perforated and stony, or pale, and of extinguished vitality; and in most common Hydropicks, all the parts are found corrupted or wasted, or grown to one another, one in one manner, another in another, as may afterward be shewn; for one and the self same cause, or at least seemingly so to us, produces divers effects in divers bowels; for though the thing acting may be one and the same, yet the patient, or thing to be acted upon, is not capable to be altered alike with another; therefore one part is grown to another, another part is quite wasted, a third is full of Stones, a fourth is grown larger then naturally, a fifth is pale and dried, void of blood; and thus they vary in one Body, in one Disease: but we are principally to consider what part was first in offence, and which do consent, for the contamination did: for the most part begin in one bowel, and that made water, and the other bowels sopped therein did corrupt, but divers times it is hard to say which Bowel was first in fault, for all seem alike corrupted; and indeed all perhaps are originally, sometimes in cause, as well as caused to corrupt, for the quality in the Blood and Juices, and Aliment is alike operative to all: in every Body there is a Quality or peculiar Nature, which acts moves and alters it; and the sight or outward appearance of any Body or Matter, doth not alwayes and exactly, if ever exactly shew the quality in the Body or Matter; for sometimes a Poyson (if it is proper to call any thing so) will alter all the Bowels strangely, and where there is no Dropsie, the parts are thus affected, which we may shew hereafter.

6. Another kind of Dropsie, as it hath been taken, is from Glandules or Apostemes, or Fat, which we will here involve in one Head.

Petrus Pawus, Dissert. Anatom. 24. when all the water was drawn out, all the Gutts, Mesentery, Caul and Liver were found Fat.

Tulp. lib. 2. Obs. 33, & 34. In one saw two *Stratoma's* in the Mesentery, one of them was not full of corruption; the other did pour out much *Sanies* and water into the Belly; these did so swell her, that she was rather thought with Child then Hydropical, but being opened, it was found the VVomb was so crushed up by these Apostemes, that Gravidity could not be; there was no water in the hollow of the Belly, till by dissection it was let out of one of the Abscesses; in another bladders of water were held in one in the Mesentery.

Horslius, Epist. med. Sect. 5. A VVoman supposed to die of a Dropsie was opened, it was found to be the *Uterus* that distended the Belly, it weighed 87 pound, it was full of an hairy and woolly matter, with fat and yellow Ichor.

P. Paw.

P. Paw. *ob. Anatom.* 29. in a general Dropsie, a Woman was so big; three Ells scarce compassed her; her *Uterus* did stretch out exceedingly to the making that greatneſs; and it was full of many ſchirrous knobs, or *Condylomata*. *Platerus* found ſome that repreſented Dropsies, that had only Glandules, and in ſome glandulous or knotty ſwellings of the Meſentery.

7. We may name another kind of Dropsie, relating to the Tympany of the Antients, *Plater. Obſ.* 657. A Boy ten years old had a twiſting of his Guts and ſtoppage of Excrements; they came up by his mouth: he was hugely ſwelled, his Belly diſtended with wind, according to the Practicks deſcription of a Tympany: he lived thus fourteen dayes; then dying, he was opened; the Guts were found twiſted up together, and in ſome of them Worms with dung in great number came forth: in other Guts was abundance of wind, exceedingly diſtending them, and breaking forth with great violence as ſoon as they were cut; no water was found in him: I do not ſee it ſo proper to call this a Tympany, as an Illiack paſſion; and if it had been joyned with water, it had not ſo properly been called a Tympany neither, ſo that with Water (Wind commonly being made through Rarefaction of Water by heat into Air) it might be called a Water-Dropsie with Inflation, without Water an Inflation, Illiack or Cholical diſtemper: Indeed where there is much Water, commonly is ſome Flegm; and where both theſe be, commonly there is windineſs, becauſe they are made of a moiſt, cold, raw, and ſpiritleſs diſpoſition of the *Blood* and *Bowels*.

We ſhall diſcover no more kinds of Dropsies in this Order, but under the Concomitant Symptomes we ſhall enumerate, much more variety may appear; but to go curiouſly to diſcriminate of each of thoſe ſeven Heads, we may make as many ſolid Diviſions in each, ſpecially in the fifth.

1. The firſt and chief Symptom that troubles Hydropicks is an *Aſthma* or difficult breathing, that is moſt general. *Plater.* pag. 638. A Woman with Child had a Dropsie; breathing was ſo difficult, ſhe was often nigh ſuffocated; ſhe bringeth forth, and having good natural purgations, is delivered of her Dropsie. And *Obſ.* pag. 64. A Nobleman drew his breath with exceeding ſtraitneſs in a Dropsie, he uſed to drink hot and ſtrong Liquors; he died.

Skenk. pag. 417. One Aſcitick, was not commonly ſo ſtrait-breathed, but when he went to eat or drink or to ſleep, he was almoſt choaked. *River. Cent.* 2. *Obſ.* 67. mentions an *Aſthma* in a Dropsie, as an high trouble to the Hydropick party he mentions; And

Nic. Tulp. lib. 2. *obſ.* 34. mentions one that for divers years was very hard

hard breath'd; died hydropical; opened, there was a swelling of the Mesentery weighing twenty pound, that was three years increasing, and crush'd up the parts, for the Lungs and Brest, and all other parts were found; and *Observ. 39.* an *Asthma* in an Hydropick was exceeding great, water ran out daily *per foramen*, but gave no ease.

Jo. Bilgerus, Epist. ad Gregor. Horstium, mentions a Dropsie of the Brest, four years encreasing, with hard breathing, which grew strong and great; opened, the Lungs outwardly were spotted, inwardly putrified.

Plater. Obs. Extuberantia, pag. 646. In one (that he opened) he found the Kidneys exulcerated and perforated, and no other matters of corruption to or in other parts considerable, yet the crushing up of the *Diaphragma* and Lungs, by the redundancie of water, caused a great *Dyspnea*; the party afore Death had let out much water by blisters, made in the lower parts, and the Belly did assuage and sink therefrom, and the *Dyspnea* abated, so that the quantity of water crushing up the parts of respiration, was apparently the Cause; and the soaking of water into the Lungs, *Diaphragma*, and Muscles of the Brest, doth in some occasion hard breathing; ; but the party aforementioned, the water being lessened, and seemingly she in a better condition, died with fainting.

2. A second Symptom or Concomitant Affect in Dropsies, is Wind, which in some is more, in some less; in some it more afflicts at one time, in others at another; in some in one part, in others in another; and many of the many and different symptoms and ails that afflict Hydropicks, arise partly from Wind and Flegm as well as Water.

A Dropsie first began with inflation, the Belly was Tympanitical, then the feet began to swell with Water, and other signs of a Water-Dropsie arose, cured, *River. Cent. 3. Obs. 86.*

Also *Felix Platerus* in *Observationibus*, in an *Ascites*, or Water-Dropsie saw abundance of wind, or a Tympany therewith.

In a Lady I knew that was Hydropical, after letting Blood, wind did so increase that she died Tympanitical; the taking away Blood in such cold Distempers, which all are not cold, weakens Nature, and adds to the Morbifick Cause.

Those swellings that come suddenly all over, or in the Belly either, though the swelling dints like water, yet there is much wind therein. See *Tulp. Obs. Med. lib. 2.* and *Plat. pag. 632.* two such were cured: All things have their variety, and divers kinds, and every kind its species, and every species variety and degrees; two Extrems, and one Medium: the greatest wisdom is to distinguish between likes; that might

might put an end to many Controversies ; and to know Natures variety might end many Disputes ; and when one saith a thing is thus, another saith, Nay, but it is so, and both these may be true ; for in one it may be so, in another thus ; one saith this is the Cause of a Dropsie, another that, and both may be in the right ; for both these are in some the Causes.

Sometimes there is much wind without any water, as in our seventh Head or Distinction of Kinds, and sometimes there is much water without any wind or flatuosity ; sometimes they are equally quantatized ; and sometimes in an Inflation is a little water, and in an *Ascites* a little wind ; and so for Flegm, which is onely thickned water, or glutinated moisture.

3. The third Symptom or Ail in Dropsies is Flegm, or a clogging up, stoppage, or Obstructions therefrom. The Ancients made three Dropsies, the Water-Dropsie, or *Ascites*, the Wind-Dropsie, or *Tympanites*, the Flegm-Dropsie, or *Leucophlegmatia*, which also they called *Anasarcha*, but the signification of these two words differ, though in common acceptation they may be one : *Anasarcha*, as we said, signifies matter or humours in the flesh, or diffused under the skin throughout the flesh, *λευκορσγματια* comes from *λευκος*, white, and *ρσγμα*, Flegm, put together, it signifieth white Fleam, or Flegm ; so that if the Ancients had took *Leucophlegmatia* for the Cause, and *Anasarcha* for the Effect, these two together might mystically have shewn a Disease : We must say of this, as of wind, sometimes there is much water or wind without any flegm, and sometimes much flegm without any water or wind ; sometimes a little flegm, a little wind, and much water, are complicated together in one Body ; sometimes a Tympany and *Leucophlegmatia* seem most to exsuperate, sometimes an *Ascites* and Tympany, sometimes an *Ascites* and *Leucophlegmatia*, and sometimes they are separate and distinct : but then I think it not so proper to call white flegm and wind a Dropsie, without any water, though they distend the skin in all places.

Paulus Renealmus, Obs. 122. At first the party had a *Leucophlegmatia*, and then an *Ascites* supervened, and was added to it ; cured.

In another, *Obs. 166.* he saw an *Ascites* and *Leucophlegmatia*, or water and white flegm equally swelling the body for two years, and he cured it.

And *Obs. 195.* he observed that those that were puffed up with white flegm had cloggings of their Stomach, rawness and purfiness, and he cured two or three with Vomits of Chymical Powders ; and he mentions little or no water in the last, which also *Plater. Exim. Obs. pag.*

630. mentions not; but this *Leucophlegmatia* came from two large drawing forth of Blood, or Phlebotomy; how frequent is it in most Dropsies to see the face bluft, puffed up as it were with pale Flegm, and sometimes it goes before Dropsies, as *Horsius* in *Obs. lib. 4. Obs. 31. & Obs. 29.* He observed little Urine made in one to the proportion he drank, to effect most apparently a Tympany, or rather a windy than watery.

Swelling of the Body, difficult breathing, weariness, purfiness, dulness, bad colour, vitiated sanguification, puffing up, loss of appetite, Cachexies, &c. arise as much from flegm as water in many Hydro-picks; yet in those that are opened, no flegm is conspicuous, but the parts are often clumy, and grown together, and have viscous corruption in them, and Glandules, and Apostems: We know in outward things (for by them it is best judging of inward, and by apparent and visible things, things occult and invisible) the thin parts exhaling, the Remains are made thicker, specially in saccharates and gummy things, which have most syngeny and coherence with flegm.

I suppose that which some call a *Leucophlegmatia*, others call a *Cachexia*, for indeed there is no difference but of degrees; for what wonderful variety is there in Nature? and those are mistaken that think Nature is bound to make it a *Leucophlegmatia*, as they describe it, if it is not a *Cachexia* as they describe it; for to find a *Leucophlegmatia* just as they describe, or a *Cachexia* just so, is rare: Many distempers are like either in some symptoms, and like neither in some.

4. A fourth Symptom is Leanness; yet this happens not in many Dropsies, but in some the party is fat, as *River. Obs. Cent. 2. Obs. 67.* shews, and most are noted for neither; often though the Belly, Legs, and nether parts be turgid, the upper are emaciated, *River. Cent. 2. Obs. 85. and so Cent. 3. Obs. 17.* Most that we have observed in Dropsies in the face seem fat, that being bluffed, and some have a good colour. See the seven following.

5. But where the colour is wan and bluft, they call it a *Cachexia*, if they are also obstructed, weary, short-winded, loose-skinned, &c. *Riverius, Cent. 3. Obs. 33.* observed such complicated with the water-swelling: and so *Plater. Obs. pag. 638.* The last in a Virgin that wanted her Courses, a Cachectick distemper seized her, with water-swelling or Dropsie, but with this and her pale colour, her thirst was extream; one would think likelier to be hot Dropsies; her Appetite dejected: A Dropsie sometimes follows *Cachexies*, as well as to have this condition complicated therewith.

6. It is sometimes coupled with a *Quartane*, as *Paul Renealm. Obs.*

29. observed; but the *Quartane* was a year before that : Divers *Terti-ans* also degenerate into Dropsies, or continue still with the Drop-
sic.

7. A continual Feaver with implacable thirst and restlessness, was complicated with a Dropsie, *River. Obs. communicatis ab aliis Medicis, pag. 285.* A Feaver supervening, hath sometimes been mortal.

And *Riverius*, in his communicated Observations from other Physi-
cians, *pag. 316.* relates in one there was watching, inappetence, diffi-
cult breathing, sloth to move, swelling, and hardness of the Spleen,
with wasting; cured.

Plater. Obs. pag. 650. A Boy twelve years old, his Belly, and his
Legs, and *Scrotum* were swelled with water; yet he was lean and wa-
sted; Worms he had in his Belly, with his Chyle and Food, and Parsly
as he eat it, came forth of an hole of his Navil, that naturally sponta-
neously opened; he died. We relate these that our Readers may
guess at the like in others, and that all may see all the symp toms, and
how they are joyned together, and with what variety in persons.

Johannes Aicholtzius, in his Epistles, testifies of a Woman that in-
Summer and Autumn had a swelling of her Belly, she was newly married,
and they thought her with Child; in Winter grievous pains tear-
ing and stretching out, vexed her, specially on Nights; no other parts
swelled, no seeming windiness, she grew rather leaner, her Belly rose
in bigness; when they saw no motion of an Infant, she was thought with
Child no longer, but to have a Dropsie: she died of wonderful pains;
and being anatomized, abundance of fat was found in her Body, no
loose water, but bladders of pure water here and there in the passages,
that did distend the Belly; no wind, her parts were sound, Liver pale,
and Caul very little.

8. Fainting and weakness was coupled with one Dropsie, *Riverius, Cent. 3. Obs. 33.*

9. A Scirrhus of the Spleen, and swelling thereof outwardly was in
one Hydropick, *Riv. Cent. 3. Obs. 16.*

10. One had a huge heat for a long time in his right Hypochonder,
and a Diurne sickness; died Hydropical: the Liver did grow to that
size, many yellow stones in Liver, and Gall obstructed: *Jacobus Came-
nicenus Epistola ad Matthiolum.*

11. A Dropsie is sometimes coupled with bleeding upwards and
downwards, as *Nicholaus Tulpinus, lib. 2. Obs. 35.* did observe; there
were signes of wind that puffed up, as well as water: the Body anat-
omized, the Spleen was found swelled, the Liver torrid, and the Kidneys
putrid. Many will not believe the extraordinary vomiting of Blood

comes from the Spleen, but this demonstrates it; and we could instance in others, that the Spleen holds sometimes many quarts of blood, and casts it forth by vomit, and then downwards.

12. Pthises, and Rheums, and Defluxions are found to forego or accompany many Dropsies: *Riverius* in his *Obs.* mentions two or three such; *Rondeletius* observed the same: but of Pthificks we have mentioned leanness afore.

13. An *Hernia* or Rupture *Platerus* saw in two coupled with a Dropsie, and so did *Mercurialis*.

14. The Jaundice: *Plater.* *Obs. lib. 3. Discoloratione*, pag. 616. saw the black Jaundice joyned with swelling of the Feet and Belly, like a Dropsie, which he cured.

15. In Divers Hydropicks the Navil struts forth, and in some the inward skin breaks, and it shines as a bladder; the water in some breaks this pelluced bladder in the Navil, and runs out: We have mentioned somewhat of this afore, and more may be mentioned hereafter. *Skenkijus* hath collected, and *Platerus* seen divers such.

16. The Hemorrhoids opened in one, but did no good to his Dropsie, *Plat.* 643.

17. *Skenk. Vir Optimus*, pag. 414. brings an Example of one exceedingly swelled, that voided a Serpent *per Annum* two Cubits long, piecemeal, like another Serpent; she died presently after: her Dropsie was so great, that she could neither sit nor lie, and breathed difficultly.

18. In another Hydropick, such huge pains in one Thigh molested him, that he used to cry out miserably: *Skenk.* 417.

19. Little Urine, or stoppage thereof, is found in some Hydropicks.

Horstius lib. 4. Obs. 29. In the beginning of a Tympany was little Urine made, and crude, the Feet did swell, and an *Asthma* was encreased. And in the beginning of another Dropsie, he observed with little Urine, the Feet and Belly began to swell with water; there was inappetence, paleness of face, weariness, straintness of Brest, and swoonding.

Plater. 638. observed little Urine to begin a Dropsie.

20. Thirst is in many Hydropicks, and dejection of Appetite, which we have by the way instanced in before; but in some is no Thirst, and yet dejection of Appetite; in some is neither Thirst nor Appetite.

Plater. pag. 638. *Obs.* found huge Thirst in a pale Virgin subject to the Green-sickness, that was coupled with her Dropsie; she wanted her

her Courses, and had dejection of Appetite: this seemed a cold case.

But *Riverius*, in *Observ. Communis*, pag. 285. relates of implacable Thirst in a Dropsie, where a continual Fever was complicated.

A Dropsie began with Vomiting, Heart-pains, Jaundice and Thirst, *Plater. Obs.* 653.

Some in Dropsies have neither want of Appetite nor Thirst, as divers of our foregoing Observations, relating all the Symptoms that happened to divers Hydropicks, mention; as also *Tidicam*, in his Epistles to *Jo. Schenk*, testifies.

21. There are many other and varying Symptoms happening to Hydropicks, though not peculiar thereto; as also all the Symptoms in Hydropicks do happen in most other sicknesses; which could not be, if Nature observed such a Rule and Method in Diseases as the *Practicks* thought: Sometimes a Cough troubles Hydropicks, which we have observed, and to be from *Serum* transuding into the Brest, and by its mild sharpness tickling the Lungs and rough Artery; and thence, by the faculty of Expulsion given them, they cough, that nothing may stop our breathing: Two we have known recovered, that coughed pretty much in Dropsies; though *Hippocrates*, *Secl.* 6. *Aphor.* 35. saith, τοῖς ἐν ὑδρωπικῇ σὺν ἐκσπνέσειν, κακόν, Those that have water betwixt the Skin, a Cough coming, it is evil: *Scoliographus* ad cap. 39. lib. 1. *Holler. de Morb. int.* also saith, In some Dropsies, a Cough is no evil sign: We see reason in many Hydropicks for Coughs, the Lungs being found so faulty in such a different manner when they are opened.

Next we shall shew from the Truth of Observation in divers, the beginning of Dropsies, or how any may best (though never certainly) tell the coming on of a Dropsie: Indeed the knowledge of the Stars for all foreseeing, is more certain than *Galenic*, or *Hippocratical* Rules.

We related two Observations before out of *Horsius*, of a Tympany with water, that began with little Urine, and crude, swelling of the Feet, Lassitude, and short breathing: In another water swelled without Inflation; the beginning was inappetence, lassitude, pale colour, faintings, and difficult breathing.

In one a Dropsie began with swelling of the Feet towards night, and bad breathing, *Plat. Obs.* 632. And

Plat. 641 page of *Obs. Extuberantia*, One used to drink much variety of Wine, he had a Distillation, a Cough, difficulty of breath, and a Dropsie ensued.

And

And *Pag. 653.* First the Hemorrhoids were stopped in one that they used to flow in, then the Urine was stopped for three days, but both were moved again, and at liberty; but then the feet swell, a Fever comes, but that soon ceaseth; then comes thirst, vomiting, Heart-pains, and Jaundice, and they also cease in part; the Dropsie encreases, and continues.

Plater. lib. 3. Obs. Exim. pag. 655. A Woman hath her Belly grown great; and distended like a Tympany, or windy puffing up, then her feet towards evening begin to swell; being timely taken, she is cured.

Johannes Fridericus did observe, in *Obs. Med. a Diarrhea*, Strangury, and hard breathing together, to begin a Dropsie.

And *Plat.* observed little Urin, thick and Saffron-coloured, in beginning of one Dropsie, and very red in another.

Riverius observed two or three Rheumaticks to fall therefrom into Dropsies, and to be pestered with Distillations in Dropsies.

We will endeavour to be short: Nothing holds alike in all; some Symptoms come before the Dropsie, and then cease; some begin with the Dropsie, and go thorow with it; some supervene, and last till after the Dropsie is cured.

Daretus commenting upon *Hippocrates* in *Concis.* observed in one Dropsie an Epilepsie arose or supervened; and to that Falling-sickness an Apoplexy, that took Life away: Epilepsies are caused often of water in the Brain, and therefore in reason they might oftner occur in Dropsies.

Next we shall discover what Diseases or Affects Dropsies follow upon, that all may see what Method and Course is in Nature, as nigh as we can, briefly.

Marcellus Donatus; Hist. Med. lib. 4. cap. 21. writes that he hath seen Dropsies to follow sometimes upon a wasting of the Lungs, sometimes upon Exulcerations of the Lungs, and sometimes after Spitting of Blood much.

River. Cent. 1. Obs. 70. found a Dropsie follow a continual and intermitting Fever: And *Cent. 2. Obs. 67.* it arose after a Tertian Fever; and after a double Tertian, *Cent. 3. Obs. 23.*

A Dropsie arose after a sharp Fever, *Horskins, lib. 4. Obs. 28.*

Johannes Fridericus Traselmannus Obs. Med. writes, One was subject to Tertian Agues, and Erysipela's for five years, then he was troubled with a difficult breathing, or short-windedness, a Strangury and Diarrhea, then his Belly swells, and he died Hydropical; eighteen pints of
Water

water were found in him; the Liver was pale and hard, the Kidneys small and the Bladder, but the Heart and Lungs were large, the Spleen small.

Jacobus Caminicensis, in *Observatione per Epistolam ad Matthiolum missa*, Relates how one had a Jaundice for a long time, then a Dropsie comes upon it, and the party dies: opened, the bladder of Gall was found Turgid, and the way to the Guts from it stopped with a Stone, the Liver grew to the *Diaphragma*, and was filled with many black stones.

A Dropsie or swelling of Water arose after an *Asthma*, that still continuing with the Dropsie, *River. Obs. Cent. 3. Obs. 8.*

To a Flegmatick bluft and pale swelling, came a swelling of the whole Body from Water, *Paulus Renalmsus, Obs. 122.*

A pain in the Region of the Spleen went afore a Dropsie, *Riv. Cent. 3. Obs. 17.*

One had beating of the Arteries, a stop and Flegmatick Distemper, the Courses were long stopped, and to these a Dropsie puts a period, *Plat. 638.*

A Maid thirty years old had long a beating of her Heart and Arteries, difficult breathing, a pale colour, then comes a Dropsie, wherein was great thirst; the middle of her Body, or half was macilent, dejected appetite, stop courses, and swelling of her Face also were present, *idem ibidem.*

One that was subject to Cholical Nephritical and Arthritical pains, had sometimes his Joynts contracted, he used many strong hot Drinks, and being old, none of his former Distempers, but a Dropsie supervening, took him away, *Plat. Obs. 641.*

After suppression of Hamorrhoids and Urine; bringing a Feaver, the Feaver ceasing, a Jaundice ensues with Vomits and Thirst; those ceasing, or at least mitigated, a Dropsie takes rise, and yet is cured, *Plat. pag. 653.*

A Dropsie did ensue on large bleeding; and frequent Hamorrhages, *Schenk, in Obs. med. pag. 414. in divers.*

Next we will deliver some observations of the difference of Dropsies concerning their Cronicalness, or Acuteness and Criticalness, though divers such have been discovered amongst the Observations preceeding.

In an Hydropsie and flegmatick puffing up, one lived two years, *Paul. Renal. Obs. 166.*

A Dropsie was three years encreasing gently in a Maid, that was thought for the first year with Child, then they seeing themselves deceived,

ceived, suspected it a Dropsie; at last dying, and Anatomized, all the inward parts were found safe, only the Mesentery was lifted up into an huge Tumour, full of Bladders or Skins of Water, *Tulp. lib. 2. Obs. 34.*

A Dropsie of the Brest was four years encreasing, all that while short-windedness did afflict, and daily encreased: dying, the Lungs were found spotted outwardly, and being cut, did inwardly appear putrified, *Johannes Bilgerus, Epist. Med.*

Hercules Saxonia and Mercurialis, Observed some Dropsies, soon made, in few dayes killing; dissected, much Blood, to fourteen or fifteen pints, were found in the Capacity of the Belly.

We commonly have observed Dropsies, as they differ in all other things, so in the Acuteness and Cronicalness; some die in a quarter of a year, some in half a year; some at the years end, and some not till two years: and so some recover in a quarter, some in half, some in a whole year; and some recover after two years Hydropicalness, but this not very frequent: they are best and easiliest cured at first.

Durius Ejicitur quam non admittitur Hostis.

We may better keep out an Enemy, then having let him in, to thrust him back again.

Divers in Dropsies finde one thing that cures them or lessens their evil, and then through uncarefulness, or Astral Ordination, they fall back and die; and sometimes are cured upon a relaps, but not so commonly: that Medicine that gave help or ease at first, upon a relaps for the most part will avail little.

In the next place we shall shew somewhat of Prognostick Signs: Though nothing is more uncertain; many things may be gathered from what Observations preceded: for we set down at the end of the Relations of the Symptoms, such an one died, or recovered, or was cured, to avoid the trouble of writing all those Observations over again here, for the Prognostick Signs therein: for unless in many the whole Relation is shewn, it cannot well be judged how desperate or hopeful the Party might be by one Symptom alone rehearsed; but when he sees all the Symptoms, and the Cause by dissection manifested, he might judge truly of Life or Death in another, the acuteness or slowness of the Disease in another so handled, did two exactly accord, or have the event exactly alike. It is the part of a wise man to suspend judgement, especially

especially rashly in the most clear cases, for we are never able to foresee the effects and divers operations of Nature; *We must endeavour all things, but the work is of God, as Scaliger well saith, Sanitas opus est Dei, opera vero nostra.*

Dodonæus, Obs. 38. A man Tympanitical, his Belly struck gave a sound; his Excrements and Urine were both suppressed, and he suddenly died.

Those whose Urine or Excrements are altogether suppressed, and yet they eat and drink; we may the most certainly predict their death in a shorter or longer time, if they do not go to Stool, or make Water, unless Nature takes care to void it by the Navil or other places, which is rare; but what is this *Prognosis* to a Physician? cannot every Rustick say and see so much?

Platerus in Obs. Med. Writes of one whose Urine was so stopped, and broke the Bladder, and flowed out into the hollow of the Abdomen, as dissection did demonstrate; any Countrey People, if they could tell how the business was: (which the Physician could not, before opening) might predict Death; however, as we have seen such died swelled, whose Urine could not be voided, or to any quantity, so might any imagine, as well as Physicians.

So for Gangrened Exulcerations of the Legs, Thighs or Navil, any would predict Death, if they should continue rotting, the Water continue running, and the Belly continuè swelling; but who can tell whether these will continue encreasing, or if they do, when or how they will kill?

A *Tubes* first of the Stomach, then of the whole Body, with drinking of Bath-Waters were permanent in one, whom a Dropsie following did presently kill, *Vidus Vitiatus lib. 10. cap. 5.*

Capiracini, lib. 3. pag. 648. Pract. With a Cautery in the Knee, was made Gangrenation, and the party died. Many times of Natures own accord doth the Navil break, and pour out water, and so the Legs and Thighs, by blisters or bladders of the Skin; and sometime Hydro-picks are so cured; but three to one are not cured thereby: but as the water issues out by those holes, so it encreases within the Body frequently; that the Dropsical are never the better; and frequently if those water-blisters or Ulcers run long in some Bodies, from a secret Cause they kill by Gangrene, or infecting the Blood with a poisonous quality they contract by long Corruption; which *Platerus* did observe, as we also have been informed; specially if by Art such Ulcers, Blisters or watery Eruptions have been made; for as *Hippocrates* saith in that truly, *Ulcers in Hydriopick Bodies scarce admit of Cure.*

Amatus Lusitanus, Capiraccius, Forestus, Marcellus Donatus, Gelchoverus, and Others, have observed divers Hydropicks that died, when water by Art or Nature, on heaps or by degrees, ran or was drawn forth of the Navil.

Nor is *Paracentesis* in Dropsies commonly lucky: for when all the water, is drawn out on heaps, sometimes they die presently, even as *Joannes Ludovicus*, sixty years old, the water drawn forth, died in the Artists hands, *Mich. Joann. Paschalius*, lib. 1. cap. 44. *Method. Cur. Morbi.*

Tulp. lib. 2. Obs. 39. A Hebrew Physician opened the *Scrotum* of one Hydropick, that was hugely swelled, the water ran out by degrees daily, and yet he died. So

Plat. lib. 3. Obs. Exim. observed that though the water ran out finely and gradually, and the Belly fell, and *Dyspnea* abated, yet in a languishing the party died: It is no judging in whom *Paracentesis* will take well; if they can be cured otherways, *Paracentesis* is not to be used; if they cannot be cured otherways, *Paracentesis* is like to be an hastener of Death: Yet the worst of Medicines or Administrations have cured, or seemingly helped some, or else they would never be kept in use; and the best will not cure all.

The opening of the *Hæmorrhoids* that did formerly flow in one Hydropick, did no good, *Plater. 643.*

Vidus Vilius did observe a Dropsie that followed constant pains of the Stomach, vomiting and nausea, that was mortal.

Relapses for the most part are mortal, but not always; one will say this is the Cause, another that; but if we could see the inward Bowels, many times we could not tell the cause, or how they might change, live, or die.

Many that have had many, and the worst of Symptoms, have lived; and those that seemingly have not been dangerous, have died: and in Dissections it is abundantly cleared, that some live till all their parts are rotted or wasted, or corrupted; some till two or three are wasted, rotted, or corrupted; and some die when scarce any Cause can be found worthy of separating the Soul from its Case the Body: But the quality and heterogeneity of all matter to our Blood and Spirits, and that quality that constitutes our vitality, is the chief Cause, which we can hardly see into.

Johannes Johnstonus, in his *Thaummatographia de Luna potestate inter subluna*, saith, Dropsies are much moved by the Moon, and they die at Full Moons; and just then it took away a Reverend Prelate of the Reformed Churches of Poland: And we can confirm it; for the Moon rules over Water,

Water, and alters and moves it, lessens and augments it ; nor is any thing of greater certainty to judge of the Acuteness or Cronicalness of sicknesses, or the event thereof, then to draw Schemes of the Heavens at the Decumbiture of the Sick ; but these are sometimes ambiguous even to the best Artists, and they find sometimes as many Reasons for a thing, as against it ; and sometimes, the Lord of the seventh House impeded, the Artist shall miss in Judgement ; as also for other Causes.

Of the CAUSES of DROPSIES :

And first of the moving, antecedent, apparent, or procatarrick Cause.

We have shewed before what Diseases Water-swellings or Tympanies do follow , as Feavers continual and intermitting, as Tertian Agues chiefly, (and that shews that Dropsies familiarly arise of heating Causes, contrary to the Doctrine of the Ancients) Quartane Agues, Asthma's, suppression of Urine, of Courses and Hemorrhoids, Jaundices, Cholicks, *Rheumatismus*, Phthisicks, spitting of Blood, and Hemorrhages, which may more exactly and particularly be found before, as we have laid them down one by one, and shewed more Examples of one then of another, because it happens more frequently in the course of Nature.

Riv. Cent. 2. Obs. 65. Too much water being drank in the fits of a Tertian, a Dropsie followed : And also, *Cent. 3. Obs. 23.* much drink was taken in a double Tertian, which raised a Dropsie.

G. Horstius, Obs. p. 256. It arose sensibly from drinking, after a surfeit.

Paulus Reginelm. Obs. 146. and also *Plater. Obs. pag. 637.* do both alike relate the Dropsie to have arose in two women with Child, from drinking abundance of cold water.

Swelling of the Spleen in a Tertian Ague, gave rise to a Dropsie, *River. Cent. 3. Obs. 16.*

Tulpius and *Platerus* observed it to come from hot antecedent Causes, as *Tulp. lib. 2. Obs. 35.* relates of two that died, the Liver dried and burnt as it were ; the one ate much Garlick, the other drank Wines, *Plater. 641.*

A Gentleman drank divers Wines and hot Liquors, and used an hot Dyet, but lastly he drank many Acid Therm Waters ; and so, which caused his Dropsie is disputable, or whether either did ; for many drink

both those largely, and have no Dropsie; nay, sometime to cure a Dropsie; he died: his Kidneys were exulcerated and perforated, letting out the serous Urine into the Belly: *Plater.* did impute all to heat, in the spiced and hot Food, and Wines he took.

Schenk. brings several Examples, pag. 415. and 417. of bleeding at the Nose, or downwards, that a Dropsie did arise therefrom; also from long pissing of Blood in one. And

River. Cent. 3. Obs. 33. found that an immoderate Flux of Menstrues, gave occasion to the Dropsie.

Skenk. 412 pag. It arose from Colliquation, or melting; and indeed *Plater.* did find in one opened, Fat melted as it were from the Kidneys, and sticking here and there in pieces, to the Guts; this might arise from heat; those Fluxes preceding cooled the Body, and thence arose the Dropsie, and from the sanguifick Spirit, or *Principium Seminarius Sanguinis* weakened.

When my Hands up to my Wrists were swelled two or three Winters, and brake with blisters or bladders pouring forth water, I found it was nothing but Cold; they were exceedingly swelled with water, and would pit so much as that an Egg might lie therein, yet no part else; nor was it from vice of the inward parts: warmer weather cured them; but the Ulcers were hardly cured, constantly pouring out water. I have heard of others that have had a particular Dropsie of the Legs, from standing in cold water.

Hydrocephali, or Head-Dropsies, have arose in Infants from their Mothers imagination in time of bearing them.

Secondly, We shall shew the inward Cause of Dropsies, and which are the principal parts affected, how many and how, and how those and so may be affected where this is no water gathered, and of the strange and stupendious variety, and secret order of Nature therein, onely referable to occult qualities in the parts or humours.

It may be thought that I have a prejudice to Antiquity, and all Tradition; I confess I do honour and respect Antiquity and Tradition as much as most men; but wherever in Person or Profession, in Antiquity or Novelty, is Falsity and Deceit, I must be against that: *Pacem cum Hominibus, bellum cum Vitiis oportet habere*; We should be peaceful with Men, but fighting with their Vices: So I honour Antiquity, but not its Falsity. I have delivered all things as nigh as I can, that the Readers may clearly understand the Truth of Nature, and may read Tradition with the less misapprehension; and also be able to confirm or enervate her.

It is certain that the Antients delivered little or nothing of Truth, concerning the inward causes of Dropsies, nor can the Reader understand one thing in twenty, rightly as he should, by their Practices, even in most Diseases; specially concerning the inward causes of the Disease: nor did they understand Natures variety, nor Vermifick, Lapidifick, Crinifick, Ossifick, Fermentative Putrefactive, and Preservative Faculties, or Qualities.

We will first shew the quantity of water that lifts up the Bellies of some, and is the cause of their swelling.

In two opened by *Thomas Baribolin*, the quantity of water half filled a Tonna; the Nephew of the Illustrious Prince of *Hafnia*, scarce a year old, had 15 pints of water found in it.

A Kinsmans Child of mine, died, they thought of a Dropfie, it was swelled; and like water: opened, not above one Pint of water was found in it: the Liver was huge large and knotted, but the Lungs wasted, the Liver made the Belly seem so big. Familiarly in diverse that were opened where the Lungs are wasted, the Liver grows out to possesse the room they have left; my Kinsman had six or seven Children, and all died; he was *Tubid* and Consumptive himself, and so his *Semina* contaminated: they none of them lived to above five or six years of age as I remember: they opened onely one.

The Quantity of water in a old woman, filled two water Pitchers, *Pet. Pavus. Obs. Anatom. 5.* and in another he opened, all the Bowels swam in Water.

One woman was so swelled with a Dropfie, she was three Ells in mpassé; and when she was dissected, 56 Pints of Water flowed out of her, *P. P.*

Ninety Pints in one Hydropicks body, *River. Obs. communicat. p. 285.* Thirty Pints found in one who, alive, was held Tympanitick as well as Ascitick; the Liver seemed rosted, and Spleen swelled, *Tusp. lib. 2. Obs. 35.*

Twenty Measures were let out in a Womb-Dropfie, *Guliel. Fab. Hild. Epist. Gr. Hor.*

One that was used much to drinking, when dead of a Dropfie, assoon as his Belly was cut, the water flies out with violence and force, to the quantity of 60 Pints; and nigh as much before had ran our by Blisters and water-Ulcers; also some was found in the Capacity of the *Thorax*; his Kidneys were perforated, Gall swelled, *Omentum* and Mesentery wasted, and yet cleer, against the Antients and most Modernes, both Liver and Spleen were unhurt, and Heart is not mentioned to be amillie: for now some begin to say, the Heart is the cause; but Experience will

not shew it, it is onely a Phantasie or Imagination; though the Heart, I believe, is the *Seminarium Sanguinis Principium*; *Plater. Obs. Med. Pag. 647.*

Joannes Fridericus opened one that had 18 Pints of Water; the Liver pale and hard, Kidneys and Milt small, Heart and Lungs great and strong.

2. Now we have given insight to the Studious Readers of the Extreams, and *Mediums*, and variety of the quantity of Water found in the Bellies of Hydropicks, we shall shew the difference of the nature, colour, consistence, or smell of that Water.

Th. Barth. Cent. 1. Obs. 2. found it bloody and stinking; and *Cent. 3. Obs. 81.* he found it in a Child one year old, dirty and stinking; and *Obs. 83.* of that *Cent.* he found it vary from Water onely in colour, it was yellow.

Pet. Paw. Anatom. 13. with the yellowness of the Water found a most grievous stench; what is the reason of these things, cannot well be known; I will not spend time and pains to guesse, others may do that as well as I; it is too frequent for many to write confidently upon guesse, which young Students believe, and so are built up in falsity; in the party, when all the Water was out, all the Guts, Caul, Liver, Mesentery, &c. were found fat, like Suet.

Mercurialis found the matter pure blood, to 14 Pints in quantity, in the Belly.

The Water was yellow and stinking, in one, *Pet. Paw. Obs. Anat. 24.* and it was much; and *Obs. 28.* it was yellow and corrupted.

Much Yellow Water, and most stinking, in an *Herniose*, and Hydropick, where Liver was putrid, and little else putrified, *Plat 650. page.*

The water was like washings of raw flesh, or bloody, *Scholiographus ad cap. 39. lib. 1. Holler. de morbis internis.*

Tulp. lib. 2. Obs. 40. Brings some examples of blood; doubtless blood at first may, by corruption, turn water; that is cleer by many things; it is hard to say, whether it is waterish blood, or bloody water; but we have spoke of this before.

In some the water is pure, clear, and sweet.

Next comes to be demonstrated the inward Cause of Dropsies, as by dissection hath been numerously demonstrated: and first of the Liver.

I. The Liver was found pale, *Aicholtzius in Epist.* and *Pet. Paw. Dissert. 5.* and *Dissert. 19.* it was of a burnt or adust colour.

Tulp. lib. 2. Obs. found it look as if roasted and dried; we shall shew more

more of the variation of the colour, in the following Heads.

II. Swellings of the Liver are in Hydropicks, as we mentioned of a Kinsmans Child of ours : and *P. Pawm, Obs. 28.* the Liver was swelled, of a Saffron colour, and scirrhus, the Gall was obstructed, the Omentum wasted, and an involution of the Meseraicks.

III. Of the wasting of the Liver in Dropsies, contrary to the growing, or out-swelling of it : *Pet. Pawm, Obs. Anatom. 29.* in a woman found Fifty eight Pints of Water; the Liver, Spleen, Reins and Omentum were all quite wasted, and the Diaphragma in part, ere she died; 'tis wonderful she held out so long. And in his 31. *Obs. Disscct :* the Liver was again found quite wasted, only some few Fragments of the Veins left, the Spleen also with it was consumed, *Johannes Johanssonus de Epate & Splene,* and *Schrenkium* in *Obs. de Hep.* have gathered some Examples of those that have been dissected, and had neither Liver or Spleen; I mean not both together, but one hath been absent in one, and the other in the other; and yet no Dropsie.

IV. The Liver was putrified, tied to the Diaphragma, with abundance of Fat, and almost bloodless, *Tb. Barth. Cent. 4. Obs. 20.*

Pet. Pawm, Obs. 24. found nothing else but the Liver corrupted.

Obs. Anatom. 27. Ulcers were in the bunch of the Liver; they went to the Parenchyma, which was conglomerated, half an Urne of corruption poured forth.

Plat. Obs. 650. Liver stuck to the Spleen, and Peritoneum: cut open, it looked like black condensed blood, the Spleen and Reines were found, onely changed in Figure.

V. Liver dried: it was pale and hard, *P. Paw. Obs. 15.*

P. Paw. Obs. 19. It was of an adust colour, yet crushed, it fell into putrification; yet this caused no Dropsie, and should have come hereafter.

Tulp. lib. 2. Obs. 35. Liver was burnt and dried, with swelled Spleen, blasted Intestines, and putrid Kidny, in an Ascites and Tympany.

And *Obs. 36.* in one opened of a Jaundice and Dropsie, it was dried, void of Juyce, like a Leather, and very small: cut open, like Ink and yellow choler were in it; in the party all the inward Bowels were discoloured from choler, or corrupted by water.

Plater. Obs. Extrib. lib. 3. found the Liver dried, and ensiffured, and in those cracks little Bladders of water; and this he attributed to heat; also it is clear that some Dropsies come from heat, for cool things cure.

VI. The Liver is sometime grown to a part, to the Diaphragma with Fat, as *Tb. Barth. c. 4. Obs. 20.* found.

Pet.

Pet. Pawus, Obs. Anat. 16. found it bound in the gibbous part, by many nervous filaments, to the *Peritonæum*; and he sheweth

Plat. p. 649. Liver and Spleen firmly stuck to the *Peritonæum*, that they could not be pulled away without tearing, in one that had a Rupture as well as a Dropsie.

Jacobus Camericeus in Epist. ad Mathiolum, writes, how after a Jaundice one fell into a Dropsie, and died, and was dissected; and the Liver was found bound, or grown to the *Diaphragma*, and its Vessels were obstructed with many stones; the Gall also was full, and obstructed; the Sick in his sickness did much complain of pain, and very great heat in his right Hypochonder; and that might be from adnascence of the Liver.

VII. In Dropsical Dissections the Liver is found enfiſſured divers times.

Tho. Barth. Cent. 3. Obs. 81. Great pits of water in a Child a year old, the Liver enfiſſured; it looked like a boiled Liver, and the Spleen was so too; when the Liver was cut, much water ran out.

Tulp. lib. 2. Obs. 36. in the Liver dried, where a Jaundice was coupled with a Dropsie, could find no fissures; as *Fernsius* did write: Indeed there is scarce a like affection of the Bowels in any one Disease exactly in two persons.

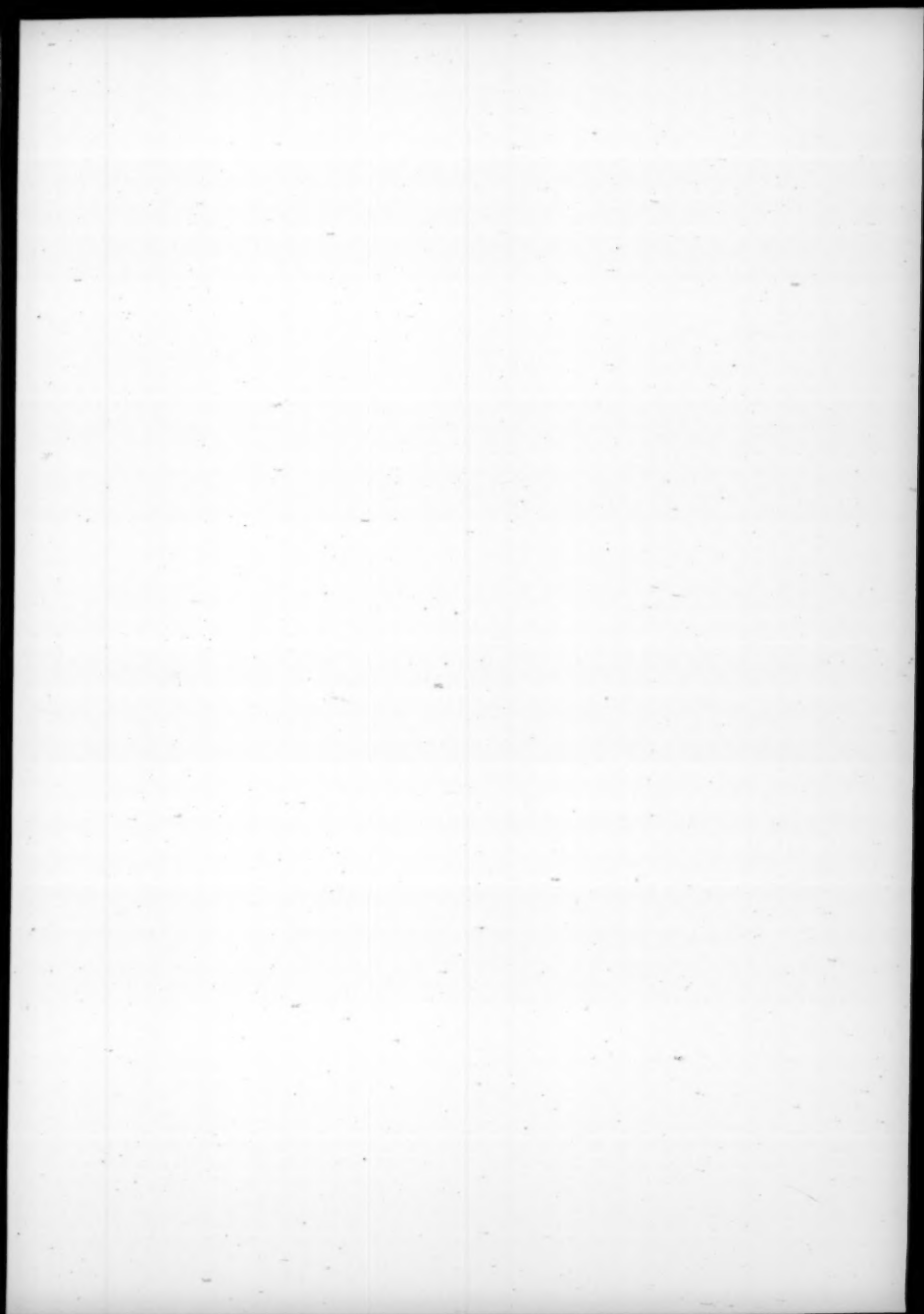
Plater. Obs. Med. pag. 635. & 648. found two Hydropicks Livers enfiſſured, and cracked, and in those cracks were bladders of water; and outwardly did stick to the Liver bladders of water, which broke, and emptied themselves into the hollow of the Belly, and closed up, and filled again; the Spleen was vitiated after another manner, the Gall had stones in it, the Kidneys had holes, or were perforated.

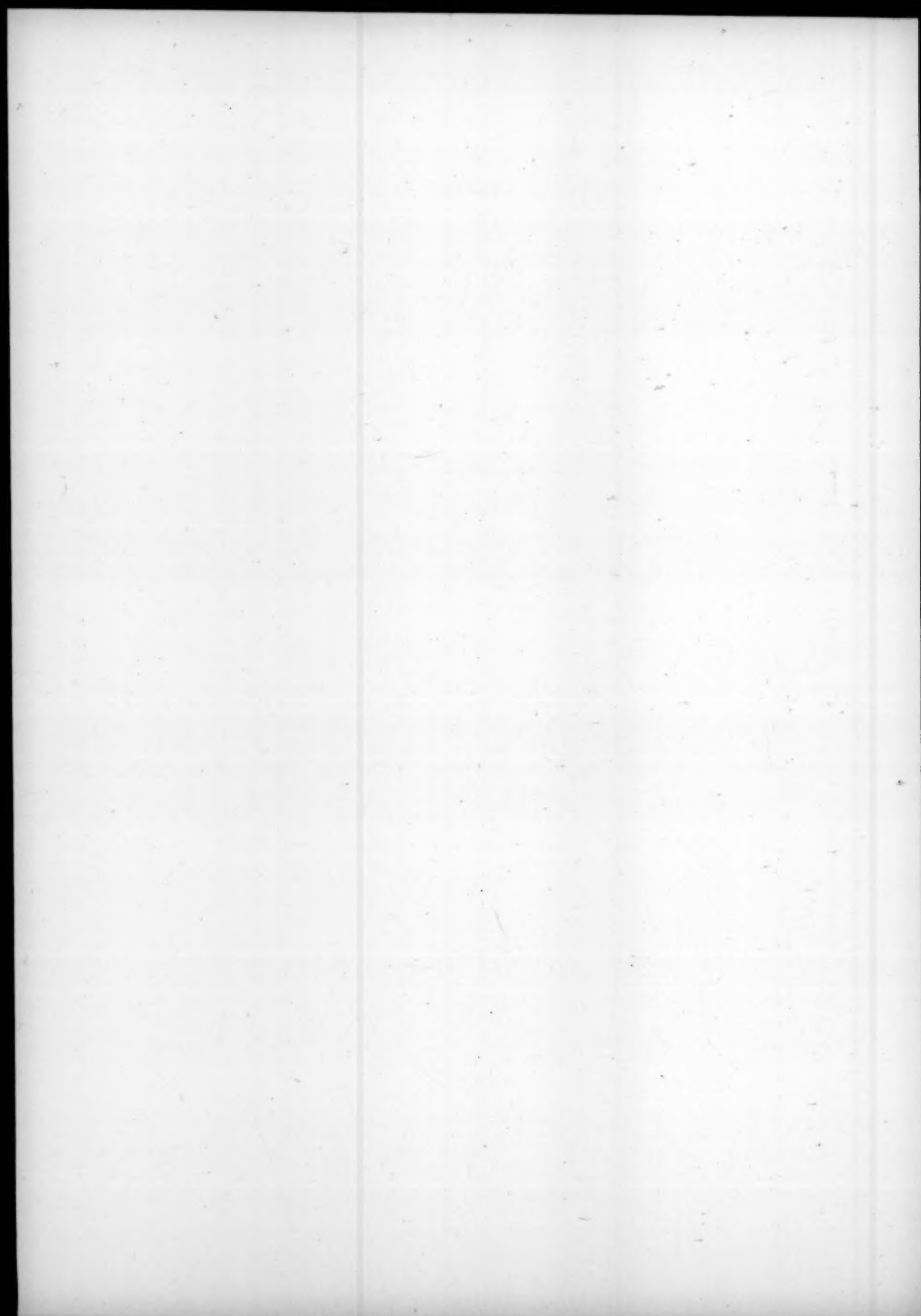
VIII. In some Hydropicks the Liver was found stony, or fungous.

Tho. Bartholin. Cent. 3. Obs. 37. found the Liver livid and scirrhus, and then the Spleen was large, and filled with Blood, as if it did the Office of the Liver.

In one part of the Liver a fungous did grow to it, and somewhat was concrete therein, the Spleen within vitiated, and the Veins and *Abdomen* full of water; Womb white and thick, like an Egg for bigness.

Plater. Obs. pag. 657. A Boy died of an Inflation, no water found in him; the Guts were involved, and contorted, like an *Iliack* passion; and in some wind was so much, that it broke forth with violence; in other Guts, Worms with Dung did distend, the Liver was found corrupted, stony, and gravelly; the Spleen less then it should be, and Lungs affixed to the side.





Jacobus Camericanus, in one of his Epistles to *Matthiolus*, writes, He found in a Dropical Cadaver the Liver large and black, the Veins stony, or full of small stones, which did outwardly look black, but broken were inwardly yellow; the passage which goes from the bladder of Gall to the Intestines, was stopped with a stone: This might be the cause of the Jaundice that this man had, long before his Dropsie.

Johannes Schenkius, *Obs. Med. pag. 395.* shews Examples of Stones in the Liver, which do not always cause Dropsies alone, but sometimes Jaundices, and sometimes other grievous Symptoms and Affects, differing from these, having often death at end.

Next we shall come to declare the faults of the Spleen in Dropsies: The Spleen as well as the Liver, Kidneys, and other parts, is found just so, or otherwise affected, more grievously than in the Dropsie, and yet no Dropsie, but other evils arise therefrom; therefore it is hard to say what Bowel causes a Dropsie, or what particular affect of that Bowel doth it: since when it is so affected in others, other distempers arise therefrom: the qualities in all matter, as we have sufficiently demonstrated in our Book of qualities, in our *Physiology, Jatroscopy* and *Pneumatography*, give the motion and alteration to all Bodies, specially as they are influenced upon by the Air, altered by the qualities of the Stars.

Platerus, and also *Tulpius*, *Riverius*, *Barthol. &c.* found the Liver, Spleen, and Reins the most conjoynd in suffering, or corruption; yet in some Dropsies, both Liver and Spleen are safe, and in others, both Liver, Spleen and Kidneys.

I. The Spleen is fissured or cloven, and Bladders of water stick in those sometimes, sometimes to the outward sides, and sometimes both, *Plater. Obs. 635.*

Though the Liver, Spleen, and Reins are conjoynd in being affected together, yet rarely are they found affected alike, but one viated in one manner, another in another.

II. The Spleen was corrupted in one Hydripick, it looked like Tar, or *Pix liquida*, and the Liver was found, *Riverius, Obs. Commun. pag. 315.*

III. The Alteration of form in the Spleen was found in one Hydripick, a Child; the Spleen was filled with water huge big, it did grow to the left Kidney, and there it received its water; it had three appendices to it, *Th. Barth. Cent. 3. Obs. 81.*

It grew out both in length and latitude: *Pet. Paw. Anatom. 5.*

IV. Swelling is coincident to the Spleen, as well in Dropsies as other Affects and Sickneses.

Tho. Barth. Cent. 4. Obs. 25. it was Apostemated, and crushed, Purulent matter did ouse forth.

Pet. Paw. Obs. 13. it was so swelled, it weighed three pound.

Tulpius. lib. 2. Obs. 35. found the Spleen swelled in one *Afcirick* that seemed to have much wind, or a Tympany in conjunction therewith; he voided much blood upwards and downwards, without question from his Spleen; with this Extumescence of the Spleen, the Liver looked roasted, the Intestines blasted, or corrupted in look; one Kidney was putrid; thirty pints of water were in the Capacity of the *Abdomen*.

V. Contrary to swelling of the Spleen, is the wasting, which is found partly a Cause of Dropsies as well as the swelling of it, and both these in other persons are found in other Diseases.

Th. Barth. Cent. 1. Histor. 2. and C. 3. Obs. 83. found in two Hydropicks the Spleen wasted and very small. And *Pet. Pawus Obs. 29.* one Hydropick that had fifty six pints of water, the Liver, Spleen and Reins were all quite wasted: and *Obs. 31.* in a generall Dropsie he found the Liver and Spleen again wasted away.

It was wasted or dried away in a dry Dropsie, where the Liver was corrupted, and had stones in it, *Plater. Obs. Exim. lib. 3.*

Both the Liver and Spleen have been found in some absolutely consumed, I mean the Spleen in one, and Liver in another; it was thought they never had any, however the Dropsie did not follow in all these. See *Johnston. Thaummatographia Cap. de Hepate & Lienis*, and *Sebenk. de Hep.* in his collected Observations.

Next we will shew the Diseases of the Kidneys, or how they are found in Dropsies, and so they are found in other Sicknesses, where is no collection of water; and as they are variously found in other Sicknesses so also in other Dropsies, for every new dissected Person hath somewhat differing or new in his Bowels.

I. Quite wasted. *P. Paw. Obs. 29.* the Kidneys were quite wasted, with the Liver, Spleen and Omentum in one woman.

II. Figure of the Kidneys changed: *Plater. Obs. page 650.* One that had an *Hernia* and Dropsie, most parts were firm, the Liver and Spleen grew to the *Peritonaeum*, the Liver inwardly corrupted: the Kidneys changed in Figure like those of horned Beasts.

III. Exulcerated and perforated: *Plater. Obs. pag. 647.* the Liver and Spleen were safe, the Kidneys perforated, and Bladders of water did cleave thereto, pouring out *Serum* into the hollow of the Belly, and the Mesentery, Caul and Lungs were corrupted; most likely the water from the

the Kidneys corrupted them; But the like reason is not to be given for all; that that holds good in one will not in another: if the restagnating water did corrupt the Mesentery and Caul, and also Lungs that are more distant, why not the Liver and Spleen, more in the midst of the water?

The Kidneys were black and perforated, a Finger might be thrust into their holes, the Gall full of Stones, Liver cleft, and had bladders of yellow water, Spleen also vitiated in another manner: see *Plat. Obs. pag. 648.*

Before we have, as conjoynd in affect, mentioned the Reins with the Liver and Spleen; and we may hereafter occasionally, as we find them vitiated with other parts, mention more of them; being loth to write things severall times over, except very consultedly; The Kidneys are the Channels to convey, and have the faculty given to draw water, and where they have no great visible labefaction, yet not drawing and separating Urine they may cause a Dropsie. Every like draws its like, the greater the lesse; the Lungs draw Air, or Wind; the Gall, Choler; the Spleen, grosse faculent blood, being of such a matter it self, and the Kidneys, *Serum* or water; now if any of these fail in their office, man is burdened with that humour, that is not separated from the Blood, and cast off by the Conduits of Nature, and perhaps in one it turns whayish, in another, vermifies, in another, petrifies, in another putrifies, in another ferments, &c. and perhaps little alteration is found in the *Parenchyma* of the bowell: sometime though the office is depraved or abolished, God that appointed diverse aliene and heterogenious humours to be in our Blood, and generated by our Diet, appointed divers parts to separate or carry off these aliene humours; or because he had made divers parts in mans Body of such faculties (for they exist for no other use) he ordained Excrements to encrease, to make these parts useful: and so indeed is the whole Creation made one for another, and one depending upon another; and all Contraries make one harmonious Fabrick.

Next, as a considerable part in causing, or in being vitiated in Dropsies, comes the Mesentery.

I. Which was wasted in one Hydripick, with the *Omentum*, and the fat Tunicle of the Reins was dried, and these were folded up together; and pieces of Fat along the Guts did cleave on gobbets, that probably might be melted from the aforesaid parts: but the chief Cause of this Dropsie was the perforation of the Kidneys, letting out the *Serum* or Water into the Belly, also the Bladder, *Placemus, Observ. pag. 647.*

II. Contrary to waſting, it was found ſwelled in one, *Nie. Tulp. lib. 2. Obſ. 34.* ſaw diſſected: Indeed there is nothing but variety, and the whole Cauſe of the Dropſie in this party was the Meſentery; other parts were not corrupted, nor did the water lie looſe in the capacity or hollow of the Belly, as commonly it doth; but to the quantity of twenty pints lay in diſtinct and diſtinguiſhed bladders, all held in one Tumour, or complicated in one bunch within the Meſentery; this Dropſie was three years encreaſing.

III. Apoſtemations of the Meſentery are found in Dropſies: *Tulp. lib. 2. Obſ. 32.* A woman ſwelling gradually, for long time, was thought with Child, but afterward it appeared a Dropſie; ſhe died: diſſected, it was found that too great *Stentomata* of the Meſentery did ſo preſs the *Micrus* together, that ſhe could not bear: one of theſe Apoſtems was void of putrefaction, the other being broke or cut, poured forth much water and corruption into the Belly.

IV. The Meſentery was coloured with a livid and aſt colour, in one that died of a Dropſie, where the Gall was ſtopped, *Petrus Pawus, Obſ. Anatom. 28.*

Moſt that Phyſicians have writ and talked of, is, obſtruction of the Meſeraick Veins, which is ſeldom or never found, they did ſo go a-gueſs at things, and miſs of Truth: the Meſentery is commonly affected, and the Cauſe of many Grievs we little imagine, following Tradition in *Practices of Phyſick*. It may be ſubject to twenty kinds of alteration, and yet the Antients gueſſed at one or two that happen the ſeldomest, and are the ſlighteſt, for any thing I can find.

Next we ſhall relate how the Gall is found in Dropſies: both of that and the Meſentery we hinted divers things in the affects of the Liver and Spleen aforegoing. The Gall is partly a Cauſe of Dropſies, ſpecially, as it being ſtopped makes a yellow humour (that it ſhould ſeparate and caſt off to the Intestines) regurgitate upon, and ſpoil and corrupt the Liver, to which it is appendent.

I. *Petr. Pawus, Obſ. 28.* Swelling of the Gall is found, many yellow and dirty ſtones were therein; the Liver ſtony, ſcirrhous and yellow.

Plat. Obſ. pag. 647. The Gall was ſwelled, and very large, its Neck was filled with Water and Choler; this and the perforation of the Kidneys were the Cauſe.

II. Stones are found in the Gall, as in the *Obſ. of P. Paw.*

Plater. pag. 648. Many ſtones and other vices were found in the Gall of a certain Hydropical woman.

Jacobus Cameracensis Epist. ad *Matthiolum*, mentions a stone that was found stopping the passage of the Gall to the Intestines, where the sick for long time had a Jaundice before his Dropsie.

Next follows somewhat to be said of the Middriff, or *Diaphragma*.

Petrus Pavius in two women, at two several times opened, that died with Dropsies; found the Middriff (where the Liver, Spleen, and Reins were wasted and consumed) with some difference, in both made hollow and holey, and eaten as it were with a *Sphacelus*.

Next the Caul or *Omentum* comes: It was wasted in an old woman, *Tho. Barib. Cent. 3. Obs. 83.* Also quite wasted away in *Christopher Raphelengius, P. Paw. Obs. 28.* yet nothing else wasted with it; but in *Obs. Anatom. 29.* the Liver, Spleen and Kidneys were wasted with it; and if onely being sopped in water was the Cause of its wasting away, why is it not wasted in other Hydropicks? and why alone? and why sometime other parts are wasted, and not the Caul? yet I scarce believe the Caul to be any primary Cause of Dropsies.

Plat. Obs. pag. 647. found that, and the Mesentery, and the fat Tunicle of the Kidneys wasted, but the remains of them were folded up together.

Tho. Barib. Cent. 1. Obs. 2. found the *Omentum*, with the *Peritoneum* or Rim, putrified, and fell in pieces like dirt.

Also *P. Pavius, Obs. 19.* found the *Peritoneum* and Caul quite putrid, onely a Membrane, which he thought to be the Reliques, with many nervous filaments appendent; to which did adhere many bladders of water, that, being crushed, poured out *Serum* into the Belly.

Of the Rim of the Belly, or *Peritoneum*, we have little to write; It is related with other things of greater concernment.

River, in Obs. Communis. p. 286. found in a Dropsie the *Peritoneum* grown to the Stomach.

Next the *Pancreas* or Sweet-bread is to be spoke of; but that being inconsiderable, we may speak somewhat of it in another place.

Bladder remains. *P. Paw. Obs. 9.* saw no remains of it, it was quite consumed.

Plaver, in Obs. Med. found where the Belly was swelled with water, and Urine was stopped, that the Bladder had been distended, and was in-

inwardly broke, and had poured out the Water, or Urine, into the Belly.

The *Mierm* or *Matrice*, in a general Dropsie, was found by *Joannes Pechinus*, absolutely corrupted; and nothing else he relates to be the Cause, but the Liver somewhat faulty; she was recovered, and then relapsed, and died: See more of this business hereafter, in particular Dropsies.

The Intestines are in divers Hydropicks found altered; in look especially.

Scholiast. ad cap. 39. lib. 1. Høller, de Morb. writes that the Intestines were syderated, or blasted and corrupted, as if sphacelated; and the humour that did distend the Belly, was very bloody: and he relates no other Cause of the Dropsie in this person.

Next the Veins may give Reason for somewhat to be said thereof.

Tho. Bartholinus, Cent. 4. Obs. 25. found the Veins in a Noble Matron filled with water, and poured it out into the Belly; they were all complicated or folded in a Membrane, and had adjoynd three Vesicles or large Bladders filled with water.

And *Platerus*, in one that died of a Rupture as well as Dropsie, where the Liver and Spleen did firmly grow to the *Peritoneum*, and the Belly full of yellow stinking water, the Veins were full of water, especially the *Vena Umbilicalis*, and the *Scrotum* was like a bag of water.

Some have experienced this; they fast a Dog two or three days, then he drinks largely water; then they choak him, and cut him open, and find the Veins exceedingly distended: I suppose the Emulgents, I was not told which.

Pet. Pan. Obs. 13. found in one three emulgent Veins, and three emulgent Arteries.

But the Heart and Lungs surely deserve to be spoken of ere these; but because they are in an upper Ventricle, and separated by a Membrane from the Bowels that lie most in the water, we omitted them till now.

Some now adaves think the heart must be the Cause of Dropsies, because the chief Instrument of Sanguification; but their prepossessed Conceptions must vail to Experience; We should think nothing to be

so, till we find it by Experience: Of all the Bowels, the Heart is the least corrupted in Dropsies.

Tho. Barth. Com. 3. Obs. 81. It was void of blood; in a Child a year old, the Heart did swim in the *Pericardium* that was full of water.

Plater. did indeed finde it loose and flaccid in one or two, and a bone in it, in one Hydropick. But very little alteration is in the Heart, as in the other inferior Bowels, therefore that causes and suffers the least.

Of the Lungs in general Dropsies, these things are observed:

In a Dropsie with a Phthisick, the Lungs were rather drie then moist; the right Lung grew to the side, *Tho. Barth. Com. 2. Obs. 37.*

Pet. Pain. Obs. 13. They grew almost in a hundred places fast to the *Pleura* and Ribs.

Platerus, pag. 647. found the Lungs, in a general Dropsie, inequally coloured, and in part vitiated; water was in the *Thorax*, and yet Liver and Spleen found.

In a pure Tympany with a *Convolutus*, *Platerus* found the Lungs corrupted, and grown to the Side, the Liver had stones in it, and the Spleen was wasted.

We will now shew a few Examples of the Method of Nature in making Bladders, Blisters or Vesicles to hold water where the *Parenchyma* of any Bowel is pestered therewith, either through moist aliament, or stopping of the right passage of that water by the Kidneys, and so regurgitating upon this part or that; or else the blood is waterish; and throws it off there; or else the part is apostemated, and the blood turns to water; in this Case, Nature ordains bladders to grow, to contain the superfluous moisture in these Bowels: and because it is so frequent and familiar, as we have shewn already by many Examples, we may look upon it as the Rule, or a Method in Nature; yet as often exsuperating water gets no bladders to hold it in. Yet if the Antients had wrote of Water-bladders in the Body of Man, their Causes, Signes, Differences, Prognosticks and Cures, they had done somewhat of reality and moment, and might have exhibited one of Natures Rules, giving therewithal large exception, and diversities.

Plater. pag. 635. found Bladders of water affixed to the Superficies of the Liver, some small, some as big as Hens Eggs.

And *pag. 648.* The Liver was cleft, (even as we have seen the Kidney of a Calf, and Bladders of water therein) and in those clefts little bladders of water.

Johannes Acholizius in *Epist.* found no water in the hollow of the Belly, nor Wind, but here and there many bladders of water growing to divers parts, and far also was in the parties Body; she had no swelling of the Legs, but lived in great pains.

Cordanus in his *Comment.* upon *Hippocrates*, found many bladders of water sticking both within and without to the Bowels, of all sorts, but no water was in the hollow of the Belly, that did cause distension, the Heart had also bladders of water affixed to it, so the Liver, Stomack and Intestines.

Tulp. lib. 2. Obs. 34. found the Mesentery weigh twenty pounds, onely filled with bladders of water, all conglomerated in one, no water in the Belly, no part hurt. *Ozia Aimar* in his fiftieth Observation communicated to *Lazarus River*. shewes how an Hydropick had an Abscesse in the right part of his *Abdomen*, and out of it came an innumerable company of little bladders, filled with water, they issued out diverse dayes to the number of two hundred; and this, saith he, is the lesse strange, since *Schenkijus* relates that one Hydropick dissected had many bladders filled with water sticking to the *Peritoneum* and other parts: see *Schenkijus*, pag. 413. and pag. 392. and 395. brings many more examples, but it is needless here to reckon up more witnessess: But these bladders of water more or fewer, greater or lesse, are often found sticking in, or unto all sorts of Bowels, where there is no Dropsie; and sometimes they swell so much they break, and pour the water into the hollow of the belly, and so distend it, healing up and filling again, and sometimes they do not break, or pour forth any water, though many and great.

Next it will be requisite to shew how that the Liver, in many general Dropsies, is not vitiated at all, and how it is vitiated and corrupted in many very much, & after the manners and measures here afore related, and yet no Dropsie: also we shall shew that the Spleen, Kidneys, Heart, Mesentery, Gall, *Pancreas*, *Omentum*, *Diaphragma*, &c. if there be more, are affected in other Diseases, or worse, after the manner here afore related in Dropsies. From what hath preceded the Reader may see much hereof, or tending to this purpose; and in our *Monitory Prooemium* to the Readers we have given the reasons thereof.

In a general Dropsie, *Tho. Barib. Cent. 1. Obs. 2.* found the Liver unhurt, and *Cent. 3. Obs. 83.* it was found, neither Scirrhus nor Putrescence in it, onely the flesh of it looser then ordinary.

River. Obs. Com. pag. 315. Liver was safe, but Spleen corrupted and like Tar. *Riolannus*, then in his *Anatomy* was mistook to say what ever part

part was ill affected or corrupted in a Dropsie, to be sure the Liver was as the chief Cause:

Plat. pag. 648. The Liver and Spleen both safe in a great Dropsie, though many other parts and Kidneys were corrupted, and perforated, pouring the *Serum* into the Belly.

Schenk, in Obs. Med. pag. 414. the Liver being sound, a Dropsie arose from the vitiated Testicles in a Woman, other parts also being safe: there is no part always altered in each Hydropick, and there is none of the Bowels of the *Abdomen* or *Thorax*, but in some, and at some time are egregiously corrupted.

Nay in one Hydropick, both the Liver, Spleen, Kidneys, Intestines, Mesentery, Gall, Bladder, and *Uterus* were safe, and onely the Heart found flaccid, the Stomack corrupted, and the *Peritonaeum*, and the *Duodenum* Gut amiss.

Now we will shew that all these things happen to all these parts aforesaid, after that or a worse manner and measure, and yet no Dropsie, or collection of water distending the Belly or Body, any where, follows.

Johannes Bilgerus, Epistol. ad Gr. H. saw Bladders of water affixed to the Kidneys and Liver, where was no appearance of any Dropsie, alive.

Plater. pag. 635. saw Bladders of water, sometimes more, sometimes fewer, lesse and greater, some as big as Hens Eggs, affixed to the Liver in Cachecticks, where was no extuberance of the Belly or other tokens of a Dropsie.

The Liver was found hard, swelled, and stony, and growing to the sides, and the Spleen ill affected in one, where was no Dropsie.

Pet. Paw. Obs. Anat. 27. found an Ulceration of the Liver, in *Gibba parte*, half an Urne of corruption poured forth, and yet no Dropsie.

And *Obs. 19.* It looked burnt, crushed, it fell into putrefaction, the Heart was dried up, and much wasted, and Lungs bound to the Side, and yet no Dropsie.

So hardness, *adumescence*, *putredo*, &c. is found in the Spleen, where the Liver also is ill affected, and yet no Dropsie.

Pet. Paw. Obs. 14. found the Pancreas grown to the hollow of the Liver and hardened like a stone, and *Obs. 16.* the Pancreas was hardened and grew to the Liver and Stomach and *Vena Porta*, the Liver was also grown to the right Side, the *Diaphragma* and Spleen amiss, and yet no collection of, or distension from water or wind.

Also the same *Obs. 14.* and 19. of *Anacymus*: found the Heart swim in a virulent water in one, and in another it was dried up like a Pear,

had no Succulency in it, hung flaccid, and the Liver was putrified too, and yet no Dropſie.

Joannes Schenkinius may ſatisfie any farther, he hath collected many obſervations to that purpoſe, as may be ſeen *de Lienis*, pag. 407, 408. *de Epate, vel Ferore*, pag. 388, and 389. *de Meſenterio*, pag. 385, 386, and 387. *de Veſicis felleis*, pag. 401, 402, 403, and 404. *de Renibus*, pag. 439, 440, and 441. *de Cordē*, 256, 257, 258, and 259. *ad 262.*

Schenkinius by theſe may ſave us a labour, whither we refer the Reader.

We have hinted before ſomewhat of particular Dropſies; we will here treat a little thereof a part: We related a Dropſie of the Legs, and Hands, to which we may here add a Dropſie of the Throat, found in one in *Schenk. Obſ.* and a Dropſie of the Head, of which, as I remember, *Gul. Fab. Hild.* or *Foreſtus*, ſaith, He found eighteen Pints of water in the forehead of one *Hydrocephalus*. The Breſt and Lungs have peculiar Dropſies, though they are often diſtended with water in general Dropſies.

Petrus Paw. Obſ. Anatom. 29. knew a Woman reputed *Hydropical*, ſhe was three Ells in compaſſe; dying, and being diſſected, the cauſe was found to be a *Mola*, or rude lump of many Scirrhouſ Condylomata in the *Uterus*; ſhe had alſo water in *Cavo Abdominis*, and *Obſ.* 31. in another Woman thirty four years old; a ſuſpected Dropſie, was found a *Mola* like coagulated matter, it looked like Honey and did diſtend the *Uterus*.

Horſtius Epiſt. Med. Sect. 5. A Woman ſuppoſed to have a Dropſie of the *Uterus*, was opened; the *Uterus* weighed eighty ſeven pound, it was full of hair, and woolly *Fibra's* in a fat matter, and yellow Ichor.

Two obſervations are extant of two *Hydropical* Women diſſected, that the *Teſticulti*, or *Teſtes muliebres*, were found the Cauſe, and no other Cauſe, the reſt of the bowels being ſafe; *Schenkinius* quotes one, *Obſ. Medic.* pag. 414. and *Gulielmus Fabricius Hildannus*, in *Epiſt.* another; the right *Teſticle* alone, in this laſt, was affected; it was found full of hairy Fibrous matter; and twenty meaſures of water ran forth of her Belly.

In a particular Dropſie of the Breſt, the Lungs have been found waſted, the *Pericardium* filled with water, the Heart flaccid, and bigger then ordinary, filled with black blood.

The Heart, in one, wanted the *Pericardium*; all the bowels were grown over with fat, in it was black blood, and the right *Auricle* was like an *Aneurifma*, *Tho. Baribol. Cent.* 4. *Obſ.* 20.

Johan.

Joh. Bilgerus, in *Epist. ad Gr. Horstium*, relates how one was very short-breathed for four years, encreasing by degrees, being light at first; and suddenly dying unexpectedly, was dissected; it was found a Dropsie of the *Thorax*; the Lungs swam in water, they had outwardly many black spots, and divers Colours; and being cut, from within there issued out black blood; the water was much in quantity, and green in Colour, and rushed out impetuously upon the Section.

Of the CURE of a DROPSIE.

The Cure of a Dropsie is as various as the Signs and Causes; for one is curable, another not; and he that is curable, differs from another in the way of method he must be cured in, as well as particular Medicines.

I. We shall say somewhat of the chief and most successful quality in Medicines, and that is, a Diuretick force: Diureticks, as we have well observed, are most generally helpful; and those Purgers that, withall, do move Urine; for it is contrary to Nature to expel redundant *Serum* by the Guts, the faculty of the Kidneys, Emulgents and Ureters must be excited; purging oft weakens Nature, not carries forth the Disease: but nothing is so bad, that helps not some; nor any thing so excellent, that will cure all: and I have known in divers Hydropicks, as well as other Sickneses, one simple vulgar Medicine hath done more then Methods of Bleeding, Sweating, Purging, Vomiting, and Opening.

Juyce of our Flow-de-luce-Roots helped one in two or three dayes, not helped by other Medicines; the Lee of Broome Ashes, another; Horrardish, one *Rustick* did boast, would cure all; and another Woman helped divers with common *Sambucus*; Another I know, uses Broom Beer: almost so many Hydropical persons, so many Medicines; but they try oftentimes divers Medicines, ere they light on that they think cures; but the inward disposition of the body, and lucky time, according to the Stars, when that Medicine was given, is to be considered.

I found best success in a Drink of *Orris*, *Danewort*, *Cort. Sambuci*, *Saldonella*, *Guaicum*, *Juniper-Berries*, *Wood-Nightshade*, with *Liquorish* and *Caraway-seed*: and *Platerus* (who indeed used the best Medicines to cure the Dropsie, of any I read) used such like, *Obs.* 632, 633. He cured two *cum decocto Sambuci, Iridis, Dulcamara, & Absinthii*. And *pag.* 634. he cured one with an *Apozem* of *Senna*, *Orris*, *Ebulus*, *Absinth*, and *sem. Carni*. A fourth he cured with *Rob Sambuci, Ebuli*, and spirit of *Juniper*, *pag.* 633. and *pag.* 637. a Gravid Woman, windy, as

Well as Hydropical, he cured with decoct. *R. Ebuli, Sambuci & red Dock.* Pag. 639. he cured with Rheubarb, Saldonella, Orris, *Hedera Terrena*, *Petrofelinum*, Bitter-sweet, Elderne and Wormwood : Pag. 639. an Infusion of Flower-de-luce-Roots, *Enula*, *Ebulus*, *Sambucus*, Horehound, *Absinth*, *Hedera*, in Wine drunk for three dayes, gave huge relief, and the Belly fell ; so 653, he cured another.

River. in *Obs.* often used Decoctions, or Powders of Cychory, Asparagus, *Bruscus*, *Agrimonia*, *Adiantum*, *Ceterach*, *Pimpinella* ; but these come short of *Platerus* his Simples afore-related : *Cent. 1. Obs. 70. Cent. 2. Obs. 65.* and 67. cured Hydropicals with Openers.

We were told of one cured alone with Wormwood ; Diureticks commonly do open, and most Openers have some Diuretick force with them, for the provoking of Urine is most effectual.

Decoction of *Bruscus* Roots cured one, in a Months time, *River. C. 3. Obs. 4.* Juyce of Orris another in twice or thrice taking ; and we have heard the same in the County of *Northampton*, of one so suddenly cured thereby, far gone, that Purges, but chiefly Urine, *Plater. 634.*

One Diam of the bones of Animals given for a Month in white Wine and Juyce of Parsly cured one, *River. Obs. Com. p. 327.* but the white Wine and Parsly might do most. Flints made red hot, and often extinguished in white Wine, and that drunk, did cure, *River. Obs. Com. pag. 369.* and Salt of *Millipedes* is praised.

Paulus Renealmus. Obs. 29. with the use of the Decoction of Male Ferne Roots, cured one Dropsie, coupled with a Quartane ; but he gave a Chymical Febrifick Powder first, for the Ague.

Avicen. Cap. Curatio. Ascitidis, relates one hugely swelled, that eat abundance of Pomegranates, and was cured ; these were binding, but their sharpness might provoke Urine ; they were cool, but many Dropsies are hot, wherefore *Schenkjus : Obs. Medic. pag. 419.* relates some Histories of those that were cured by drinking much cold water, when in others it causeth the Dropsie.

A Juvantibus & nocentus optima desumitur indicatio : From those things that help, and those that hurt, we may judge of the Cause ; and *Christopher a Vega* cured one Hydropick by Epithemes to the Liver, of Juyce of Endive, Cychory and Vinegar ; this was a slight business, yet it is questionable, if they did it by cooling ; for Cychory being bitter, is held hot.

I have known Plantane help some ; that is not likely to have any Spirituous hot parts in it ; yet *Sennert. Epitom. Scientia Naturali, p. 468.* saith, *Plantane* hath a mixt force both of binding and cleansing : For this and

and Pomegranates are very binding, and so is Oake Bark, with the Decoction of which one Hydropick was cured.

It was related to me, that a Gentlemans man being much swelled, was told that *Gnaiacum* was excellent for a Dropfie; he therefore took one of his Masters Bowls, and either boyled or powdered it, and was cured by it; his Master afterward missing his Bowl, it was ingenuously confessed, That his Man had took it for his Dropfie; the Master seeing his Man cured, and as they attested, by that, forgave him. It is held drying, but there is no such thing in Nature, but it must expel moisture by Sweat, insensible Transpiration, or Urine, for nothing waists; indeed *Gum Tragacanth* and Litharge will absorb Liquor into their bodies, but this doth not so. Frogs or Toads, (they differ in Colour, and crawling, and perhaps in Quality,) are praised for the Dropfie: *Forestus, lib. 19. Obs. 35.* praiseth Frogs and Toads both inwardly and outwardly to provoke Urine in Hydropicks: the Kidneys are anointed with an Oyl, wherein they are boyled, so *Libavius, lib. 2. Batrachorum. Cap. 20.* and *Solepander Consil. Med. Sect. 5. p. 15.*

And *Wierus lib. 3. Cap. 35.* of the Deceits of the Devil, relates first the use of Land Toads; A man lived miserably possessed with a Dropfie, had spent his Means; his Wife, seeing her Husband likely to die, and if he lived longer, he would spend all, got Toads, dryed them in an Oven, and gave him the Powder, and this set him a making water largely, and in stead of ending, was a mending to him.

II. Of Purges: And first, *River.* found them successful in three Patients, mixed with Openers; one of them had the Purgers mixed with their Openers in a Masse, as *Diarrhodon*, Steel, Rhubarb, Agarick, &c.

I know one that hugely praiseth Steel, Rhubarb, Manna, and Syrup of Roses mixed together, to take dayly of; and one at *Baldock* hugely swelled, and his *Scrotum* like a bag, was cured hereby, by a Ladyes Direction; and it hath helped others; but the Rhubarb and Steel do the business.

Riv. Cent. 3. Obs. 8. found a purging Clyster do good; but commonly they will not: in three he found purging Medicines do good, and they were delivered: he gave great Doses of Scamony, and *Calomelanos Turqueti*, or *Mercurius Dulcis*; *Cent. 2. Obs. 94. Cent. 3. Obs. 16.* and 86, but commonly strong Purgers do harm; the Bowels are often waisted, or exulcerated, or corrupted; *Elateryum* is most commended.

Paul. Renealmus, Obs. 166. cured one that had an *Ascitis*, with a *Leucophlegmatia*, for two years, with a Stomachical Chymical Powder, that

that wrought upwards and downwards, and cured in four days: And

Obs. 122. He cured one in eight days with a Chymical vomiting Powder; it wrought both ways: He also gave the Decoction of Strawberries, and Spirit of *Mercury*; the Party for divers months had a *Leucophlegmatia*, with an *Asciter*, and Languishing.

III. For bleeding: we knew it very bad in one, and a large swelling from wind or inflation, increased, and the party died. *Laz. Riverius* let blood in two or three Dropsies, and did well; also in one Tympany, *Cent. 3. Obs. 86.* Bleeding commonly is not good, but in any Disease it may be proper or improper, as the cause of the Evil is, and the qualification of the Body in which it is.

IV. Sweating is very available; we have known it.

Jo. Schenkius, Obs. pag. 420. by a natural or spontaneous sweat one was cured.

Tho. Barth. Cent. 3. Obs. 23. A young man several times had the Dropsie, his Skin was pellucid, naturally, not by any Art; he sweat out water so that all his Linnen was wet; it run through his Skin, as water ouses through a cloth, when strained: several times he did thus critically evacuate, yet the water gathered again, and his natural Spirits and strength declined, and he died.

V. Concerning Vomiting, we recited two Observations out of *Renalmus*; one Woman with Child drank much cold water, was hydropical; a Chymical vomiting powder brought up three pints of water, and water went by feigh for two days, and health followed, *P. Renal. Obs. 146.*

The same Powder, a little altered with small additions, cured two other Hydropicks, working sharply upwards and downwards.

Marcellus Donatus, lib. 4. de Histor. Medica. Mirabili, relates how one was cured by vomiting on Natures own accord, no Medicament took.

But another from *Nicolas, Serm. 5. Tract. 5. Cap. 15.* died in vehement Vomiting, that happened in his Dropsie.

Jo. Schenkius, pag. 420. writes how one was observed from being Sea-sick, to vomit, and that Vomiting cured his Dropsie.

We have experienced nothing of it: In any Sickness, if the Stomach is stopped or oppressed, Vomiting may do well; and if the Stomach is clear, and not affected, Vomiting is unnecessary in most Diseases; it may bring up much raw Flegm, if not water, in some Hydropicks,

pick; yet because it is very sick Physick, certain to make sick, and uncertain to make well, it is to be superseded in most Dropsies.

VI. Dyet: We have heard of some, and *River. Obs.* relates others, and *Schenk.* more, that were delivered of Dropsies, onely abstaining from drink; and some from all potabse Aliment.

Nicolas, Serm. 5. Cap. 25. One was cured by Dyet, void of moisture, and Diuretick Parly was put in: exenterated Fowls he ate roasted, he ate Bisket, and drank a little Wine after it, and drank no more all day, except by chance, and then Wine was mixed with Water; and another hugely swelled, was so cured: but this is not to be trusted to commonly.

VII. We shall promiscuously in the next place shew divers strange wayes, and unusual means, whereby some have been cured of the Dropsie, and most of them accidentally, and on Natures accord: Nature endeavours to free her self, and cast out her Enemy; yet if the inward parts are corrupted, though she vents the water by Holes, Apertis, Bladders, &c. the party often dies.

An Abscess from Nature opened in the right side of the *Abdomen*, and many bladders of water ran forth for divers days; the Sick was cured, *River! Obs. Commun. ult.*

Rhafs, Cent. 31. A woman with a Womb Dropsie, being a washing Clothes stoutly over a Tub, buckling down often, avoided, *per Uterum*, many pints of water, and was delivered.

Schenk, 418. One by dayly Labour, another by Nature were healed: And 420: another by natural sweat, and another by being Sea-sick, cured: By a wound given by one in anger in the Belly, the Water of one Hydropick ran forth, and was healed.

Another was burnt by chance in the Thigh, there arose a blister, and brake, and dayly the water vented thereby, and did cure.

Ex præcisâ anguibus effluens aqua curatus est unus.

In two *Askelicks* Nature opened an hole in their Navils, water ran out dayly gradually, and they were healed: In another a bladder arose in the Navil, water ran out by it, and the party was healed.

Nature spontaneously made an Orifice betwixt the *Peritonæum* and Muscles of the belly, from whence two hundred bladders of Water were drawn forth. See *Schenk. Collect. Obs. pag. 420, 421, 422.*

Pateriola, lib. 4. Obs. 3. Nature opened the Navil of one, and water ran out gradually and dayly, and the Diseased recovered.

Plater.

Plater. Obs. pag. 650. saith, Blisters or Ulcers spontaneously opening in the Feet or *Scrotum* do pour out much water, sometimes dayly, and easeth the Sick, yet often the Spirits languish, and death follows.

Water ran forth by the Feet of one, and he was healed, *Schenk, pag. 420.*

A Velicatory applied to one, set the water a running, which did continue till the party was healed, *River. Obs. Com. page 323.*

And *Marcell. Donatus, pag. 420.* brings the like Examples.

An Hebrew Physician opened the *Scrotum* of one Hydropick, swelled as big as ones head, dayly the water ran out to eight or ten Ounces, yet he died, his inward parts likely being corrupted, *Tulpius, lib. 2. Obs. 39.*

Paracentesis and Blisters made in the Legs by Cauterics, *Tulp. lib. 2. Obs. 39.* condemns by two or three Examples. Sometimes the Belly sinks, and they breathe better, yet die soon languishing, though the water is gradually drawn out; but where by *Paracentesis* it is let out by a tap on heaps, they sometimes die suddenly, all the Bowels sink and fall down, the water that used to support them, being suddenly gone; it may be compared to Child-bed Women.

Plat. Obs. Med. pag. 646. Blisters gave ease, but they looked black at last, and the Party died. Secret Gangrenes kill some that way.

A Noble Matron, her belly and feet much swelled with water, she used to be short-winded, and to drink much water, she was with Child, and was delivered of her Child and Dropsie together, being well naturally purged in Delivery, *Plat. 637.*

So another great bellied woman was delivered of her Dropsie, 638.

Another used oft to be hydropical when she was with Child, and did abort, then was freed of her Dropsie; but the fourth or fifth timedied in abortion, *Nem, ibidem.*

If after the water is let out of the belly by *Paracentesis*, the Party doth relapse or swell again, death for the most part ensues; yet one is cured after such a Relapse, *Schenk, 421.* He and *Felix Platerus* bring three or four Examples of Hydropicks, whose Navil, the inward Skin being broke, did protuberate, and look like a pellucid bladder full of water; in some they brake, poured out much water, eased the *Dyspnæa*, and the belly fell, but most died when the water was ran forth: One had *Cardialgia*, vomiting and sinking of her Spirits supervening the free emission of the water.

Now we will deliver somewhat of the Cure of particular Symptoms, or concomitant Ails in Dropsies.

A *Dyspnaea* or *Asthma*, *Plat. Extub. Obs. pag. 652.* saw apparently in divers, and in other places he mentions it; the letting out of the water commonly, to abate the short-windedness, that did depend upon the heaving up of the Belly, distension making compression; he gave Juyce of *Orris*, with Sugar-Candy, and *Vinum Hippocrat.* ̄. ̄i. the Party vomited much viscous and tenacious Flegm, and had three stools, and breathed pretty freely.

Another *Asthmatick* in a Dropfie begun, was helped by *Squills*, *Enula*, *Orris*, *Prassium Sambucus*, *Ebulus*, *Senna* and *Agaric.* made by steeping into a gentle *Apozem.*

Inflations in Dropfies: *Plat.* helped two, *pag. 632.* one with Decoction of our Flower-de-luce-Roots, or *Orris*, *Eldern*, and *Bittersweet*, used for four days; the other with *Harts-horn*, took three or four times, boiled in Broath: and though this seem strange, we knew one use this to that purpose successfully; and why not, by an occult quality, as well as *Wolves Guts* help *Cholicks*, *Foxes Lungs*, the *Lungs*; *Boars Tush*, the *Quinzey* and *Pleurisie*; *Bulls Pizzle*, the *Pleurisie*? &c.

A *Black Jaundice* coupled with an *Ascites*, was cured, *Plat. lib. 3.* discolored with a mass of Pills, whose Ingredients were *Agarick*, *Rhubarb*, *Diagrid*, *Gum Amomiacum*, &c. a Wine steeped with *Orris*, *Sal-donella*, *Sambucus*, *Ebulus*, *Cybery*, *Dent-de-Lion*; all these are choice Medicines in Dropfies: Also he had a Powder of *Diagallanga*, *Dyacimini*, *Sentalis*, *Cinamon*, *S. Anisi*, and *Coreandri.*

A *Tympany* with an *Ascites* begun, *Plater.* cured with Wine of the Roots of *Ebulus*, *Sambucus*, *Dulcamara*, *Absinthium*, and *Orris*; he sweat, with Spirit of *Juniper*; his Belly was anointed with *Aqua-Vite*, Spirit of *Juniper*, and *Caraway-Seed*, *Obs. pag. 656.*

The End of the First Part.



A
TABLE
 OF THE
DISEASES

Treated on
 In the Second Part of this BOOK.

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- Chap. 1. **O**f a dry Distemper of the Head.
 Chap. 2. **O**f a moist Distemper of the Head.
 Chap. 3. **O**f pains of the Head from an hot cause.
 Chap. 4. Of Headach from cold.
 Chap. 5. Of a Dropsie of the Head; or Hydrocephalus.
 Chap. 6. Of Headach from waterish Humours.
 Chap. 7. Of Headach from Choler.
 Chap. 8. Of Headach from Flegm.
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Chap. 10.

- Chap.10. *Of Numbness or Stupidity.*
 Chap.11. *Of Headach from the Stomach.*
 Chap.12. *Of Headach from Drunkenness.*
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 Chap.14. *Of Headach from a Melancholy humour.*
 Chap.15. *Of Headach from windiness.*
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Chap

- Chap.13. Of *Pthifis*, or narrowness of the Pupil.
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 Chap.15. Of *Emphysema*, or a windy Tumour of the
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- Chap.9. Of Ptyalismos, or immeasurable spitting.
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 Chap.18. *Of a Feaver after Delivery, or a Feaver of Milk.*
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 Chap.21. *Of following Symptoms, or Diseases of delivered Women, as fault in Quantity or Quality of Loches, or Child-Bed-Purgations: of Throes, or After-Pains: of stop'd Secundines, or After-Burdens staid, &c.*
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OF FEAVERS.

- Chap.1. *Of a Quotidian, or every-day Ague.*
 Chap.2. *Of an Hemitrice, or Semiteritian Ague.*
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- Chap.1. **O**F a Defluvium Capillorum, or general
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- Chap.3. Of Baldness.
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- Chap.6. Of Alopecia.
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- U
- Chap.4.

Chap. 4. *Of Warts.*

Chap. 5. *Of Swellings or Apostems that they call Atheroma, Stearoma, and Meliceris.*

Chap. 6. *Of Kites, or Chilblanes.*

Chap. 7. *Of Ancomes, or Paronychia in Greek.*

Chap. 8. *Of Ecchिमoma in Greek, Sugillatio, or Livor in Latine, in English signifying black and blew Marks, or Discoloration of the Skin from Bruises, or otherways.*

Whereunto is Annexed

A small Treatise of Sickneses and Diseases from Witchcraft, and Supernatural Causes: Being useful to others besides Physicians, in that it confutes Atheistical, Sadducistical, and Sceptical Principles and Imaginations.



Morbi



Morbi Capitis.



LI these papers, or chapters were formerly writ, about the year 1658. and were compiled by Transcription from such Authors as are mentioned: I strove to omit nothing of chief concernment, so that what one had not, I found in another, and so thought to make up things compleat; but since I have writ many Observations, and read more, so that I see the Authors of those Practices of Physick went conjecturally to work in some things, and upon mistaken Experience in others; in many true, but those, not all the truth, nor the most material truth; yet of these Diseases I then wrote of, they do as little infringe Experience as any; for Authors were most mistaken in those Diseases it chanced we had not wrote of; and therefore we were the willing to put these to Publique View: yet the Reader must not think to find the Sick just thus, as we have described, according to Practicall Authors, in these Diseases; so many Men, almost so many Varieties and Differences: we have best shewn the Method and Course of Nature, and what most commonly and truly happens to and in the Head by the discourse of *Head-Diseases* preceding, drawn from true and sure Experience and Observations; not onely singular Cases, but chiefly all ordinary Distempers of the Head may be judged thereby: and that, that in an *extream degree* causes Death, in a *remisse degree*

is the cause of a Disease. I have not picked Observations for me, or left out those against me; for indeed I do not set my self to be for one or other, and then bring Experiences that make for me to prove it; but impartially, leaning neither to one, or other, I search Experience, and to the Truth I apply, and subject my Opinions thereto. Yet here will come in some things considerable, besides what hath gone before; different from what Practical Authors have writ, or over and above what they writ.

1. As to the Subject or Part, Head-ach varies; the Antients onely distinguished a *ἡμισφαίριον*, which comes from *ἡμισ*, signifying *half*, and *σφαίριον* the *Skull*, in Latine, *Hemicrania*; in English, the *Megrim*: now for pains to happen just so, is a rarity; for they fall no more on one side, than another, and oftener on the forepart of the Head, then either Side; and as often in the hinder part of the Head: they are sometimes, *viz.* Paines, in the Crown; sometimes in the Sutures, sometimes at Root of the Nose and Eyes; sometimes in one Temple, or both; sometimes in one Ear, or both.

2. So for matter of *Genera*, or kinds of Head-aches; the Antients did not know all, and those they wrote for, the common Course and Method of Nature are as seldom found in, as those things they count Rarities; in all Diseases, as Epilepsies, Apoplexies, Lethargies, Madnes, Phrensy, *Delirium*, Convulsions, Palsies, *Stupor*, &c. may be pain of the Head, according as a waterish Flegm, or green, or yellow, or black water, or gelly, or purulency, or Apostematous matter is generated in this part or that of the Head, more or lesse for quantity, more homogenous or heterogenous in quality.

Some have a pain of the Head alwayes at Sun rise, and as the Sun draws nigher, the more vehement; and after Noon, that the Sun goes farther off, the pain fades.

Others have a pain onely at Noon, a dayes.

Others.

Others have pain in the Head, according to the course of the Moon; as the Moon encreaseth, greater; as it decreaseth, lesse.

Sometimes pains of the Head are Epidemical, sometimes they are continual, sometimes they come by certain Periods, and Paroxysmes, as Agues; sometimes a *Dispositio patibilis, Capitis*, as *Platerus*, in *Praxi Medica*, observes, is the Cause every light motion, imagination, fretting, heat of the fire, lying awaken, &c, raiseth Head-ach.

Sometimes the pain is a shooting and dogging, sometimes an heaviness and dullness, sometimes like pulling and dilaceration, sometimes a sense of violent distension, and burdening; and there are more Varieties still.

3. Nor are the Causes the same, and no more than what Practical Authors write.

Stones of divers forms and magnitudes are found the cause of many sharp and Cronical Head-pains; these Stones lye sometime in one part of the Head sometimes another; sometimes they are sneezed forth, and Head-ach hath ceased therefrom; sometimes they have killed, and been found by Dissection.

Worms also of divers shapes and magnitudes are generated in the Brain, or parts of the Head, even as they and Stones are generated in all parts of the Body besides; they cause great itching in some, pain and dogging in the Heads of others.

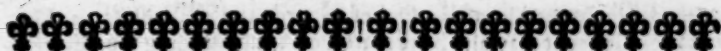
Sometime Critical, sometimes Cronical, sometimes they creep forth, or are sneezed out; sometimes they kill, and are found by *Anatomy*.

Epidemical Head-aches have been found from a Temperature and quality of the Air, turning the Humours in the Head into Worms, even as the Air disposeth Children to verminous affects in Guts or Stomach.

In others that are dissected, there are found bladders of water, or Apostemes of a sharp matter, or Inky matter, or yellow water,

ter, Abscesses, Gellyes, Globes of Flegm; pure water; causing either eating asunder some parts in the Head, Distension, Vellication, contamination, or poysoning to the Brain, &c. thence raising great Head-ach.

An Acquaintance of mine, a prudent Physitian, told me that two or three years since, a Child was opened nigh *Peterborough*, I think by Doctor *Wright*, it had long been troubled with Head-pains, and grievous; in the forepart, there was found a Bladder of water lying in the forehead, as it was betwixt the eyes.



C H A P. I.

Of a Dry Distemper of the Head.

THis alone effects not pain simply of it self, unless heat, or cold be adjoynd.

Its *Causes* are, 1. A dryer constitution of the Air. 2. Hunger and Fasting. 3. Too great and long continued Exercise and Sweats. 4. Lechery and venerious acts, 5. Perturbation of mind, either offensive or pensive; as Wrath and Studying. 6. Watchings, 7. Too great emptying, whether natural or artificial.

Sig. 1. Diagnost. are perceived by the Nose, sending forth few or no Excrements.

2. By the Eyes being hollow, if watching preceded.

3. The skin of the Head is felt dryer than naturally it should be.

4. Want of sleep, and the Senses are sharpened.

5. Squallour of the Face, or a wrinkled look.

6. There went before a dyet tending to dryness, or some or all of the aforesaid Causes.

Diet. 1. Where the Air is moist. 2. Dyet moistening and yielding good nutritive Juice, are to be chiefly prepared; Cock's Stones, or the Broath of a Pullet, Cock or Capon, or other Yelk of Eggs, Pheasants, Patridges and the like, which nourish much, are very proper Dyet. Salt Meats are not allowable.

For Drink may be made Emulsions of the four great cold Seeds, with Barly-water, and sweetened with Syrups of Violets; if Wine may be permitted, it must be thin, and well allayed with water.

Baths of sweet Water warmed, are to be frequented.

But carnal pleasure, great exercise, fasting, thirst, all perturbations of the mind and watching, are to be eschewed, as adding to a dry Distemper; neither is coarseness beneficial: therefore Lenitives are good, used now and then, to set the passages free.

In Topicals, or application, Oyls for Unction, chiefly of the fore-
 of

of the Head, or *Osi iriquetrum*, are commended; as Oyl of Fleawort mixt with Oyl of Sweet Almonds, Oyl of Gourds and of Violets, a Lini-ment or Unguent may also be prepared of them, adding Goose-grease and Hens-grease.

Embrocation of Water-Lillies, Violets, Mallows, Lettice-leaves, &c. are very useful, and all such things that are proper for the Head, and of a moistening quality.

CHAP. II.

Of a moist Distemper of the Head.

Moisture seldom alone raises Headach, but as 'tis commixed with Humours; therefore we think it improper to intitle it as a cause of Headach, but only treat of it as 'tis a bare Distemper of the Quality. Yet heat or cold mixed herewith in the Head, may effect pain. And seldom but there is an humour joyned with moisture.

Its Causes are,

1. Air of a moistening temperature; as Rainy.
2. Dyer, where those things that multiply blood, greatly further it.
3. Medicines of a moistening quality, either internals or externals; as Baths and Unctions.

Diagnosticks are gathered,

1. From much filth flowing out at the Nostrils.
2. From fulness and puffing up of the Eyes, with moisture in them.
3. From propensness to sleep, and proneness to a lethargical state, especially if a pituitous Humour be collected.
4. From fulness and pulsation of the Veins.
5. Catarrhs for the most part follow.

Dyet. All things that moisten, are to be shumed. A Dyet generally composed of drying Meats, is to be used, and such an one as is prescribed for a Lethargy: and contrary to that directed for a dry Distemper; chiefly use of *Guaiaicum*-drink.

Externals: Caps made of Cephalicks and Aromaticks, Suffumes and dry Bags, perfuming the Cap at night with the smoak of Gum *Anise*, and *Nigella*-seeds, is very profitable, if also Headach be present.

CHAP.

CHAP. III.

Of Pains in the Head from an hot Cause.

PAin in the Head, or Headach, is reckoned threefold by *Galen*. The first kind whereof the *Greeks* call *Cephalalgia*: some abusively *Soda*; the *Latines*, *Capitis dolor*. The second Kind is called by the *Greeks* and *Latines* *Cephalaea*, and is an inveterate old Headach. The third Kind is the *Megrim*, possessing only one side of the Head, called both in Greek and Latine, *Hemicrani*.

Of the first of these we think it convenient to treat distinctly according to its various Causes.

And first therefore of a Distemper. And first from Heat.

A bare Distemper of the Quality without presence of any Humour.

This Distemper is caused by all such things as kindle and stir up Humours, whether internal or external.

1. Internal Causes are, *First*, Such as raise Humours, and enkindle and inflame the Blood and Spirits, as are immoderate motion of the Body. *Secondly*, Of the Mind, as Anger, Furiousness and Solitudes. *Thirdly*, Plenty of spirituous Blood, whereby the Head quickly grows hot, and conceiving preternatural heat, is pained, according to *Placemus*.

2. External. *First*, as Heat of the *Sun*, which is a main cause, and happens to such as stand long bareheaded in the *Sun*. *Secondly*, Heat of the Fire, specially having a great flame. *Thirdly*, Hot Baths. *Fourthly*, Use of Meats and Drinks, 1. too hot in nature, 2. vaporous, as Garlick, Leeks, Onions, Wine, &c. *Fifthly*, Keeping in an air that is heat, or naturally of too hot a temper.

Prog. If there be with Heat vellication or distention, 'tis bad; for it shewes that there's a Matter fomenting. Cholerick persons are most troubled herewith.

Platerus saith, *There's a Dispositio Patibibis, or a Disposition of the Head to aking, without the arising from any manifest Cause, as may be perceived, but is rather from a too exquisite sence, or hereditary, or contralled by evil custome in such to whom there is with it no hurt of the other Functions.*

The place of the Headach, saith *Platerus*, is *inter Calvaria*, or in the Menings of the Brain, or Brain it self; in the Menings, beause they are endued with a sense of Touch; in the substance of the Brain, (when as 'tis insensible;) many think there can no pain arise there, but in the Nerves proceeding therefrom, in the fore and hinder part of the Head.

Sign. 1. The pain is somewhat violent with heat, intense, and to be felt, with dryness of the Skin.

2. The sprinkling of cold things refreshes and delights,

3. The Eyes look red.

4. Beating of the Pulse of the Temples within the Skull.

5. Little Sleep.

6. Changing of the imagination and quietness of the Senses.

Diet 1. *First*, Air cool; if not so naturally, 'tis to be acquired by Art: the Air is tempered and cooled,

1. By strewing Boughs and cooling Herbs, and such as have also a grateful smell, as Violets, Roses, Water-Lillies, Willow-Leaves, Vine-Leaves, Endive, and the like.

2. By sprinkling cold water in the Floor, distilled Water of Roses for the richer sort, or other cooling distilled Waters for that use, would be more beneficial; or by pouring of cold Water out of one Vessel into another.

3. By smelling to Posies, or Nosegayes, made of Roses, Violets, Clove-Gilliflowers, and other Herbs, that cool and refresh the Brain; or a little Camphir dissolved in Vinegar and Rose-Water, or to snuff up Rose-Water into the Nose: *Jo. Prevotius* adds unction of the Nostrils with Oyl of the Flowers of Willow, made by Insolation.

4. By freeness of the Air, and openness of the Room; against which make much company, that by their breathing do apparantly and very much heat the Room.

5. The North Air is best; if a Chamber may be had commodiously for the Sick, whose Windows open Northward.

Secondly, Quietness and Rest is by all means to be procured: where

1. All perturbations of the Mind are to be eschewed, and the occasions of them.

2. Noises, frettings, clamours, are no ways Innocent.

3. Motion and Labours are to be avoided, and Carnal Copulation.

4. Sleep by all means to be procured; for 'tis not altogether imprudency

dency to make his sleeps now, longer than before they were wont to be, which is much furthered by smelling to Herbs that cool and refresh, and are a little soporiferous, as Roses, Violets, Water-Lillies, Lettice, Cowslips; stronger, are Flowers of Poppies red and white, Nightshade, Mandrakes, Henbane, Hemlock, &c. with *Opium*, which are seldom (unless watching be very much excessive) to be used alone, and then but sparingly, or mixed with some of the aforementioned gentler Narcoticks; they may be laid upon the Patients Pillow commodiously for him to smell to, when he is about to compose to rest; the Forehead and Temples also may be anointed with Oyl of Roses, Violets, and Water-Lillies, Poppies, of the Apples of Mandrakes: of such may be made an Oyntment for the aforesaid purpose, both to alter the Distemper, and appease the Pain also: as thus:

R^y Oyls of Violets, Mandrake-Apples, and Poppies, *ana* ʒ i. Powder of Sanders, Lettice-seed, *ana* ʒ ii. Camphir, ʒ i. with white Wax as much as may be sufficient, make it of a due thickness for an Oyntment.

Embrocations also, and Epithemes may be made for washing the Forehead and Temples, of Waters and Juices, (which are of greatest efficacy) adding Vinegar for penetration, and Powders commixt. Also washing the Feet in Decoction of Housleek, Nightshade, Lettices, Roses, Water-Lillies, or the like, is very good to temper the heat, and mitigate it: If yet watching be not lessened, one or two grains of *Laudanum* may be given at night.

Diet 2. Where, 1. All things that are of hard digestion, 2. Vaprous, as Milk, 3. Heating, are to be shunned.

And where are to be chosen, 1. All cooling, 2. Not fuming, 3. Good digestive Meats: Ptisan-Broath, Almond-Milk, Broath of Chickens, Birds of Mountains, Rabbits, Fish tender, and of gravelly places, Bread dipt in cooling Juices, as of Pomegranates, Lemons, Vinegar, &c. for Meats for several sauces be made to temper and correct their vices. Also in Broath may be boiled proper Herbs.

Strong Beer and all sorts of Wine are prejudicial; Barly water, or water wherein a little Cinnamon is boyled, or tempering pleasant Julaps are to serve for ordinary drinking.

I. Internals.

In *Cure*, 1. Respect is to be had to the constitution of the Belly: by no means Costiveness is to be connived at, for thereby alone oftentimes is pain made from vapours not permitted a passage, and the Body

wants the ventilation Nature requires : a cooling, emollient, lenitive Clister, is therefore to be premised.

2. Letting blood is to be instituted, for Evacuation of the quantity, and correction of the hot temper of the blood : some like opening the veins in the foot ; but commonly the Cephalick Veine of the Arm is taken ; 'tis best done at Fall, or Spring.

3. Purging with more gentle Medicines, chiefly Aholagoges, Portions in great quantity, and Specificals for the Head.

2. Topicks : Where first Repellers, and Stoppers of the flowing of humours, and prohibitors of inflammation, are to be applyed : such as with cooling, have a penetrive quality, and stupifie not much, are to be chosen ; Oyl of Roses, Emphacine, a little Vinegar added, to anoint the Head all over, first being shaven, is praised *Lud. Septal.* bids Oxirhodes to be dropped from on high, upon the Coronal Suture, because so they temper more, a decoction of Plantane, Red-Roses, Purslane, Housleek, &c. boiled in Water and Vinegar, may serve for a Laviment of the Forehead, Face, and Sutures : after which, the Herbs themselves may be applyed upon the Forehead and Temples, also fresh Moss, and boiled Mallows, applied to the Temples, excels.

II. Coolers. Where,

1. Observe such that are of a binding quality, though cooling, as Juyce of Quinces, Medlars, &c. are to be shunned.

2. Such as are of a stupifactive Nature must be as warily as may be dealt withall, here ; as is crude Opium, Poppies, Nightshade, Mandrakes, Henbane, Hemlock, and Thorn Apples : yet they may more safely be applied to the Forehead then Sutures, which being porey, would more quickly snatch in their Narcotick force into the Brain, and so do great hurt : neither are they, as admonisheth *Lud. Septal.* to be used so much for pain, as for watching, that weakens ; nor are they to be inwardly taken to alter the distempers, except there be great watching present.

A select Oyntment may be made after this manner, void of danger, and sufficiently cooling : R^t Oyl of Violets, Water-Lilies, *an.* ʒi. Juyce of Housleek, Ducks-Meat, Purslane, *an.* ʒʒ. Camphir, ʒi. Seeds of Lettice, White Poppies, Cucumbers, *an.* ʒiii. Wax sufficient, make an Ointment. These things may be actually cold applyed, yet more warily in old People and Children : moreover, in the use of applications we must regard that they lie not too long, nor grow hot, but are oft to be removed ; neither is free transpiration to be letting, by having the head bound up with many clothes, which greatly aug-
ment

ment the heat together, which apply to the head ; Padilotions also may be used profitably, made of Coolers.

3. For the Symptome, Pain, Externals are chiefly in use ; yet 'tis not altogether frivolous to use cooling quieting Medicines, that quiet Humours, and render them milder and hinder ascent or motion of Vapours, as such an one ; R^r Water of Nightshade, Poppies, Violets and Roses, *an.* ʒiiii. Syrupes of Violets, Water-Lillies, Mints and Poppies, *an.* ʒi. made tart with spirit of Vitriol.

Moreover, in more urgent pain, from which both a Fever and gathering of Humours may be suspected, to give Narcoticks inwardly is not altogether irrational ; nor is opening a veine in the forehead to pacifie, cool and lessen the enkindled and fiery Spirits, alwayes unsuccessful.

Topicks : Anodine, the best are Oyl of Dill-seed, of Roses, Eldern, Purslane, Ducks-meat, Priver, Nightshade, Water-Lillies, Fleabane Lettice, Camphir, Cucumbers, Plantane, Housleek, and Poplar-Buds ; of these may Oils, Unguents, Lotions, Epithemes, Embrocations, and Powders be made.

First therefore an Oyntment of great force may be made after this manner.

R^r Oyl of Fleabane, (but, say Astronomers, the Fleabane must be gathered in the Hour of *Mars*, he being, if it be possible, in *Aries*, in a good Aspect to the Moon) ʒi. Poplar Buds, and Eldern Buds, *an.* ʒi. Camphir, ʒβ. Vinegar of Roses for penetration, ʒii. with white Wax a sufficient quantity, compose all for an Oyntment ; with which anoint the Forehead, Temples, and about the Ears, where may be suffered by absence of Hair, when pain urges, or chiefly at night, at lying down.

In the morning wash the Face all over with Vervain, Rose, and Fleabane-water, and a little Vinegar in it.

Emplaisters may be made of the afore-going Simples ; but because by their long lying on, they heat, and hinder the free passage of the hot Vapours, and Spirits, by binding up the Pores too straitly, therefore Pultesies especially to be applyed in an exacerbation, are more convenient for Transpiration, and Ventilation : as thus.

R^r Vervain, Mints, Housleek, *an.* mi ; Seeds of Lettice, Mallows, and Eldern-Flowers, *an.* ʒii. boil all in Water and Vinegar ; then drain out the superfluous Liquor, with which, moderately heat, bathe the places afore-directed ; and then apply the Herbs, with Clothes moderately strait bound on.

If Pain be more intense, and remits not with these gentler safe Remedies, then we must use Narcoticks, such as were prescribed before for such as watch over much: yet they are rather to be forborn (unless Delirium, Feaver or Inflammation is evidently foreseen to follow upon the greatness of the pain) in Children, for their Constitution is colder and moister, that may congeale humours, and bring them into Epilepsies, and other Diseases: 2. Not to old men, lest through extinction of their weak heat, and stupifaction, they be brought into cold Diseases, &c. *e Caput*: 3. Not in Women of soft and tender Skins: 4. Not so fit where the Sutures are looser; nor indeed are they fit to be laid to the Sutures, for so as we said before, they cool and dull the Brain too much; therefore tis more safe to use them in application to the Forehead onely: 5. Nor in Catarrhus Constitutions: 6. Less useful in pain than watching, and least of all in heat.

Lastly, It would not be amiss (together with the continuation of the afore-going Medicines for some time) always to wear a *Cucurbita* made according to Art, of the following Simples, powdered and interwoven.

R^x Red Rose-Leaves, Nutmegs, white Sanders, *ana* ℥i℥. Violets, Water-Lillies, *ana* ℥i. Seeds of Roses, Fleawort, Purslane, Plantane, Flowers of Melilot, Mint, Bettony, Lettice, Couflips, *ana* ℥℥. Vervain, ℥ii. mix them for a Powder: this will corroborate the Brain, hinder the gathering and stuffing of humours in it, and if any be impacted discuss them, and hinder relapses of pain.

We think it not convenient to adde discutient Digesters, and Discutients, for a bare Distemper alone, without the afflux or congestion of any Humours, but treat of them in other Chapters of Headach caused by Humours.

CHAP. IIII.

Of Headach from Cold.

A Cold Distemper without afflux of humours, is made from external Causes, cooling; as is outward Cold, going bareheaded; as also by application of cold things to the head, or Medicines, or whatever may induce Cold, which in Bodies, pure and not Cachochemical nor Plethorick, make no apparelling of Humours, but onely do distemper,

Signis

Signs are quite contrary to those of Headach caused by heat :

1. Head not hot when felt unto, though Headach may be violent enough.
2. No redness of the Face nor Eyes, nor be they hollow, nor is the Face shrunk, but as it were distended and pale.
3. Cold things bring offence to them, and alleviate not, but hot things are delightful.
4. Heaviness of the Head, a drowsie disposition, and propenseness to sleep.

Dys. 1. Air that is cold is by all means to be eschewed, a good fire is therefore to be kept.

2. Sleep not excessive, nor too mean.
3. Exercises good, as riding or walking.
4. Molestation of Mind, Sadness, Studies, deep Speculation, and all other Affections of the Mind, that be immoderate.
5. Meat : Where Flesh of all Water-fowls is to be eschewed, and all Meats that be cold potentially.

Flesh of Hens, Chickens, Partridges, Pheasants, rare Eggs, &c. with Wine, are good Food.

Cure. The Distemper is to be taken away, to make way for which,

1. Costiveness is to be letted.
2. if the Body be Cachochymick, 'tis to be corrected, or taken away,

1. By Internals : VWhere such things as heat the Brain are to be given onely for alteration-sake, as VVater of hot Bathes, and of Brimstone.

2. Externals : VVhere

1. Hot Bathes are ordained.
2. Odorants, where all ill-scented and fuliginous-vapoured things are to be shunned ; a Pomander of Aromatics and Cephalicks are approved ; or to snuff up decoction of Vervain into the Nose.
3. Topicks, all heating and friendly to the Brain, yet the greatness of the Distemper, and Constitution of the Brain, are first to be considered, and accordingly Medicines suited thereto.

First therefore, as most commendable, we prescribe such an Oyntment for the Temples, Forehead, Nostrils, and holes behinde the Ears.

R^o Oyl of Vervain ʒi. Oyl of Rhue, and of the Seeds of Cow-Parsonip, an. ʒss. of Nutmegs, ʒii. Aniseeds, Roots of Piony, Sage, Betony, ana ʒi. With VVax make an Oyntment.

These

These following are commended by Authors for Pain from a cold Cause;

1. The leaves of the Tile-tree applied like a Pulteis. 2. Tobacco-leaves used in like manner. 3. The kernels of Peaches beaten with Bettony, or Vervain-water. 4. Amber-greese mixt with Oyntment of Orange-flowers. 5. Oyl of Vervain, by all is recorded as special. 6. Juice of Prucedane with Oyl and Vinegar, or an Oyl made of the Herb. 7. Oyl of *Serpillum*; or Mother of Tyme, with Vinegar, is excellent. 8. A Garland of Penitroyal, or root of Vervain, worn about the neck in manner of Amulets.

Authors direct Vescicatories for Cauteries, to be applied to the Head; and Setaues for the Neck; but because in a bare Distemper there is no matter to extract, we omit them.

A *Cucupha*, is very convenient to be worn for long time, to strengthen and rightly constitute the Brain; for which, these Simples thus composed we think most excellent; R. Flowers of Cowslips, Marigolds, Camomile, *ana* 3 i. Nutmegs, wild Time, or Mother of Time, Stæchas, or French-Lavender, Bay-berries, Piony-seed, *ana* 3 f. Castoreum, ʒ i. Eldern-flowers, Mint, Featherfew, *ana* ʒ ij. Vervain gathered in the hour of *Venus*, the ascending fortunately, ʒ ij. Reduce all into gross Pouder, and interweave, or sew it in a Sattain-Cap, and wear it constantly, the hair being first cut very thin, so that the force of the Pouder may the better pass to the brain. Of these Simples may several Compositions be made, seeing they are all very conducive for Pain.

Also Cephalical Electuaries and Conserves for internal use, would be very necessary and advantageous, being continued a good while together.

CHAP. V.

Of a Dropsie of the Head.

Hydrocephalos is a watery swelling, or Dropsie of the Head, made from collection of a serous Humour, or windy Matter, in some part of the Members making or constituting the Head.

Place. 'Tis either within or without the Skull, between the Pericrane and the Skin, or the *Pericranium* and the Mouth, or between the Mouth and the Membranes of the Brain.

Cause,

Cause is the same with a Dropsies Cause; viz. collection of water which runs out by *Anastomosis* or *Diapedesis* of the Veins. *Fabris* found in the fore Ventricles of the Brain, eighteen pound of clear Water.

2. It happens to Infants from the violence of Midwives in delivery.

3. From the waterishness and moistness of the maternal Heat in the Infant.

Secondly. This Tumour is sometime windy from weakness of Heat in the Infant, and causes generating wind; and then 'tis called *Emphysema*.

Thirdly. 'Tis sometime a more faculent and bloody matter.

Sign. Diag. 1. 'Tis a Tumour soft and tractable to the feeling (unless it be betwixt the Crane and the Membranes.)

2. Conspicuous to the sight; 1. As 'tis in respect of its magnitude; 2. its good colour. 3. Happens most to young Children.

II. If internal, then, 1. there is headach and heaviness present; 2. the eyes weep.

III. If it sounds, or gives no place to the touch, 'tis an *Emphysema* from wind.

Prog. 'Tis bad, 1. Because in a noble part. 2. Because the subject is tender. 3. By reason of the great danger that there is of a Convulsion, Lethargy or Apoplexy.

2. There's no cure, 1. If it affects the internal parts. 2. Mortal, if it be made in the Brain it self.

3. 'Tis best, if, 1. More external. 2. Without the concomitance of bad Symptoms: yet then 'tis hard to be cured.

Diet. Such as is prescribed for cold affects of the Head, abstaining from Wine.

I. Internal.

Cure. 1. We must draw forth the water after preparatives by Hydragoges, if their age may bear it. 2. By Diureticks. 3. Sweaters. 4. We must use drying Cephalicks.

II. External: Where,

First, Resolving Topicks and discussing Foments, of Lee, Salt and Sulphureous Waters, or the water of Quick-lime, commended by *Aqua-*

Pendium for Children, an Oynment of Powder of Brimstone, Bay-berries and Orris, with Wax, and Oyl of Camomile.

Secondly, Dryers.

Thirdly, Causticks.

Celsus appoints one or many according as the part is greater or smaller: Some use them to the neck.

II. Chyrurgery. *Paulus* openeth the Tumour in the descending part, makes many sections; but this is somewhat dangerous, specially if, 1. We have not a care of anointing the temporal Muscles. 2. To evacuate the matter by degrees: if betwixt the Pericrane and Crane the matter be collected, double section is to be made.

Lastly, The Brain is to be dried by inward Cephalicks, and reduced to its right temper.

Diff. I. From the Humour;

1. Either water, and that more pure, or mixt with saculent Humours, and Blood or Wind.

II. From the Situation;

1. One is made betwixt the Skin and the Pericrane; Another betwixt the Pericrane and Crane; A third betwixt the Crane and Membranes.

CHAP. VI.

Of Headach from watery Humours.

IT is a serious Distemper of the Brain: Its *Cause* being water derived to the Head; Either 1. gradually, specially with the very Spirits and arterious Blood; Or, 2. on heaps, by reason of stronger outward Causes, as all extraordinary exercising, furiousness, and much drinking of wine.

Sig. The pains are not settled, but wandring. 2. The Mouth is alwayes very moist, and there is much spittle. 3. Defluxions of Rheum are very often molesting.

Cure is done,

I. By evacuating the waters; 1. By water-purgers proper to the Head; no premising of Preparatives.

2. Let blood if Heat and a Feaver be present, for they cause fluctuating

ring of the water in the Head ; also if any accustomed evacuation be stopped.

3. Sweaters ; as decoction of Sarsaparilla is best : but hot ones, as Antimony, Diaphoreticum, are accounted bad.

4. Diureticks, which also profit for the Spleen.

5. Gargarismes, that draw much water from the Head ; as of Mustard, or of Pellitory, and a little Staneatre excel.

6. Erhines, where Juice of Primroses is choicest.

II. Dryers and Correcters of the Distempers ; where such, like an Electuary, taken to the quantity of a Nutmeg every morning and night, may greatly help both to dry and consume the Cause, quiet the Symptome, and strengthen the Brain. R of Sarsaparilla, ʒij. Nard, of Indian Nutmegs, ana ʒi. dry Sage, mens Bones prepared, ana ʒis. Conserve of Betony, Rosemary and Marjoram, ana ʒi. with Syrup of Pæony, confect an Electuary.

III. Topicks, (which, first, consume and dry up and discuss the Cause ; Secondly, ease the symptome pain) are to be used together with the former. 1. The Root of the greater Valerian, fresh, bruised, warmed and applied. 2. Ric, beaten and sprinkled with Vinegar, bound hot to the head by some ; As also 3. Vinegar of wild Thym to wash the forehead and temples for the pain, are praised.

Some Empericks hold these for secrets in Rheumatick Distempers and Molestation of the Head.

1. Decoction of Pimpernel, drank morning and evening.

2. To smell to an Onion, being newly roasted and fuming, often and for long time.

3. To bathe the head, forehead and nostrils with the Liquor of stewed Onions.

CHAP. VII.

Of Headach from Choler.

P *Laternus* saith, If we mean such Choller as being separated from *Serum*, or a wheyish water in the Head, is purged meet and pure into the Ears; that being poured forth to the Meninges and Brain, without doubt would stir up great and pricking pain; but that scarcely happens being washt with a wheyish serous matter; nor then alwayes doth it beget pain; when as to those that have the Jaundice, the Head in no wise akes, unless some other accident happens. Thus far *Platerus*.

1. All *Causes* that generate Choler; as Garlick, Onions, Red Herrings, Old Walnuts, salt things, which make it exsuperating and luxurious, all things that heat and dry the body.

3. All aggravations of it generated, as Care, Anger, Exercise, laborious Pains, abstinence and long watching, all which enkindle it.

2. Smelling to Myrrh, Saffron, &c. Sun-heat, &c. may bring it into agitation, cause it to abound more, and render it sharper and hotter.

Sig. 1. A Cholerick temper, and youthful age for the most part.

2. The Pain is like to that that happens upon reflection of the hot beams of the Sun upon a bare head; but rather hotter, and more pricking, according as Choler is more tame, or sharp, more or less in quantity, or hotter or colder qualited.

3. If with gravity; 1. It shews multitude of the Humour. 2. If with knowing the Acrimony of it. 3. If with Pulsation, Inflammation.

4. If with distention without gravity and beating, 1. It argues Choler very vaperous, or abundance of Cholerick vapours; 2. Dri-ness of the Mouth, and Tongue and Eyes; 3. Bitterness of the Mouth; 4. A sence of preternatural heat in the Head; 5. Excrements of the Eares, many, and more yellow.

Diff. 1. 'Tis distinguished from Headach, from Blood, for that of-fending by plenty, there is Pulsation and Gravity, but Choler being little, is without Gravity, and is more biting from its Acrimony.

2. Fumes may arise from yellow Choler in the Stomach, or lower parts; and is distinguishing from Choler in the Head by sign of those parts

parts affected, by Symptoms, as *nausea*, 1. Disdaining of Meats, bitterness of the Mouth, vomiting, &c. 2. There is no gravity, as in a plentiful matter, but distension onely, with levity, is effected by the ascent of vapours, and this is not essential, but by consent.

Progn. Want of Sleep is bad, arguing the Brain too much affected by heat and dryness: If after Sleep there is ease, 'tis good; if not, a pernicious Sign.

Diet. Where,

1. Air is to be cold and moist; if not so naturally, 'tis to be procured by Art, as in foregoing Chapters.

2. A cool and moist Diet, gravelly-Rivered-Fish: no Wine, nor strong Drink, no vexings, nor movings of Passion, or inordinate motion of the Body, or watching, are any ways innocent.

1. Preparation of a double kinde, first to thicken and prepare Choler for expulsion, secondly to cool and render it stiller, milder, and less Acrimonious.

2. For the second, Cooling and Anodine, Internals and Externals, having somewhat a stupifactive force; for pain that is raised from lighter Causes, as wrath, is quelled by Mitigators, and also Medicines that dispose to quieting and rest.

1. For the first. Prepare thin hot Choler, with Syrupes of Violets, Water-Lillies, Lettice, Endive, Gourds, Barley, Jujubins, *Sebestens*, Pruins, Sorrel, Purslane, &c. of which confusedly named, may Decoctions, Apozemes, Sytups, Julaps, &c. be made.

2. *Evacuation.* Here *Hartman* praiseth greatly *Aqua-Benedicta*, for a Vomit, to extinguish all pains of the Head, and *Mercatus*, *Stibium*.

A Clyster is good to be premised, before purging downwards, of Lenitives and Coolers, with *Cassia*; and because Cholerick Habits are most commonly costive, they are good to be used often; which purging is most commodiously done with cooler and more gentle Simples, as Pulpe of *Cassia Fistula*, and Tamarinds.

Some commend Portions of the Infusion of *Senna*, with black Hellebore, also Scammony, *Merc. Visa*, and Flower of Antimony; but these seem too exasperating and heating at the first, till Choler is somewhat tamed and cooled.

Potions are more innocent of Infusion of Rhubarb, *Senna*, and *Epithimum*, in Cythory or Endive-Water, adding to the strained Liquor Syrup of Violets, or *Epithimum*, and Pulpe of *Cassia*, or the like.

Bat.

But these Pills following are of greatest benefit, and are not much unlike those of *Fernelius* in materials :

R Aloes, ʒi. *Senna*, ʒss. Red-Roses, Violet-Flowers, Water-Lillies, Purslane and Coriander-Seed, white Sanders, ana Gr. xv. with Syrup of Violets make a mass, for Pills ; of which, ʒss. in four Pills may be taken every night, for a month.

To some delicate persons that nauseate Potions, and cannot swallow Pills, this Bole may be a sufficient Purge :

R *Diacridium*, ʒß. Conserve of Roses, ʒij. Cinnamon, Gr. v.

3. *Blood-letting* is to be instituted, both for evacuation, and also cooling, and making mind Cholerick Humours : If the *Occiput* be most pained, 'tis to be cured by opening the Forehead-Vein, saith *Hollerius*, for there come two Branches from the Jugulars, one whereof is brought to the *Occiput*, the other to the Forehead ; by which Branches there is a certain communion twixt the fore and hinder parts of the Head. In Bleeding, whether by the Arm or Forehead-Veins, we must not draw out so largely as in the Headach caused of Blood ; nor at once is it so good to take our whole quantity, for the Cholerick and hot Humours are more tempered and cooled by repeated Phlebotomy : some instead of opening the Forehead-Veins, set on Leeches.

Platerus saith, Arteriotomy in contumacious and persevering Headaches, with great pulsation and heat, hath often helped ; specially if therewith there is a *Vertigo*.

4. *Derivation* and *Revulsion* is done by Cups, with Scarif to the Neck and Shoulders, to draw from the affected part ; also to the Buttocks and Legs, to pull back from the Head.

Errhines and Sneezers also serve here, but are to be superseded, if the Eyes be weak and obnoxious to fluxions, as also Masticatories ; but saith *Lud. Sept.* they are to be suspected, whenas the Cause is a thin serous hot humour, lest they should violently draw that from the Head, which falling upon the Lungs might effect a Pissick, or some other Disease there.

5. *Consumption of the Reliques by Topicals* : Where, 1. Camphir, because 'tis thought to cause watching, is disallowed : 2. Others institute Discussion in its place ; where Oyls of Camomile, Dill, Rheu, are good, or Pouders of Nutmegs, Stachas, Rosemary-flowers, Camomile-flowers, Eldern, Vervain, wild Time, Rhue, &c. some adde Mosch, to penetrate and corroborate, as saith *Rondel*. Of these may Caps or interbasted Frontals be made ; yet the Powders alone strewed, are better than

than interwoven in Caps, because so their virtue is not so nearly communicated to the Brain, through the Caps.

This, with the aforesaid Pills, may be used for some time, to spend and discuss the remainder or regenerating of Choler in the Head, and therefrom Relapses.

CHAP. VIII.

Of Headach from Flegm.

Flegm, or pituitous Humours, collected and cooling the Membranes, but not the Brain it self, for then would a Stupor follow, or Drowiness: This is of the same nature with that *Mucus*, or filth that being actually cold, is wont to flow out by the Nostrils, and Headach from the efflowing of such Humours, as in the *Pose*, is often eased.

Causes generating Flegm (being received and made effecting, from first a cold Brain, secondly a cold and moist Liver, which may send thither vaporous Blood) are, A Dyet of sweet and fat Meats, cold and moist qualited, Fish, Things raw, Milk, Cheese, Sugared Meats, Fruits, Olives, &c.

Adjutant hereto be,

1. An Air cold and moist.
2. Idleness, and neglect of Exercise.
3. Sleeping over-much, specially on a full Stomack.
4. Actual external Coldness, as by application of Medicines, whereby the cold penetrates inwardly, and induces a Distemper.

Signs. All that indicate a cold and moist Distemper: As,

1. Whiteness and moistness of the Face; unless from blood fallen to the part it should be suffused with redness.
2. Much and profound Sleep, Dulness of Senses, slowness to action.
3. Abundance of excrements flow out by the Nostrils; but if a Catarrhus matter be abundantly sent to the Nose and Jaws, and raises a Cough, sleep may be lessened and Flegm loosened.
4. Pain is more in the hinder part of the Head from Flegm, taking its possession there, and afflicts most from the third hour of the night to the ninth.

5. There-

5. There is a sense of fulness and gravity in the Head.

Dyet. 1. An Air naturally hot and dry; if not, made so Artificially, keeping a bright fire, into which may fine-scented-things be cast, for rectifying bad vapours; as, Wood of Aloes, Storax, Benjamin, Juniper-Wood, Labdanum, Cinamon, Gum Anime, Frankinsence, and the like.

2. Meat; where Roast is better than Boiled: Spices are very commodiously used; Bisket-Bread, or Bread baked with Aromaticks, chiefly Nutmegs and Aniseeds; let his Bread be well leavened, and his Flesh be of those Creatures that are void of Excrements, used to Exercise, and condite with hot Sawces: But all these Aliments are not to be too much glutted off, for a sparing Dyet is best.

3. Drink; where thin and small Wine is allowed, as is also the infusion of Aromaticks in it: To which adde Exercising, as very helpful.

Cure of Headach from Flegm: Where,

First, We respect the Cause: Where,

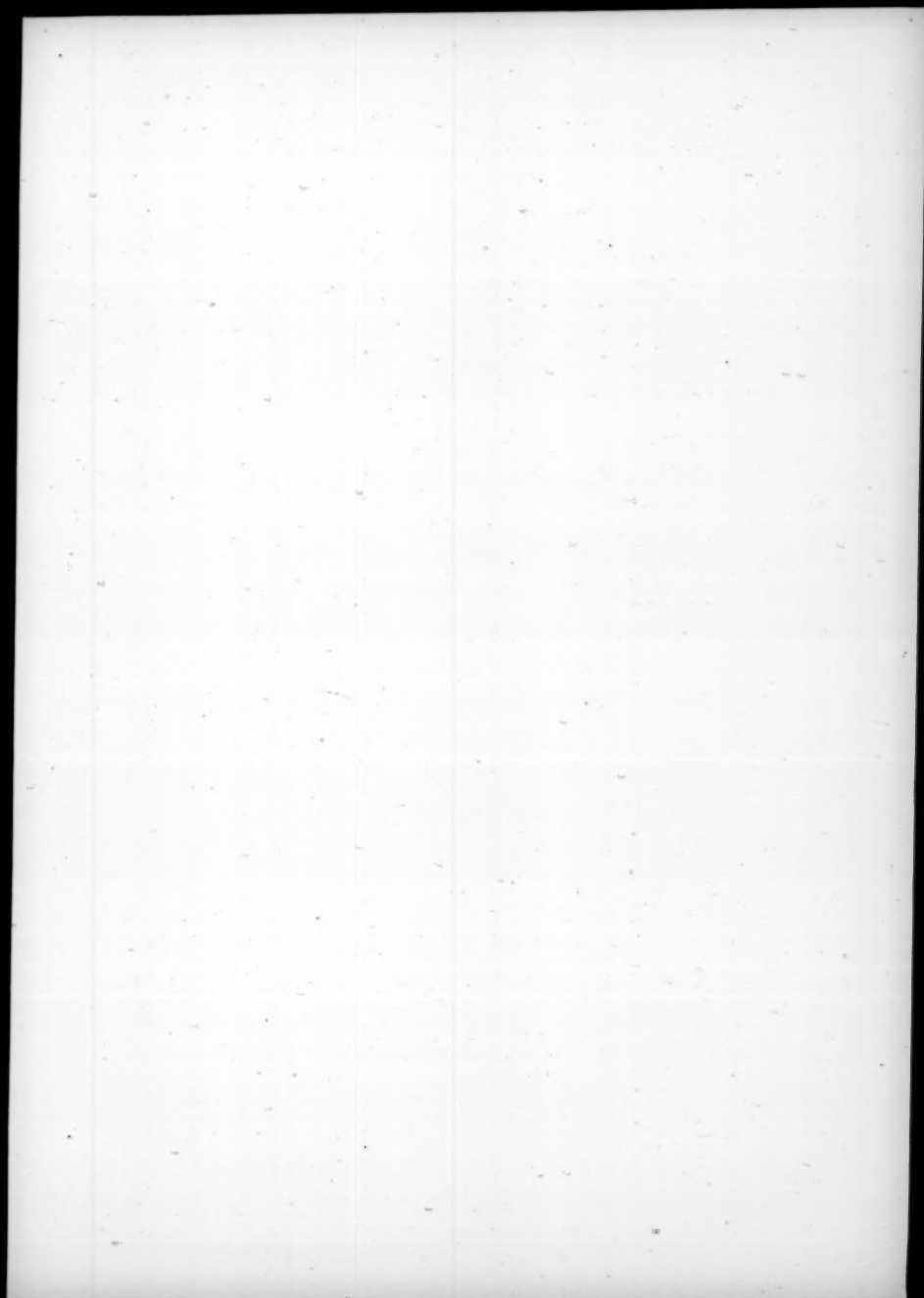
1. A Dyet convenient hereto, is to be ordered, as is afore-written.

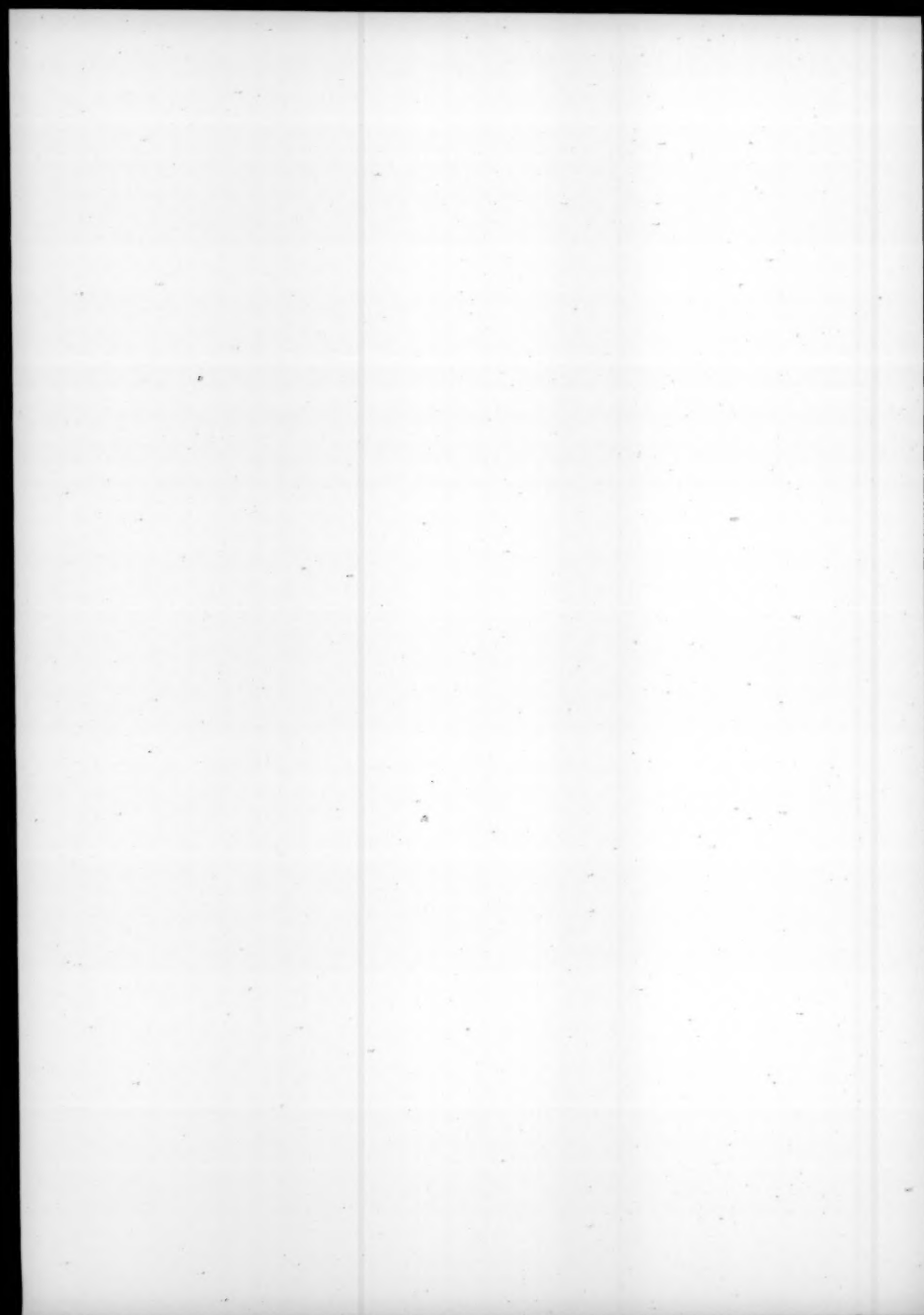
2. Preparers of pituitous Humours for expulsion; where hotter Preparers at first are bad, for they melt the gross matter by their heat, whence it being made larger requires greater room, and therefrom distends and pains: 2. Strong Heaters are not to be given after meat, for so are Obstructions made.

3. More mild Preparers at first: as, 1. Heating and dry Cephalicks say some, for alteration: 2. Attenuating and cutting Simples, say others, for incision and attenuation, ought to be used, which we think thus well reconciled; the first suits in a thin, and moveable, and more waterish pituitous matter, such are Nutmegs, Cloves, Pepper, Castor, Lavender, Marjoram, Sage, Betony, Rosemary, wild Time, &c. the second are more meet in a thick tenacious and compacted Flegm, for which Organy, Savory Winter and Summer, Marjoram, wild Time, Hyssop, Stechas, Oxymels, specially of Squills, are most beneficial.

Secondly, The Humour being prepared, evacuate it: Proper Purgers of Flegm from the Head, are to be given, mixt with Alteratives, and repeated: Pills for this purpose, are thought most prevalent, of *Agarick*, *Collocinthis*, *Laureata*, *Turbith*; yet say some, *Agarick* is not to be given in Substance, for so it causes Vomiting, but in Infusion; yet mixt in Pills it doth not: These are given one hour after Supper, that their Virtue may be carried to the Head, with the Vapours of the Meat.

Clifters





Clifters also are commended for pulling back Vapours and more fluxible Humours that are going from the Head ; in which, for evacuation sake, some Irritators of the expulsive faculty of the Intestines, are convenient.

Letting Blood is wholly to be omitted, unless we see much Blood to abound in the Body.

Physicians make a distinction in the Cure of Redundancy of pituitous Humours ; for some, as we said before, institute onely Cutters and Makers thin of a viscid tough thick Flegm ; whenas others appoint drying, sweating, and Diurerick Medicines, by which we guess they mean for a waterish or thin loose pituitous Humour, wherein drying Drinks of *Guaicum*, *China*, *Sarsaparilla*, &c. are helpful.

But in the following intention we may treat generally, composing both under one kinde of Method, to be cured : As,

Thirdly, Diverting of the Flegm from the Head to the lower Parts : Where,

1. Clifters drawing sensibly from the Head, help.

2. By the Nose, Derivation is good, 1. By Errhines, as of dry Leaves of Tobacco put into the Nostrils, Juyce of Beets, and Juyce of Ground-Ivy, which is excellent ; as also Juyce of *Laureata*. 2. By *Nasalia*, in form, sharp at one end, and broad at the other, to put up the Nose, made of sharp irritating Simples. 3. Sneezers, yet too great concussion hurts.

3. Evacuation made by the Pallate, which is instituted by Nature for that use, where 1. Gargarisms, 2. Masticatories.

4. By the Ears, into which may be put some harmless opening Oyls, being all Emissaries of the Brain, and by which it is eased.

In the the use of which Gargarisms, which divert fluent Humours from the Eyes, they, with all Head-Purgers, are to be used after purging.

Masticatories are ordained, whenas there is no peril of a Catarrh falling to the Brest.

Errhines, and *Nasal*, and Sneezers best, whenas Nature was wont before to send out excrements by the Nose, which now are suppress : Yet these are not good in a thin pituit, they are bad in affects of the Eyes or Nostrils, being obnoxious to Ulcers.

Lastly, Topicks : whereby, 1. The matter is insensibly consumed, 2. Evacuated, as by Cauterics to the Coronal Suture.

Then we must provide that the Brain be rightly constituted, and gather not such Humours again by the taking and applying of fit Corroberative Remedies, as before in the precedent Chapters.

As to the Symptom, Pain, of whose Cure we have and shall treat very large in precedent and subsequent Chapters; we shall omit too much troubling the Reader, it being also a General Rule, *Take away the Cause, and the Effect will cease.*

Of Siriasis.

Defin. **T**Is an Inflammation of the Brain and Membranes happening for the most part to Infants and very young Babes, taking its name from *συσπῖς*, or *Sirius*, in Latine a Star, otherwise called *Canicula* the Dogstar, of some in other Countries *Das Blat Schiffen*, because the Membrane of the Brain slackening, there is made hollownes.

Cause in being, Is an Inflammation of the Brain, and its Membranes; the proper substance of the Brain, as in a Phrensie, is inflamed, and not the Meninges alone, saith *Riolanus*.

Causes efficient, or that effected this Inflammation not in being, were,
1. Material, 2. Exciting.

The first material Cause may be Milk, that the Infant is nourished withal, that being too hot, and made so from Nurseries using a more spirituous and hot Drink, as *Lucretius* saith, *That young Children may be made mad from sucking meerly Goats Milk.*

The second material Cause may be flegmatick Blood putrified.

II. The exciting Cause; It was called *Siriasis* for some Reason, for though the aforesaid Causes be set down by Authors, as general, and all that it arises from, yet the distinct propriety of it proceeds from the ruling of the Star *Sirius*, at which time this Disease raigns most, and from this (whose force is most perpetrated on them that are conversant in the Sun) may the aforesaid Causes be transacted, by the great Influence the Stars have upon Humours in Mans Body.

Diag. 'Tis known,

1. By great pain of the Head.
2. By hollownes or lanknes of the fore part of the Head and Eyes.
3. By the ruling of the *Sirius* or Dog-star, and by the Childs too much abiding in the Sun, specially about that time.
4. As we may by sight discern the hollownes of the fore part of the Head, so by touch the bones in the upper part of the fore part of the Head, where the Sagittal and Coronal Suture meet, seem membranous, and the ends of them seem hardened.

Progn.

Progn. It most troubles Infants, seldom those of riper years; 'tis very acute, and commonly kills in three days.

In *Cure* the Belly must be loosened, the *Nurses* Milk must be rectified, if there be cause; she must use a cold and moist Dyet, and dwell in a cooler Air, or keep her Body in cool temper: too great use of Coolers may take too deep effect in such young Infants Brains; Oyl of Roses may be used at first, and then Oyl of Camomile may be added for unction of the parts diseased.

CHAP. IX.

Of Headach from the Womb.

GAllen saith, Pains of the Head from consent of the Womb are chiefly stated in the hinder part, which also *Luc. Mercat.* ascribes to, by reason of the Veins and Arteries which about the Back do come hither; others say these vapours causing pain are transferred from the Womb to the hinder part of the Head and Crown, by the Nerves and spinal Marrow.

Cause immediate, is a matter, saith *Sennertius*, sent from the Womb by the Veins and Arteries to the Head, and by vellicating and stretching out the parts effects pain, but though it may arise from vitious blood, or humours, yet not without a vapour.

Cause remote is some vice of the Menstrues that went before.

Sign. 1. It possesses the back part most, or for the most part it doth so.

2. The Womb is otherwise affected, and the Menstrues 'tis like have not or do not perform their legal evacuation.

3. Anxiety, palpitation, and swooning succeed from the Heart; also drawn into consent with the Womb by the Arteries, by which those vapours are also communicated to the Heart.

4. These pains debilitate, cause Watching, and much afflict the Sick.

Differences of the Humour are known,

1. By heaviness, and sudden invading and ceasing again of the pain,

pain, which argues the ascension of Vapours.

2. By the contrary we may guess it an humour, and that 1. Either from Blood, where an heavy pain is the greatest: 2. From Choler, which is discerned by gnawing and pricking: 3. From Flegm, wherein there is a greater propensness to sleep: 4. From Melancholy, wherein they are moresad: 5. Commixtion of two or more of these Humours, or a windy matter together, for these humours are hardly pure, and alone, but commixt, and for the most part wind is the chief Cause.

Cure respects the *Cause*, *Parts*, and *Symptom*.

First, for the *Cause*. 1. The Womb is to be looked to, that sends matter up to the head, its vices are to be corrected: see an Epilepsie from consent of the VVomb. 2. The Head that receives these Vapours is to be respected, from whence we must repel and drive them back. 3. Care also is to be taken if they afflict the heart; then pull them back by sharp Clusters, suppress Frictions of the nether parts, and give Cordials.

Secondly, The *Symptom*, Pain; Of this we have treated sufficiently in other Chapters, and think a needless repetition superfluous.

CHAP. X.

Of Numbness or Stupidity.

Defn. **S**tupor is a difficulty of sense and moving, being a Palsiey in a low degree, or its fore-runner, a kin to an Apoplexy, sense and motion in a manner being both hurt.

Cause is,

1. Either cold or compression of the Nerves, prohibiting the influx of the Spirits.
2. A contract of Drowsiness.
3. Too great use of Narcotical and stupefactive Medicines.
4. Bearing of heavy weights, or lying upon some Member.
5. Constriction of the Nerves by hard-binding.
6. Phlegmone or a Scirrhus.
7. The Bone either luxated or broke.
8. From wounds of the Brain.

Sign. 'Tis known by relation of the Affected.

Pregn.

Progn. Stupidity upon wounds of the Brain, is deadly; from a melancholy humour, that being removed, it ceases of it self.

Cure. We must first know the Cause; whenas 'tis a Palsey lessened the same cure may be ordered for it, as for a Palsey; observing, as that is of a low degrew, so more gentle Medicines may serve to its cure.

In internals we must respect the Head, to heat and uphold the Spirits and Faculties; for such an Intention may an Electuary be made, or Water be distilled from Rosemary, Sage, Betony, Marjoram, VVood-Sage, Pellitory of *Spain*, Couslips, Balm, Piony, wild Time, and Lavender English or French, to which may be added some drops of Oyl of Fennel Seeds, or rather Oyl of Rosemary, as much as may be convenient.

In Lochals the Chymical Oyl of Marjoram, to anoint the Nape of the Neck and spinal Marrow, greatly strengthen the Nerves.

2. *Rondeletius* saith, The best Remedy is to wash the stupid Member with *Mustum*, or new Wine, *Tempore Vendemiarum*.

3. A Pulvis of the Root of Garden-Bears-breach fresh roasted in Embers, beaten, and applied Pultis-wise is commended for Numbness in the Hands or Feet.

Of Headach from Quicksilver.

TIs made from Unction of Quicksilver in the French Pox, or at other times, whereby Quicksilver insinuates it self, and lies within the Flesh, and effects very great pain and symptoms, and fixed in one place, and very contumacious, sometimes vexes most in the night.

Here Physick avails not; Gold is to be put up into the Nostrils; a Cephalick Emplaster with Leaves of Gold, is to be applied to the Head, being first shaven; a Gold Ring is to be held in the mouth; Plates of Gold are to be applied to the pained part, and always worn; and if the Gold be white, 'tis a sign the *Quicksilver* is extracted; and if this Gold be cast upon Coals, it receives its true colour again. See *Riverius*; *Obs. 91. Cent. 2.*

CHAP. XI.

Of Headach caused of the Stomach.

BEfore we treated of Headach that was essential to the Head, caused from Distemper, and Humours there placed.

Now we shall begin with all those Parts that effect pain of the Head by Sympathy and Consent, sending thither Vapours, and communicating Humours from the communion of those parts with the Head.

Cause. Therefore we will begin with the Stomach, causing Headach by consent, and which sends corrupt and noxious Vapours, from corrupt and putrified Humours remaining there, specially in the mouth of it, which disturb and pain the Head.

Sign. 1. First from the pain, which is not constant; secondly, But when 'tis made, it wellicates, and is sharp; thirdly, The more hunger the sick suffers, the more pain rages, for then the Humour is not allayed.

2. From the Stomach, which is first vomitiously disposed, especially if its mouth be affected; secondly, Nauseating, inappetence, or the like, are often joyned.

In Dye't 'tis good to use some astringent things, to hinder the ready exhalation of those bad Humours to the Head; 2. To avoid those things that send hurtful Vapours to the Head, as Saffron, Pine-Nuts, Quinces, Milk, &c. which are apt to encrease Headach, if taken inwardly.

Cure. Here Vomits are chiefly necessary and helpful to bring forth the Cause, to wit the Humours seated in the Stomach; some with the drinking of warm water, and the Patient to put a Feather, or his Finger into his Throat, and provoke Vomit; which may serve in a light Affect, but hardly effectual enough at all times.

Preparation of the Humour, which may be supposed to be viscous, and stick fast, is advised by others, and that not without reason: The best thing for that purpose is Vinegar of Squills, from $\mathfrak{z}\text{i}$. to $\mathfrak{z}\text{ij}$. according as its operation may be desired, weaker or stronger, given for two or three times, then administer a Vomit of Emetick Wine, or Infusion of

Crocus

Crocus Metallorum; the dose of which to men may be from $\text{ʒij}\beta$. to $\text{ʒiij}\beta$. Some praise a Radish Vomit with Oximel.

Vomits are of two sorts; gentle, which onely purge the Stomach, and evacuate what they finde there; strong, which draw Humours from other parts to the Stomach, and cast them out forcibly, without any other help: but Hellebore and strongest vomitory Medicines are not without danger; nor are mean Vomits safe in Puffsicks, or Asthmatics, or in Affects of the Eyes, because they raise fumes to them.

If Vomits may not be requisite for the Habit and Constitution of the Patients Stomach, Pills may carry down the Humour, and be very prevalent, they may be taken to $\text{ʒ}\beta$. or ʒij . before supper, or at going to Bed, in Syrup of Violets, Pap of a roasted Apple, or what else the Party best likes; they may be made of greatest efficacy, according to this Example:

R Aloe, ʒij. Senna, ʒj. Mint, Red-Rose-leaves, Cinnamon, and Coriander Seed, ana ʒi. Salt of Wormwood, ʒss. with Syrup of Violets make a mass for Pills; these are rather convenient than Vomits, for thick, stigmatick, sour, and salt Humours, that more aply descend to the bottom of the Stomach; but for Choler that is most disposed to float in the mouth of the Stomach, vomits are most helpful.

Topicals are to be made,

First for the Head: 1. To strengthen it, that it may not so easily admit of Vapours ascending to it: 2. To repel and drive back the Cause that is already received; but some hold these needless, and not helpful, but after a Vomit, and the prescribed Stomach-Pills; Medicines applied to the Head, may together be beneficial.

Secondly, For the Stomach: An Oyntment composed of Stomachicals and Astringents may hinder the disposition of the Vapours arising from those Humours upwards; but this is best after a Vomit, or Pills, that have first carried away the Humours; for if they be viscous, by Astringents they may be made worse, and more fastened.

Lastly, Corroberate both Head and Stomach, chiefly by Internals, with Medicines appropriated to them and their vices.

CHAP. XII.

Of Headach from Drunkenness.

C*Auses* are evident enough to be Liquors that fume to the Head, and disturb the sensitive Faculties, and cause Headach; such be either Wines, specially generous Wines and Sack, Strong-Waters, Ale, Strong Drink, or fumes of hot Humours so ascending and filling the Brain with Vapours, which if it be hot, is so much the more quickly taken, saith *Galen*; and such as have the *Os Triquetrum*, and Sutures closer shut, bear Drink less then others ere they be drunk.

The same Cause works molestation of the Senses divers wayes, according as the occult Natures of men are disposed. For,

1. In some it effects Raging, Staring, Swearing, Cursing, Fighting, and the like.

2. In others the contrary, for some will then be most complemental, most flattering, Smile and Laugh, and be wantonly disposed.

From hence was brought that proverbial Verse,

Per multum risum potius cognoscere Stultum.

By much laughter thou mayest know a Fool.

3. Some are more melancholy and Stupid, forget almost all things, are more busied in pensiveness of Mind, and more sad.

4. Others be more Merry, Sing, Play, Rant it, and are Lascivious, Blasphemous, are more vigilant, and remember things better.

Signs are apparent enough. 1. By dulness of their Eyes. 2. By the carriage of their Body. 3. By their Speech; often they Vomit, they Sutter, Babble, Stagger, and can hardly stand, and fall, Head akes; think all turns round; Eyes are disposed to moisture; after the Wine or Drink is a little digested, they sleep, after which for the most part they are eased.

Progn. Though Wine be hot, it begets cold Diseases, for through too much accustomed drinking Wine or Ale, there follows often weakness of the Nerves, Palsies, Trembling, Convulsion, Falling-sickness and Catarrhs,

Catarrhs : if the Drunken Man be made Dumb, he will die of a Convulsion, unless a Fever supervenes, or he recovers his voice at that time wherein Surfeits are wont to be dissolv'd, saith *Hippocrates*.

Cure is double, first Preservative ; where,

1. Divers Medicines are set down by Authors to preserve from being Drunk. As 1. Milk drank fasting will that day defend from being Drunk. 2. Rhue, whence the Poets said, *Ruta tibi convertit pientia inta*. 3. *Acris* bids every morning to eat six or seven bitter Almonds, and to drink Wormwood-wine fasting. 4. To burn Swallows, Feathers and all, in a Crucible, and eat the Ashes of them in a Morning. 5. Peach Kernels, whose force some attribute to their Diuretick force. *Arculanus* saith, *If a Man eat in the morning fasting, a top of Rhue or Wormwood, it will secure him from being Drunk*.

2. As Medicines, so Precepts are set down by Authors to impede Drunkenness.

Platerus saith, *Let them drink very sparingly at first*.

Mnesitheus the Athenian bids three things to be observed ; 1. *To have their Wine mixt*. 2. *Not to Eat or Junquet overmuch at the second Course*. 3. *Before they sleep, to Vomit* ; which *Sylvius* is against, saying, *That fills the Head more with the Vapours*.

Secondly, If Drunkenness be already made, we must first Evacuate the Wine, if yet undigested.

1. By Vomir, by warm Water, or stronger Vomits, Roots of *Astragalus*, of Primroses, of Betony, white Bliths or Colworts, with fat Broath, or Mallows boild in Barley-Water, all which are very cool and gentle Vomits, and may hardly work of themselves without the Stomach much nauseates them, or they be provoked.

2. By Evacuation downwards, by Clitters and Catharticks, which are less profitable and available at first, unless the Liquor be somewhat digested and carried downwards.

3. After Vomir, sleep and rest do profit much, fasting, also drinking of Water, or exicrate, or sharp astringent Juyces mixt therewith.

Forestus gave small Beer to Drunkards, bidding them to sleep upon it, *Si nocturna tibi noceat potatio Vini, hoc mane rebibas & eris tibi Medicina*.

For Dyet. Cooling Meats, not fuming, grateful to the Stomach, and of good digestion ; some astringive Sawces to keep back fumes are allowable ; Cooling Herbs in Broath, specially Colworts and Lettice, which by a propriety help ; Bread steeped in Water ; abstaining from

Dates, Meich, Saffron and the like, that fill the Head again with Vapours, and raise pain.

But food is denyed specially to be given liberally or presently, but abstinence and fasting are very wholesom.

In the mean while we must not neglect the use of Specificals, and such as by a propriety drive away Drunkenness; Observing also that 1. Vapours are to be prohibited from ascending. 2. The Head comforted; Specificals are, Broath, or decoction of Colworts, or of Lettice, Syrup of Garden-Currants, Vervain, Centuary, Harts-Horn, Bay-Leaves, Amethist worn, or a Garland of Colwort-Leaves: *Platerus* saith, this Pouder avails; R̄ Seeds of Colworts ʒi. of Plantane, Purslane, Barberies, *ana* ʒß. Coriander-Seeds prepared, ʒij. Red-Rose-Leaves, Water-Lillies, red Saunders, *ana*. ʒß. Mastick ʒi. Camphir gr. ij. this prohibits Vapours, cools the Head and comforts the Stomach.

Topicals are for both the last named intentions; For the first therefore to drive back and keep Vapours from the Head, Repellers are used, as *Oxirhodines*. For the second many Medicines have been set down in precedent Chapters to reduce the Brain to its right temper and strength after Diseases. *Simeon Partlicius* saith, *An Amethist Stone bound to the Navil, instantly makes a Drunken man Sober.*

Lastly, Discussion of the Reliques, if any thing be left and impacted in the Head, for which use Oyl of Orris, of Bays, of Dill, Rheu, Camomile, &c. together with Frictions, Walkings, Exercises, and the rest.

2. The Symptom pain is to be cured, which may be done almost by the same way directed for Headach from Choler, by *Oxirhodines*; but the best of helps for Headach from Drunkenness, is the Oyl of Tree-Ivy-leaves, to anoint the Temples, Forehead and Nostrils, also to snuff some of the Juyce up into the Nose.

They say Eelop put into Wine or Beer, and suffered to die in it, he that drinks that Liquor, will never love it afterwards.

Of Headach from Feavers.

Commonly this is a Symptom, and alwayes less or more at one time or other, either at beginning, middle, or end of the Feaver; 'tis an inseparable Symptom, therefore we must consider whether it be only a Concomitant Symptom, either from the beginning of both continual and intermitting Feavers, or whether it urged not before the state of the Feaver, by which we may judge it Critical, and curing of it is to be superseded: And say some Astronomers, If the Moon come to the Opposition of the Sign and Degree she was in at the falling sick of the affected Person, or if she or her Beams extend so far as that place she then was in at the Parties falling sick, (it, as the other, portending a Secretory Hamorrhage, or bleeding at Nostrils, or Vomiting to follow) no Physick is then to be given; but if vehement and pulsant, (as in acute Feavers, with watching, redness of the Face and Eyes, and sometimes with a *Delirium*, and coming not in the state of burning and continual Feavers alone, and in the fits alwayes of intermitting Feavers) 'tis to be respected and mitigated: and though a Symptom, yet may be worse than the Disease it depends upon; 1. As to its Molestation. 2. As to the Dangers that it may bring in some, especially where not Vapours alone, but also hot and Cholerick Humours are carried to the Brain, or Blood, hot and much perfused with Choler.

Cure. For its cure therefore (neglecting, as needless, the penning of Causes, or Diagnostick or Prognostick Signes, looking to the Disease it self, viz. a Feaver, of which this is but a Symptom) Phlebotomy or breathing the Cephalick-Vein of the Arm; this may respect both Feaver and Headach, though we intend here not to speak of the Cause, the Feaver, but only of curing the Headach arising therein and therefrom: If it be not sufficient in the Arm, opening a Vein of the Forehead, or Arteriotomy, is greatly praised by some; and experience hath often found not only successful, but safe also: Hereby the Fiery and Feaverish Spirits that are in the Blood, and sent to the Head, from consent of the whole Body, are let out.

2. Keep the Body soluble, for costiveness in Feavers often causes the ascent of Vapours (their free passage downwards being narrowed) which molest and pain the Head; we may not use Purgatives of any great strength, lest they enkindle the Feaver more.

But we must use Topicks to appease the pain, which are first to be repelling, that to they may stop and hinder the flowing of Humours, or gathering of hot Cholerick Vapours to the Head; but as we said before, where there be signs of Concoction, and Headach comes nigh upon the Crisis of the Feaver, Natures endeavour to expel that matter by a flowing of Blood out at Nostrils, or some other way, may be stopped; and so the Disease either increased, or the matter fixed there, may effect some pernicious Disease afterward; for to repel therefore Oxirhodon is chiefly used: A red-Rose-Cake sprinkled with a little, is to be applied to the Forehead, after the anointing of this Oyntment there first: R^x Buds of the Poplar-Tree, Houfleeke, Red-Roses, Water-Lillies, *ana* ʒj. Leaves of Primroses, Violet-flowers, Camphir, *ana* ʒss. Vinegar of Vervain, ʒj. Oyl of Poppies, of the Seeds of Cucumbers by extraction, *ana* ʒss. Capon-Grease, ʒj. white Wax as much as may suffice, make an Oyntment, which may serve for all Intentions, both for repelling, cooling, to cause sleep, and ease the pain: For which,

1. The Root *Rhodium* being cold in quality, and so called from its good smell, a Pulreis of it beaten, boild in Vinegar and Oyl of Roses, and laid to the Forehead and Temples, excells.

2. So doth an Emplaister of Aloes of *America*, with Juyce of Houfleeke, and a small portion of Camphir.

3. *Hartman* advises to a stupifying Frontal, which is best in great watching, and if a *Delirium* be present, thus made; R^x of *Laudanum Opium*, gr. x. Rose and Nightshade-water, *ana* ʒiij. Rose-Vinegar, ʒiss. mix them exactly, and a linnen cloth dipt therein, apply it to the Forehead Blood-warm.

4. Plantane-Root is thought to help by a propriety, either held in the Mouth, or hung about the Neck, which way also Vervain may be used.

5. Ivy-Leaves beat in form of a Liniment with Oxirhodon are praised.

6. Also River-Crabs prepared, are applied by some, together with the use of some of these, which the discrete Physician best likes; the Sick may smell to Rose-Water, Vinegar and Camphir, hold cooling, attringents, but pleasant Waters or Juyces in his mouth; apply a Radish-Root slit, first washed in Salt and Vinegar, to his Feet, which is commended, together with Irrigation, or washing of the Coronal Suture with Decoction of some or most of the Specificals we have named.

If yet the pain be not eased, make Blisters in the Neck, Forehead, or fore-part of the Head, for therefrom may many serous and hot sharp Humours of the Blood be evacuated.

After

After these, Discussion of the Reliques is done by Oyls of Orris, of Dill, Camomile, Mother of Time: Or these boiled in Oyl; R Mother of Time, Camomile, Eldern, *ana* p.i. Nutmegs, Peucedane-root, Zedoary, Tobacco-Leaves, and Marsh Mallow-Roots, *ana* ʒj. boil all in Oyl, strain them out, and use it for unction of all the fore-part of the Head and Sutures.

C H A P. XIII.

Of Headach from Blood.

WE treated before of Headach from distemper without the admission of any Humours: Now we treat of it diversly, from several kinds of Humours, of which it is caused: And first of Blood; not humerous, but pure, unmixed, offending onely in quantity. The Greeks call it *Pblethora*, the Latines *Plenitudo*, in English Plethory, Plenitude or Fulness.

Cause. First, 'Tis made,

1. Originally from Plenitude and abounding of Blood in the Body, made from things too much nourishing and increasing Blood whethers Meats or Drinks, being too plentifully taken.

2. To this adde the omitting of Exercises, Sweatings, and Evacuation, natural or artificial, as Bleeding, Purging, &c.

Secondly, 'Tis brought into Action (being thicker or thinner, more or less spirituous, colder or hotter, sharp or milder, or less humerous and pure) from too great affects, which bring either heat or pain to the Head; so that the Blood filling the large dimensions of the Brain is over-heat, whence follows heat and distentive pain, yet acquires it not such a heat, as that a *Delirium* should follow.

Thirdly, Particular *Causes* that both attract and make this Blood to pain, be chiefly,

1. Drinking of Wine.
2. Heat of the Sun.
3. An hot House and Baths.
4. A Blow or Fall.
5. Much Crying, vehement Coughing, or the like.
6. All perturbation of Mind, and immoderate motion of the Body.

Signs

Signs Diagnost.

1. The pain is pulsant, there is distension and gravity, unless it come from any external Cause, specially *austro flante*.
2. The Temple-Veins beat more strong and lustily than those at the Wrists, and the pulsative faculty is very great and vehement.
3. Urine muddy and thick.
4. Swelling of the Veins; and redness of the Eyes and Face.
5. The pain infects the fore-part of the Head, chiefly from the ninth hour of the night to the third hour of the day.

Progn. Hipp. Aph. 10. Sect. 6. saith, Blood issuing out by the Nostrils, Mouth or Ears, dissolves a vehement or grievous Headach. 'Tis often changed into Phrensies, and other grievous Diseases of the Head: Yet if in any Disease this comes Symptomatically, and shews a Crisis, 'tis better to be silent in Medicines, and wait its state, specially no Fever nor Inflammation cerebri feared.

Diet. Cool and dry; all meats nourishing much, as Flesh, rare Eggs, are to be shunned.

2. All Meats tempered and made wholsom, or their Inimical quality corrected by Sawces of Coolers; cool Herbs, as Cychory, Lettice, Violet-Leaves, Endive, Borrage, Purslane, &c. Sallads also of such Herbs are very good.

Barly-Water may serve for his ordinary drinking, or small Cinnamon-Water; Wine is not to be permitted, yet white Wine is least hurtful to the Head and Sinews.

Let sleep not exceed, let not Crosses disturb, let Exercise not be immoderate; but moderate doth good, as do Frictions, but not of the Head, till he is perfectly whole.

Cure. 1. We must premise a Clister.

2. Open the Arm-Vein, the sooner the safer, for there is fear of Inflammation, the Cephalick on the same side with the pain, is best; draw out Blood largely: if that may not suffice, opening a Vein of the Forehead hath been wonderful helpful. *Lazarus Riverius, Obs. 89. Cent.*

2. in a violent pulsant and diuturnal Headach, many Remedies first used in vain, letting out ʒiij. of Blood from the Forehead-Vein presently mitigated and quelled the pain: An agglutinative Emplaister of Mastick, Bole, Dragons Blood, Frankincense, White of an Egg, and Hares Hairs, are to be applied upon the wound to stop the Blood, and agglu-

agglutinate the wound. *Obs. 40. Cent. 3. Riverius* tells of another that after often letting Blood in the Arm, opening the Ankle-Vein, did it instantly. However this is to be tried in Courses stopt in Women. Arteriotomy, saith *Johnston*, is not to be tried by reason of a *Neurisma*.

3. Evacuation is to be instituted, of cooler and gentler Medicines, made of Infusion of *Senna*, Rhubarb, &c. with altering Cephalicks, a Clifter first premised, for the Humour may become adust, and get Acrimony, unless means be used to detract from it, and render it purer: *Rondel*, advises gentle laxative *Apozems* to be given one hour before Dinner, that the gravity of Meat may be the better carried downwards, and fumes may not ascend upwards, to offend the Head.

Clifters also had in frequent use, may do good for the same purpose, specially if the Patient be disposed to Costiveness, which is not to be slighted.

1. Topicals: Which are to be applied to the fore-part, for Blood possesseth the Forehead to the Temples, and the Coronal Suture; they are held hurtful to the Marrow of the Back, if they be applied to the hinder.

They are to be first repelling, and the stronger the better to strengthen the part, and keep back the Flux of Blood; in liquid forms, to penetrate the easilier, for Emplaisters sticking close heat more: *Oxirhodinum* with Oyl of the Sloe-Bush, or the Leaves of the Sloe-Tree, boiled with Self-heal, Plantane, Houfleeke, &c. in Oyl and Vinegar, in winter they are to be cold onely potentially, but in summer actually.

2. Digesters: Yet in great pain that is first to be mitigated, saith *Rondeletius*: 1. By such as dull the Sense, as Narcotical and cold things, Oyl of the Seeds of Poppies, which hurts less than the Juyce, as not being so cold; Oyl of the Apples of Mandrakes are good for unction, Henbane and Nightshade are thought to induce foolishness; fumes also of *Opium* or soporiferous Herbs boild in Oyl, to smell to.

2. Relax the Part distended, where Oyl of sweet Almonds, Violets, *Sesamum*, and Melilot, Marsh Mallows, have place. 3. Correct the Acrimony of the Blood, if that offend, by demulcent things.

For digestion and dispersion of the Reliques of the matter, Foments are useful here; the best Simples are such as respect the Headach, and are Specificals, as Camomile, Eldern, Dill, Melilot, Mint and Mallows. The Oyntment of Alabafter, of *Bened. Vic. Faven.* is praised by *Platerus* and divers others, and is made thus: R^t Juyce of Camomile, ℥ij. Juyce of Red-Roses, ℥j. Juyce of fresh Rheu and Betony, ana ℥vj. Juyce of the Root of *Alibea*, ℥j. purest Alabafter finely pulu. ℥j. Ol. Ros. Ompha. ℥xiij. macerate them, and with ℥iij. of Wax boil them to an Oyntment.

Also

Also for Discussions sake, some with the applying to the Head of the Liver or Lungs of any Animal, or a Cock-Pigeon, which though the blood be all repelled and gone, yet it leaves behind it a fumous and vaporous matter, that is aptly dispersed and vanquished by such as these that we have rehearsed: if the pain be more inward, hotter and stronger Digesters are to be used.

Others instead hereof, viz. of Discutient Medicines, institute emptying out of the Blood, after repulsion, by Milfoil, or Nose-bleed, so called from its property, put into the Nose, and section of the Forehead-Vein, if the hinder-part be affected.

However, it would not be amiss to use Errhines to purge the Head by the Nose, as of Juyce of Primrose-Roots, snuff up, which also much prevails against the pain, or Juyce of Beets.

Lastly, the Head is to be corroborated by Internals and Externals; *Cucupha's* are made more unwholsome in some, where they are over-much moistened by sweat.

CHAP. XIV.

Of Headach from a Melancholy Humour.

Headach from a Melancholy Humour is divided into Essential and Sympathetical, or by consent from the Spleen.

I. Essential in the Head, is often mixt with a flegmatick Humour, as in the French Pox, saith *Rondeletius*, and is discovered by a *Delirium*, adjoynd with Fear and Sadness, Sleeps are troublesome, and molested with Visions, sometimes there is sudden loss of motion.

Cause. All such things as ingender, or increase a Melancholy Humour.

Progn. Cure is easier at first.

1. In *Cure*, Melancholy is to be prepared with Heaters and Moistners; 'tis not to be delayed, lest the Brain be over-dried thereby.

2. Opening of the first wayes premised, we must purge out the peccant Humour, chiefly with Potions, and at first more gentle; *Apocems* with Splenical Medicines and Specificals, as black Hellebore, *Epithimum*,

mun, Lapis Lazuli, Senna, &c. Errhines also serve for evacuation-sake, which with Purgers are to be used often, and by courses, for once not twice will not suffice to empty out that thick Humour.

Letting Blood, if the Blood be blackish and thick, is very convenient, but if not, may be less emptied out: Other things prescribed for Madness and Melancholy may be used here.

3. Corroborate and strengthen the Brain and Spirits, more hurt by the impression of dryness than the coldness of Melancholy, therefore in Topicals, Bags and Suffumes are less beneficial than Lotions or Unctions.

4. A good Dyet is to be observed; Vinegar (fermenting Melancholy) is to be shunned.

II. By Consent: Yet Melancholy being thick and viscid, affects not by consent, but by sending Vapours to the Brain, raises pain: This comes chiefly from the Spleen, where that is to be respected, or from Hemorrhoids or Courses stopt; where opening of them, then revulsion and opening the Ankle-Vein, are helpful.

CHAP. XV.

Of Headach from Windiness.

Pain of the Head from windiness is a distentive painful sense of feeling in the Head, from wind made from its generative Causes, and either gathered there from weakness, or transmitted from inferiour parts from their repletion:

Causes are,

1. More general, as from a constitution apt to engender wind.
2. Abundant eating of windy or wind-breeding things.
3. Obstruction, whence fuliginous Vapours from Excrements retained cannot pass out.
4. Weakness of the Head, and parts of it, whence Crudities are accumulated, and cannot be digested from impaired heat.
5. Odours, smelling to stinking things, Metals, fume of Coals, &c. do raise heavy sense of feeling to the Head.

Signs. In crudity and quantity of flatuosity, there is distention without pulse and gravity, noise in the Ears, and tinkling pain in the Temples;

ples ; sometime a *Vertigo* ; it quickly rises and remits : Where the Humours are more sharp, and the temper of the Brain more hot and cholerick, pain is felt more sharp and pucking.

Progn. *Aph.* § 1. S. 6. They that are suddenly taken, and presently are made dumb, and snort, unless a Feaver supervene, die ere the seventh day pass, but a Feaver coming, resolves the pituitous and windy Humours that produce these effects.

Diet. Such things as ingender not windiness, are onely to be used.

Cure. After generals, as Purgings, a Carminative Clyster premised, which may draw down the Vapours from the Head, we come to Topicks ; in the use of which, the first intention is to repel ; adding after a while concoctive and discutient Medicines : Oyl of Roses is here most necessary for all purposes, which may be mixed afterward with stronger Concocters, Discussers, and Anodines ; as Oyls of Dill, of sweet Almonds, Camomile, Rhue, Melilot, &c. which are very profitable ; yet we must not use too strong Discussers before time is given for concoction of it.

Riverius wishes to sprinkle on the Head the sequent Powder, (the Head first rubbed with Bags :) *Rx* Nutmegs, Cloves, Pellitory of Spain, Pepper, *ana* ʒβ. Leaves of Sage, Bay-Berries, *ana* ʒij. Mustard-Seed, Cressles, *ana* ʒvj. sprinkle it on, and rub it in ; and the next morning comb it out, and sprinkle on more ; the Vertues of Powders sprinkled, is better communicated to the Brain, than Caps.

In Oyls for Unction may be mixed hot Carminatives in a colder Constitution ; among which Mother of Time, Nutmegs, and Tobacco-Leaves, are most profitable.

In a more hot temper of the Head, and youthfuller Habit, Epithemes may be commodious for the Forehead and Temples to be washed therewith, or the whole Head being first shaven : Among such, this of *Riverius* seems most applaudable : *Rx* *Puls Zedoar.* ʒj. Waters of Betony, Vervain, and Eldern, of each ʒj. apply it moderately hot with Scarlet Clothes.

Sneezings are allowed of, of white Hellebore, care of catching cold after it being observed.

So are Odours, as smelling to *Castorium*, *Ambergreece*, and their like, that are friendly and comfortable to the Brain.

Lastly, The Head is to be strengthened, Carminative Cephalicks taken

taken inwardly, that help weakness and coldness of the Head, and hinder the regeneration of wind in it, for which also a *Cucupha* is to be worn for a good while after.

Differ. First, from internal Causes.

1. One Essential (of which we treat generally) where pain is more constant, there be signs of the Head affected, and other parts well constituted.

2. By Consent of the lower parts, (*viz.* of the Stomach, Liver, or Spleen) and its signs are, Dittension of the Neck-Veins, Urine is full of bubbles, wind ascends by the fore-parts with stretching out of the *Thorax*, and deep beating of the Arteries or hinder-parts, with tenti-
on of the Veins and Arteries there; Revulsion is here most necessary, specially by Clusters and Repellers, for Topicals meet rather than in the Head affected.

Secondly, External Causes, as unwholsom Metals smelt to, and vapours rising from unwholsom places, fume of Coals, and the like; where amending of the stinking Air, or flying their unwholsome vapours, use of Zedoary, Antidotaries, and Sternutatories, are chiefly to be expected helpful.

To these some adde a sharp pain about the Eye-brows, called *Clavum*, from a sharp windy matter included between the Crane and the Pericrane.

CHAP. XVI.

Of Vertigo, or giddiness in the Head.

Vertigo is a Symptom of depraved Sense and Imagination, where-
in they think all things turn round, and are hurried about in a preposterous manner, made from agitation and swift circum-
volution of animal Spirits, or airy matter, contained in the
anterior Ventricks of the Brain.

Subject is the Brain, or fore-part thereof, in whose Ventricks the animal Spirits are immoderately agitated, or else vaporious Humours are moved; and it is no Wonder, if these Organick parts be affected that are made to rule, if the imagination and sight be not according to Nature; and if the Fountain of Sense be amiss, the Streams must needs be molested thereby, having influence and force only herefrom.

Cause is circular motion of the animal Spirits, made from aereal Humours, or an exhaling matter, exciting great agitation and moleſtuous diſturbance of the imaginary faculties.

Causes of theſe vapours are twofold: 1. Primary, whereof they are made: 2. Secondary, whereby they are put upon action.

First, Primary: Herein ſome ſuppoſe the original to be from Flegm, and raw Humours; others from whatever ſupplies bad vapours from a peculiar bad quality it yeildeth to the Head, as Radishes, Muſtard, Garlick, Wine, &c. Vapours are made alſo from Emptineſs as well as Crudity or Fulneſs, alſo from imperfect Criſis after long Diſeaſes, from ſuppreſſion of accuſtomed evacuation, from an hot diſtemper of the Brain, diſſolving Humours into a flatuous and airy matter, or a cold diſtemper therof, whereby Crudities are not digeſted, and through weakneſs of the force of concoctive heat, many groſs crude winds are heaped up; from plenty alſo of hot Blood do vapours plentifully ariſe.

Placrus ſaith a wateriſh pituitous and fluctuating Humour is cauſe thereof.

Secondly, Secondary: wherein are obſerved,

1. Great heat, (or mean ſometimes) as of the Sun, or of fire, whereby the Humours are diſſolved into Vapours, and the Vapours agitated.

2. The looking ſtedfaſtly upon Whirl-pools, or Wheels, or whatever turns round, or the looking down ſteep Hills, or from height, cauſes a turbulent harmony of the Spirits, and deceives imagination.

3. Violent motions, great pain, perturbations of both Body and Mind, wrath, &c. excite and much exaſperate.

4. From violent purging, the South-winds blowing, a moiſt and hot temper of the air, and from rowling up winds from parts below to fill the head, a *Vertigo* is often excited.

The Causes take effect from the Brain, which is either obſtructed, wherein the animal Spirits are ſtirred up to an inordinate motion, but cannot go the right way, which obſtruction may ariſe ſeveral ways, either through plenitude of groſs humours within obſtructing, or without compr'eſſing the Arteries or Fractures.

Or too readily applies that airy circumrotative vapour, and ſucks it into the Veins and Arteries, whereby the animal Spirits are hurried out of their due ſtation, and beyond their natural and ordinary courſe.

Or is diſtempered, whereby it makes many vapours, and either through the force of heat expelling them hither and thither, or weakneſs

ness of the parts, in not digesting and repelling them, the quiet harmony of the Spirits is disturbed.

Signs Diagnostick, that are in all causes evident, are the false imagination of the Diseased, that all things turn round, and are carried round, and whirl about in a circular preposterous manner; also depraved seeing, whereas the eyes being fixed on such things, discern not their rest and abode, but are affected with a mistiness; sometimes they fall down, and are affected much after the sort as Children that turn often round, for then they are dizzy, think all turns round, even House and all, and are scarce able to stand: There is sometimes Headach, and tinkling of the Ears.

Other Signs are taken from the Differences.

And *Differences* are taken from the Causes, which are either internal or external.

Internal are either Humours, or Vapours; Humours are either Sanguine, wherein things are discerned to be red; there is redness of the face, and beating of the Arteries: or Cholerick, wherein the Sick deems things to be yellow, that are not; and so of the rest.

Vapours arise from Humours essentially in the Head, or by consent from other parts: other parts that send up Vapours to the Head, and cause a giddiness, are either the Stomach, which chiefly offends, and that either when it is empty, and so plenty of virulent windiness abounds therein, and is sent up to the Head; or when it is too full, which is chiefly from things bad in quality, as Drunkenness, or unwholesome vaporous Meats and Drinks, then there is a gnawing in the Stomach, like to that the Vulgar call the *Heart-burn*; also there is a disposition to vomit before the fit; the evil afflicts now and then, according to the putrefaction or stirring of a Cholerick or Pituitous matter in the Stomach; or from the Womb, in suppression of the Courses; or from the Liver and Spleen, or Intestines, in suppression of the Hemorrhoids and Faces, together with which signs of those particular parts affected, may be demonstration of the Cause to arise from thence.

External Causes are either Objects set before the eyes, which are either low, and steep-down low places, and the cause is natural, for fear dissipates the Spirits, and frightening recalls them to the center, whence they are hurried in a contrary motion.

Or things that turn round, and whisk about, as Whirl-pools, Wind-Mills, Wheels, and the like, whence the beholding of such, causes a circumvolution also of the visive Spirits, which communicate such a false

false sense to the apprehension, so that they imagine all things turn round.

Or strong heat, as of the Sun and fire, which is known by the Sick relating his too long stay in the hot Sun, or nigh the hot fire, either bare-headed or covered.

A *Vertigo* is also divided doubly by *Galen* and *Hippocrates*: one is a plain *Vertigo*, of which we have spoken; another is called by the Greeks *Scotoma*, and *Scotodinos*, in Latine *Tenebriosa Vertigo*, or a dark *Vertigo*, wherein sight is wanting, and a very mistiness or blindness possesses the Sick, together with his imagination of turning round, caused from *atrabilis*, and grosser thicker vapours: But *Fuchsius*, and others, would not have a difference to be made, conceiving it to be onely a greater degree of a *Vertigo*, and not of a different nature.

Pragnosticks. It often degenerates into an Apoplexy, and Falling-sickness, and is often a fore-runner thereof, but the dark *Vertigo* is nighest to the Falling-sickness, but there is most fear if it last long, for if neither Apoplexy nor Epilepsie be made, the sick at last often are used to swoond and faint with it; the *Scotoma* is worst in Winter; to Cholerick persons there is most danger in Summer, and to Melancholick in Autumn, because then it is most vehement to such; it is bad to old men because their Brain is weak; that that is primary is more dangerous than that made from consent of parts; if Objects appeared to them, there is most fear of a frenzy; it is timely to be helped lest a worse Disease succeed it.

Diet, in what cause soever, is to be modelized of Meats easie to digest, and of pure Nutriment; all windy things shunned, Crudity and Drunkenness, too great satiety, or fasting, use of Onions, Leeks, Mustard-seed, old Wine, Milk, Garlick, Radish, and things of like nature are not to be permitted: wholsomer food is River-Crabs, Partridges, Pheasants, Scaley Fishes, Veal, Pulletts, and Chickens, Meats that are pleasant to the Pallate, not vaporous, sauced with some Astringents that prohibit the ascent of hurtful vapours from the Stomach, are to be allowed him; white Wine is allowed for drink sometimes, but where the affect is grown inveterate, Physicians commend *Guaicum*-Drink to be drunk for their ordinary Beer.

Air Austral, or hot and moist, is to be avoided, so is also cloudy weather, and Sunshine too sometimes hurtful; they are not to be permitted to see things that turn quick about, or to look from steep high places; keep

keep their minds quiet, stir not up and exasperate Humours by the Passions enraged; also too great heat and stirring of the Head brings damage to the Sick.

Let sleep be moderate, and let him be two hours always, or above, ere he lies down to sleep; sleep doth some much good, because it discuteth vapours.

Cure is first directed to the Cause, secondly to the Part.

I. The Causes are various, and therefore the method of curing cannot be one and the same: For,

1. If Phlethory offend, and Blood abound too copiously in the Head, it is necessary, 1. To respect the whole, as by opening of the Hepatick Vein of the Arm: 2. The Head, by opening the Arteries behind the Ears by a skilful Artift; but Blood is gradually to be drawn away, for some fall upon every light occasion: Cupping-glasses, with Scarification, may also be applied to the hinder part of the Head.

2. If Flegm and gross crude Humours be impacted in the Head, after preparation thereof, they are to be purged forth; Revulsion is to be followed, as by rubbing and bindings, Gargarisms, Sternutatories, and Errhines, the two last whereof are condemned by *Septalius*, because Vapours being inordinately moved in the Brain, the Symptom is exacerbated, and an Epilepsie sooner made, whereas little of the Morbifick matter is extracted thereby: Cauteries are to be applied behind the Ears, chiefly to the *Sinciput*, saith *Zach. Lusitanus*; natural Baths, specially those flowing from Allom, are good; also Embrocations, and Topicks, to digest.

3. If Indications of a Cholerick or Atrabilious Humour abound in the Head, be present, they are cured as Headach, and distemper of the Head from those Humours.

4. If windy Exhalations and bad Vapours, either in the Head, or other inferiour parts, be cause hereof, Repel by *Oxirhodinum*, give inwardly things that stop and settle vapours; revulse, where Clusters and Suppositories are good; Frictions also and Ligatures for aversion; Odours are to be held to the Nostriils, that amend and correct the quality of those fumes, and by a propriety help a *Vertigo*.

II. Respect the Part: Where if the Cause lie primarily in the Brain, the Brain is to be purged, as afore; then strengthened by Internals and Externals.

If from consent of the inferiour Bowels, Cure is to be directed to them;

them ; where if the Stomach suppeditate vapours to the Head, a Vomit for bringing forth of putrified Humours is sometimes very effectual ; then give Alortick Pills, both to cleanse and strengthen the faculty of good digestion : Astringent Powders are always to be given after meat, to prohibit and rectifie vapours.

2. If from a putrification of Cholerick Humours in the Mesentery-Veins vapours are transmitted to the Head, prepare with Wormwood-Wine, and the five Opening-Roots, then purge forth that Humour, and keep back Vapours arising from thence.

3. If from other Bowels, as Liver, Spleen, Intestines, and Hypochonders ; we must diligently look into, and correct the vice of those parts, evacuate the Humours there seated, and intercept their vapours, whose Remedies, as things also for all other intentions, are to be found out in the list of Medicines that are held to help a *Vertigo* from a propriety and specificall quality in them ; and they may be variously used and applied, according to the Causes, and preceding Institution.

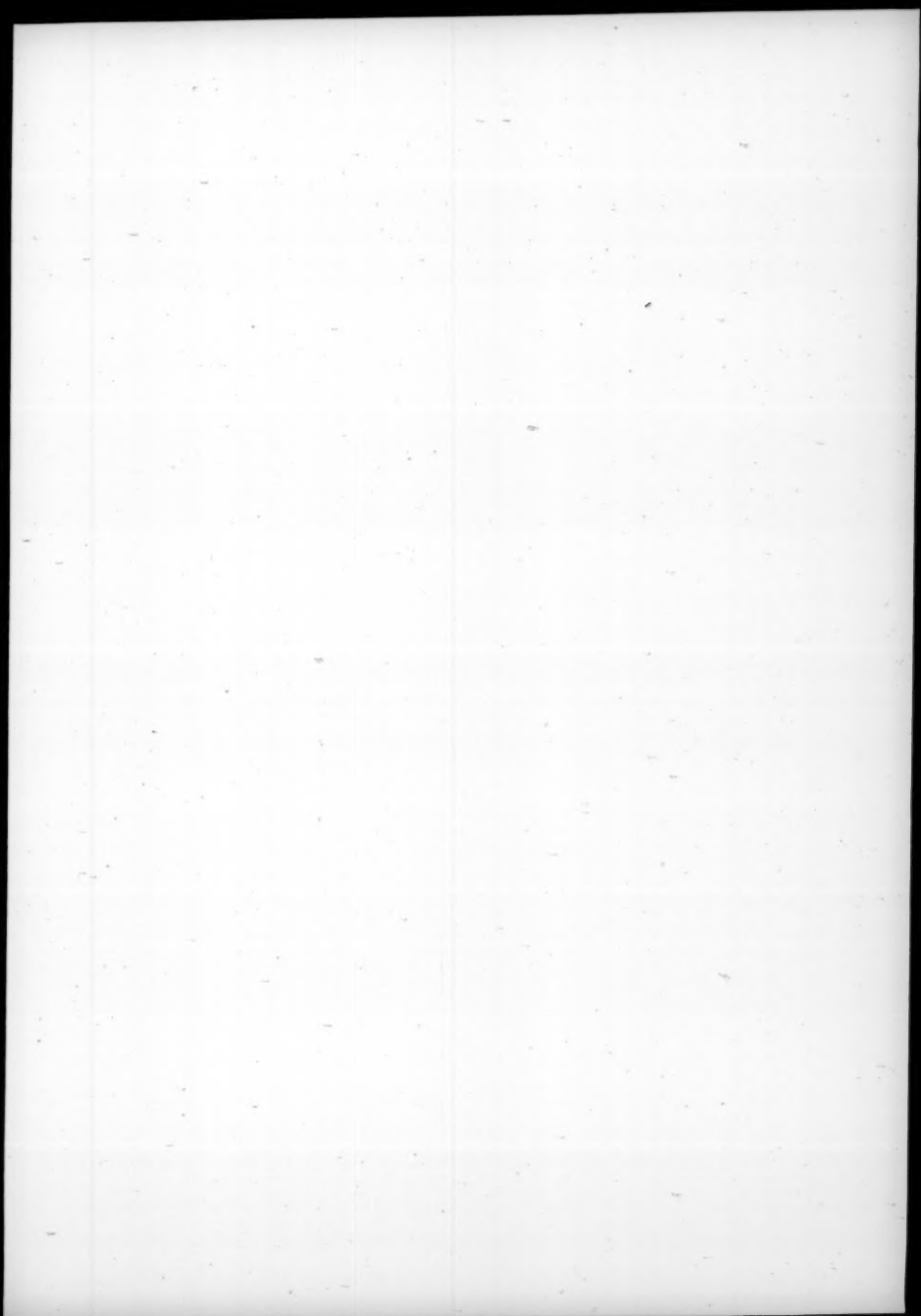
Those things therefore that help a *Vertigo* by a propriety, or an hidden Sympathetical or Antipathetical Quality in them, are Southernwood, whose Decoction in Wine taken often (as all others are to be) is said to be a most effectual Remedy ; nor less praise hath the Hear-Bittersweet, born about the Neck in manner of a Garland ; or Vinegrb of Squills taken every morning fasting, Syrup of the sharp Juycce of Citrons, Bears-Ear, Extract of *Scorzonera*-Roots, Dung of a male Peacock dried, for a Man, and of a female for a Woman ; and flowers of the Tile-Tree are choice Specificals.

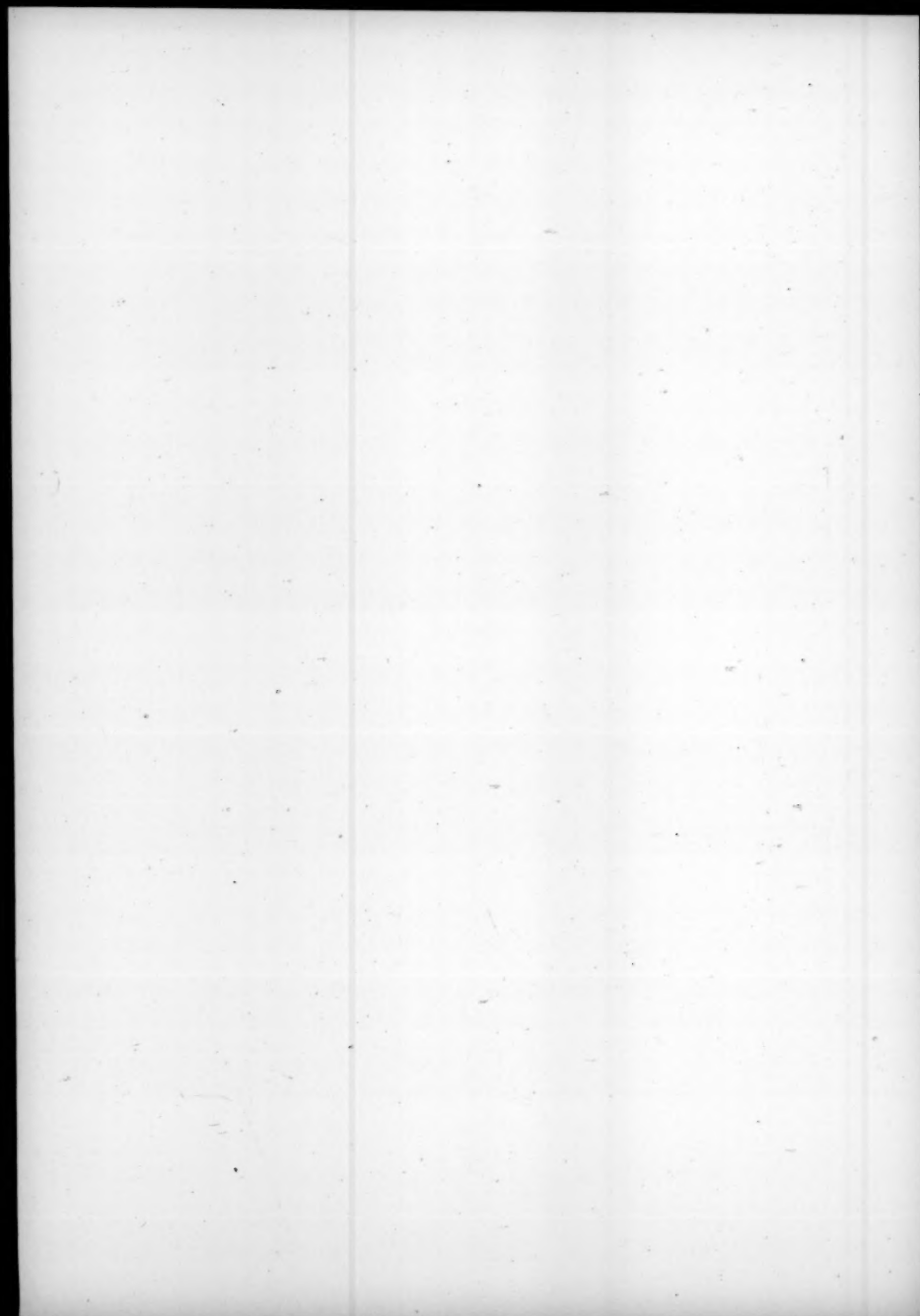
Compositions of greatest effect, and of the choicest Simples are thus made :

R^e of *Romane Doronicum*, or Wolfs-bane, *Scorzonera* Roots, the faces of Juycce of Briony, of each $\mathfrak{z}\text{j}$. Flowers of Coullips, of the Tile-Tree, of Lavender, Sage, and Holy Thistle, of each $\mathfrak{z}\text{ij}$. make thereof a Powder, and give from 3β . to $3\text{j}\beta$. in some convenient Water.

R^e of Ding of a Peacock, Southernwood, of each $\mathfrak{z}\text{ij}\beta$. Emeralds, Flowers of Sage, Betony, Lillies of the Valley, Featherfew, of each 3β . *Castorium*, $\mathfrak{z}\text{j}$. Pellitory of Spain, Penny-royal, China-Roots, white Beets, of each $\mathfrak{z}\text{ij}$. with the treble weight of Sugar dissolved in some Cephalical Water, make an Electuary.

R^e of Squills dried, Southernwood, Holy Thistle, of each mj . Catmint, Featherfew, Cowllips, Alheal, of each mss . Bay-Berries, Lavender, Bears-Ear, of each $\mathfrak{z}\text{ij}$. *Castorium*, Amber, Cinnamon, of each $\mathfrak{z}\text{ij}$. prepared and mixt with white Wine, let them be distilled, and of that





that Water $\mathfrak{z}\beta$. or \mathfrak{zj} . may be taken every morning and night fasting, before or after food, two hours or more.

A specificall Purgative may be thus made in form of Pills :

R \mathfrak{c} of *Collocinthis*, \mathfrak{zj} . Agarick, $\mathfrak{z}\beta$. Root of Briony, \mathfrak{zj} . Carraway-seeds, and Cinnamon, of each $\mathfrak{z}\beta$. with Syrup of the Juyce of Briony, make Pills ; two Scruples, or more, whereof, may be taken at once, and is most proper in a flegmatick Cause, and by an hidden quality insinuate themselves, and draw forth the matter of a *Vertigo*.

Marcellus commends the Juyce of black Bees, anointed on the Temples.

Quercetanus praises a Powder of native *Cinabrium* ; as, R \mathfrak{c} of true Mineral Vermilion, $\mathfrak{z}\beta$. Pearls, and red Corral, of each \mathfrak{zj} . Saffron, \mathfrak{zj} . Leaves of Gold, in number ten ; it is given to a \mathfrak{z} weight in Valley-Lilly-Water. The same Author also greatly praised the Dung of a Peacock dried, and given in Powder.

Parilicinus and *Platerus* commend Crystal, hung about the Neck.

Others commend anointing of the Forehead with the fat of Land-Snakes, strewing of the Powder of Silk-Worms on the Crown, a Garland of Penny-royal, and an Emerald Ring, to help by propriety, and their whole substance.

All these are to be used as the Cause doth most require, and according to the fore-going Precepts.

In the Fit peculiarly, these things are to be observed :

1. To take meat before it, for so it is made more mild, as saith *Platerus*.

2. To bring them to quiet, lay them on their Backs, their Nostrils higher than their Head ; use *Oxirhodinum* to repel vapours ; put a Tent dipt in Cinnamon-Water, up their Nostrils, which sometimes suddenly helps ; rub their Nostrils with Oyl of *Amber*.

3. To bring them again, as is needful in some, hold *Peucedane*-root dipt in Vinegar, to their Nostrils, and *Galbanum* ; rub their Forehead and Temples with Oyl of Penny-royal, or Rosemary and wild Marjoram boild in Vinegar.

Lastly, To preserve from an Apoplexy, the Seeds of Caraways steeped in Wine, are commended.

CHAP. XVII.

Of the Passion of the Mind moved by Love.

LOVE is a depravation of the Phantasie, erring from Judgment, and arising from an inward Cause affecting the Heart with Passion, upon the apprehension and pondering upon the outward Subject.

• Cause is obscure, nor can the Reason hereof sufficiently be rendered; onely such as are so deeply in love, are such as for the most part are very subject to be altered, and have their Passions moved upon every light Cause, as will quickly fligger with Joy, or despair with Sadness; some attribute it more specially to redundancy of the Seed, and Idleness; whence *Ovid* writ,

Ora si tollas periere Cupidinis Artes.

If Sloth you take away, the god of Love'l decay.

Some call it the Nobleman's Madness, but Poor are strook with *Cupid's* Dart as well as Rich.

Signs are not always the same of all; the Pulse in most is very wavering, either very high, or very low, very unconstant; whence *Etasistratus* found out Love-Sickness: when they are dejected and in despair, their Pulse is very small and low; but if their Love be but talked of, or come in sight, or they hear any joyful news thereof, presently their Pulse is augmented.

2. When they are in despair, or cannot have Him or Her that is desired, they mourn, lament, sigh, are very thoughtful, forget to eat their Food at due seasons, cannot sleep, nor are at all delighted in the management of their Businesses; but when they are elevated by his presence, or good news from him, or talking of him, they break forth into exceeding Joy; sing, play on Musick, talk many lascivious and fond Sentences; yea, and sometimes are very forward, and offer themselves to perpetrate unlawful Copulation.

3. After some continuance of time, with anxieties, sollicitudes, and deplored thoughtfulness of mind, they grow very pale, which is in general to all.

And lastly, Some through despair either turn mad, and are distracted,
or

or else lay violent hands, or make away themselves, or bring themselves into other grievous Diseases, that kill them in the end.

Cure. They will not use any Remedy, nor hear any Advice, nor receive any comfort, nor hardly have their thoughts diverted, and set on any other Object, or Subject. If they be lascivious, and abound with Blood, it is good to let them Blood, let them use a thin and sparing Dyet; and such things as cool, enervate, and consume the Seed; let them have some employment set them that may busie their Mind, and indulge venerious thoughts the less: If they incline to a melancholy temper, things, and the Method ordained for Melancholicks are proper, onely avoiding such things as increase Seed, and provoke to Venery.

If they be distracted and delire, they must be cured as Mad People.

Sometimes Medicines are given to cause Love, which the Latines call *Philtrea*, which bring the Party taking them into a raving and restless condition after the Party desired; or else are such as vehemently stir up lust; as many Whoremongers use to give Cantharides for that purpose, which do not cause mutual Love, but by their Acrimony mightily tickle and irritate to Venery.

Against such kind of Love-Potions that so enrage the Affections into a fury, *Hartman* advises to (as a Specificall) the Ponder of a Secundine, being first dried in an Oven, and then given with Treacle, or some Antidotary water for certain times.

Ernestus commends *Aurum Vna* for the Plague, and for Love-Potions taken by Women; from which, saith he, they are wont to pine away, nor have they any desire to *Venus*.

C H A P. XVIII.

Of Cephalæa, or an old Headach.

Cephalæa is an inveterate and old Headach, that hath remained for a long time, not risen of a sudden from light Causes, but of long continuance from Humours seated in the Head, and afflicts with exacerbations.

The Cause is the same as *Cephalalgia*, or a sudden or periodick Headach is caused of, as to Humours; but all slight Causes of the *Cephalalgia* cause not a *Cephalæa*.

Signs are onely necessary for distinction of the Humour predominant, and are easily found out by a diligent perusal of the foregoing Chapters of Headach.

Prognosticks. This is worse than *Cephalalgia*, because of the durance of it, and the contumacy of the Cause, and is more easily or hardly cured, according to the Cause, which is easily found out by the foregoing Chapters.

Cure also varies as the Cause, and every particular Cause is taken away as in the foregoing Chapters is directed.

Onely in a *Cephalaea* there is need of more forcible Medicines, and a longer continuation of them.

As longer purging by *Apozems* and Pills, letting Blood in the Arm, and after that in the Forehead; if need be, oftner.

Gargarisms, Errhines, Sneezers, Blisters, and Rubificatives to the hinder part of the Head, and behind the Ears.

Ludovicus Septalius saith, *In Diuturn pains, where the matter hath been thick, experience hath shewn that the Head being shaved, and a Vesicatory applied thereon, hath cured, whenas other Remedies failed.* So the Antients, both *Greeks* and *Arabians*, did much use Rubificatives and Synapisms in contumacious Headaches, that did attract and draw forth the matter through the pores of the skin; and attenuating a thick-matter, did avoid it by insensible transpiration.

In an hot Cause, Medicines cooling, and in a cold Cause, heating; as is shewn in the foregoing Chapters of particular Causes, are to be administred.

Lest the Head should be over-weakened, the use of Cephalick Eleuaries, and Caps, prescribed in the other foregoing Chapters, are constantly to be used.

So are all Topicals as are prescribed in the precedent Chapters to be used; and effectual in a *Cephalaea*, the Cause considered.



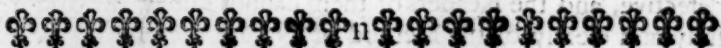
Morbi Oculorum.



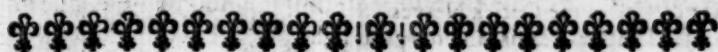
ALL these Diseases of the Eyes were
written about 1658. and were collected
from Authors, the best things I could
find; and where I found any Author
wanting, I made a supply from ano-
ther: They contain the chief Method
and Medicines, Signs Diagnostick,
Prognostick, and Causes, written by the
Antient and Modern Practical Physi-

tians: Yet since I wrote them, I see by my own Experience,
and the pure and uninterested Experience of others, they are
defective, and the Readers of them cannot know the Truth
fully and clearly of the Method of Nature thereby; yet in
these Diseases I happened to write upon, Authors write the
most experimentally, because they had not so many Ambigui-
ties and Intricacies, and the Causes were more palpable: I did
also draw out all the best Medicines and Specificals, which be-
cause they were commonly founded on good and reiterated
Experience, they will hold throughout all Ages; and what-
ever is not surely founded on Experience will be contradict-
able: Yet in Experience many have been deceived, writ-
ting of one how all others must be; when we scarce find

two alike in any one Disease in all things : And so the Antients vvrit Chapters by one or two, or three sick Persons they saw, and perhaps they vvvere different cases from the most common : It is certain, under twenty or thirty Patients, seeing the varieties in them all, vve cannot punctually conclude of any thing, in any one Disease. Yet do all these things happen in some, and much as they are found vvrit. We did most lean to the Moderns, and the best of them, as *Sennertus*, *Riverius*, *Platerus*, *Jobstonus*, &c. And vvith vvhat I have delivered in other places, I think these indigested Papers may do vvell, and the Readers be much bettered thereby : And these vvvere more clearly vvrit from Experience than others vve have omitted. Most of these Distempers of the Eyes have been examined by Oculists that have practised peculiarly that vvay, and yet I perceive in their Writings, though they had Experience enough of their ovvn to vvrite by, they vvrote after the Antients in most things : finding that the easier vvay, and the Method ready dravvn to their Hand, and in Credit and Popular Applause.



CHAP.



C H A P. I.

Of Dimness of Sight, or Blindness.

Dimness of Sight, or Blindness, is a defect of Seeing, either perfectly, or unrightly, made from want of visive Spirits, Obstructions of the Optick Nerves, or other Causes hurting the visive faculty, no vice or spot being to be seen in the Eye.

C A U S E

Is either from the fewness of Spirits, as happens after long Diseases, or from the Brain not supplying Animal Spirits, or from fault of the Animal Spirits, which are thickned, cooled, and weakned, as in old men, whenas they ought to be lucid, thin, and many; and then it is called *Amblyopia*.

2. From the Optick Nerves; which are, 1. Obstructed either by Melancholy, or Flegmatick Humours falling from the Head, as in a Palsy, so that the Optick Spirits cannot pass to the Eyes. 2. From Constriction as well as Obstruction of those Nerves, is *Amblyopia* made, they are narrowed and compressed divers ways; for in Phrensies, Inflammation, and other Diseases of Plenitude of Blood, from Bruises also, whence *Pur* is gathered, and Tumours compressing the Nerves, so that the Spirits cannot pass, as hath been found in those that have been opened. 3. Wounds and solution of the continuity of those Nerves from the same reason cause Blindness, and then it is called *Amavrosia*.

Some adde a third kind, viz. *Myopia*, which is whenas they see only what is nigh them, made from weakness of the visive Spirits, and thickning of the Coats from Humours.

Antecedent and generative Causes were,

1. Crudities and Drunkenness.
2. Reading, and that after meat, and of small Letters, or by Candle-light.
3. An evil-kind of Dyer, meats of bad digestion, and exhalative.

4. Strong

4. Strong Vomits or Purges, that violently stir up Humours, that are carried to the Optick Nerves.

5. The Sun-Beams, and too great light.

6. The immoderate use of Venery, passions of the mind, and sorrow.

7. Shedding of many tears, and immoderate weeping.

8. All intent looking of the Eyes, and the beholding of things small very wisely, or things that whisk and turn about; fire, smoak, dust, a thick Air and Baths are also hurtful: Collyries of *Opium*, Poppies, and the like, thicken the Pupil, and dull and thicken the visive Spirits also.

DIAGNOSTICKS.

There is no vice appearing in the Eye, so that sight by degrees grows dimmer and weaker, and no film, cloud or spot is seen in the Pupil unless that the Pupil be larger, and more big then naturally accustomed, and sometimes black.

There is sometime like a Gnat before the Eye, a little obliquely, which shadow is seen most in an open and clear Air; it groweth bigger in time, and there is another made to it, so that whithersoever the Patient looks, if it be abroad in a light time, these two shadows are always like two Gnats, a little obliquely before their Eyes.

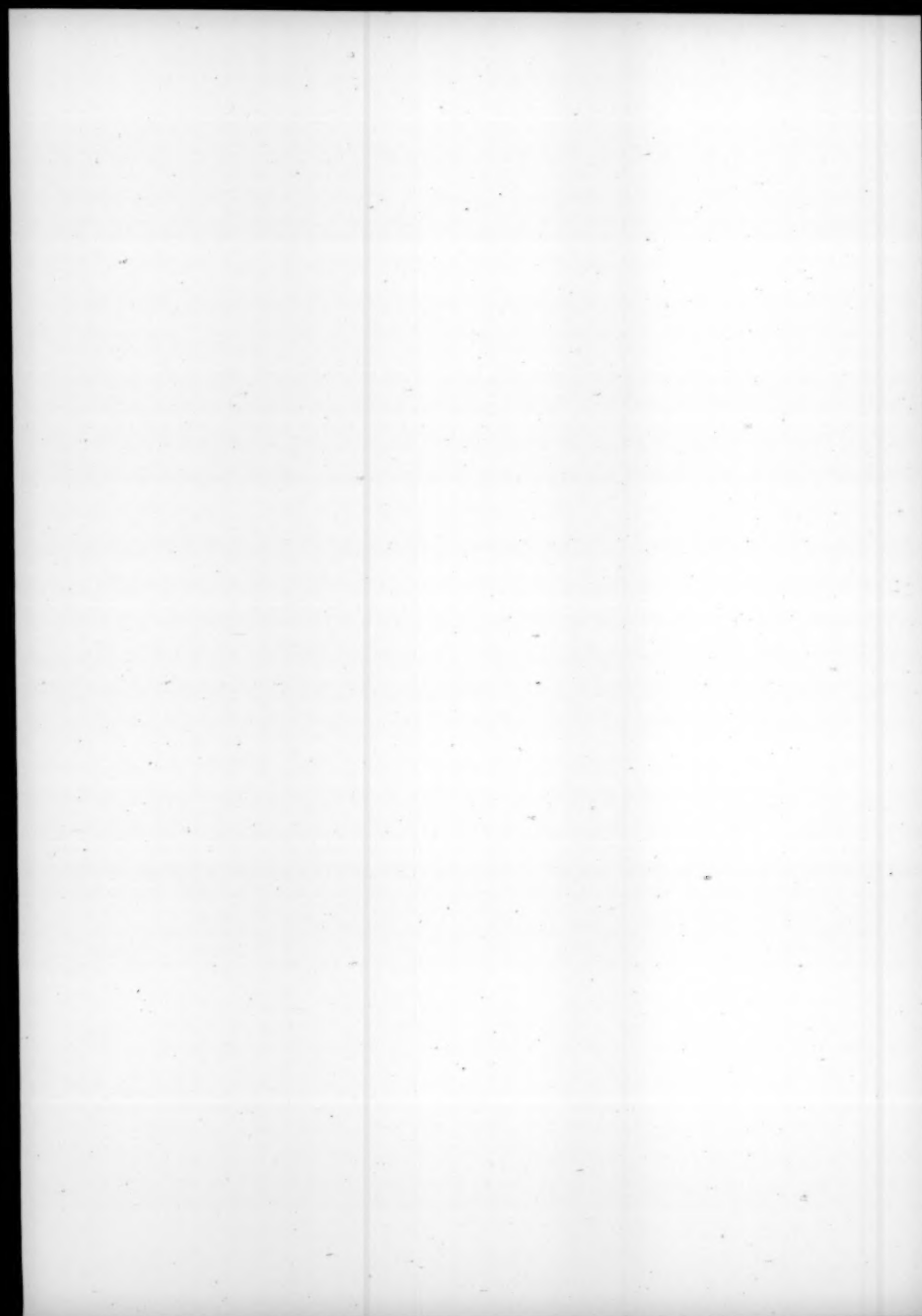
Moreover, we must guess at the Cause and Disease by the foregoing, of things hurtful by Pain, Heaviness, Fulness, and Heat in the Head, that preceded, whereby were the noxious Humours translated to the Optick Nerves: if none of these preceded, and we cannot gather that they are either obstructed or constricted, we may suppose the fault to be in the Optick Spirits, and the more if from old Age.

Amaurosis is soon made sometimes, but *Amblyopia* by degrees.

PROGNOSTICKS.

Amblyopia therefore is better than *Amaurosis*, because in that so contumacious a stoppage of the Nerves is not suddenly made, whence 'tis also easilier cured.

Amaurosis is bad, because the Nerves obstructed are hard to be recovered, as in Palseys; yet if imperfect seeing be onely made, there is hope, though it yields not after the use of much Physick; if it be made from constriction of those Nerves, it ceases upon the taking away or ceasing of the Cause that crushed the Nerves together: If it come suddenly from violent vomiting, by taking another Vomit the Humours have been taken from thence, that were moved thither by the same Cause before; the like also, if it come from disturbance of Humours,



mours from violent Purgers, 'tis taken away by Purging again.

Women with Child at time of Delivery ; or before, are delivered from their Blindness ; but old men hardly recover sight again, because the defect in them made through Age, cannot be repaired. If sight in sick men fails suddenly, it argues death.

If Humours be more loosely seated about the Nerves, though they have been very dim for a long time, yet there is great hopes of Cure ; specially if the Sick shutting the sound Eye, the Pupil or Apple of the other be dilated.

CURE

Consists, 1. In good regiment and order of Dyet, where all things that hurt are to be avoided and shunned, as Air that is misty, thick, and rainy, caliginous and Austral ; Flesh, and meats of bad Juyce, and hard concoction ; fly the use of Leeks, Onions, Garlick, Radish, Colworts, and strong Spices, as Mustard, Ginger, especially too immoderately used ; Toadstools, Milk, Fishes and Fruits.

Meats must be moderated and medicated ; use not unwholsome or too much food at Supper, sleep not presently thereupon, let not also that exceed ; lie on the Back, shun too great light and sunshine, exercise moderately ; yet fly all things that bring Humours to the Eyes, as smok, dust, wind, too intense reading, and looking on things, watching, tears, sadness, &c. Gourdon his Verses are,

*Hac Oculos multum Sol. pulvis fumum & aestus,
Venus, cum sletu Vina, Venusque nocent.*

2. In Medicines, where, 1. We must respect the part, whether the Cause be Essential, or affecting by Consent ; if Essential, look to the Head ; Capital Pills are made of *Senna*, and *Aloes*, of each ʒj. *Diagridium*, ʒj. Seeds of Rheu, of Fennel, of each ʒj. Nutmegs and Cloves, of each ʒss. with Syrup of Eyebright make Pills ; take every other day a convenient dose ; or *Apozems* may be used in their stead, and be continued long, wherein may be put Specificals for the Eyes. In *Amiaurosis* also we must use Apophlegmatisms, Errhines, Gargarisms, and the like Head-Purgers, Cupping-Glasses to the Shoulders, Setons to the Neck ; Sternutatories, and Errhines too, are disliked by most, and therefore may be left untried, other ways of helping being so plentiful, and more effectual.

In the next place we must come to take away the Obstruction of the Optick Nerves, strengthen the feebleness and restore the deficiency of the visive Spirits, these are such as by a propriety strengthen the Brain

and sight, and are made the more effectual, used after Purging hath made preparation for them, and are to be continued with and after the use of the former things for long time, as well to strengthen the sight restored for fear of a Relapse again, as restore it being decayed : among such, Eyebright is chiefly praised, it is steeped in white Wine, and called Eyebright-Wine, which hath cured some of a years Blindness, and brings acuteness of sight to aged People. Some advise to take in Powder a ʒ every morning, and say the very looking on it sharpens the sight.

A Water may be composed of the following Specificals, distilled in an Alimbeck.

R̄ Eyebright, miiij. Rheu, Fennel, Chelidone, or Sellondine, Bastard-Parlsy, of each mj. Nutmegs, Cloves, of each ʒj. macerate them in white Wine a due time, being all rightly mixt, and prepared, and distil them ; a draught of this Water may be taken every morning and night, fasting before and after it : the same way also may ʒ of the sequent Powder, of great vertue, be taken : R̄ Flowers of Eyebright, ʒij. Seeds of sweet Fennel, ʒj. common Fennel-Seeds, Nutmegs, Cloves, Vervain, Rosemary, of each ʒʒ. Sugar, ʒj. make of all a Powder. Rheu is commended also, taken inwardly ; whence the Poet spake,

*Nobilis est Ruta, quia luminis reddit acuta ;
Auxilio Ruta, vir lippe videbis acuta.*

An Electuary also, to whom it may be more pleasing, may not be less efficacious : as, R̄ Conserve of Eyebright, ʒij. Pulpe of Juniper-Berries drawn with Fennel-Water, ʒiiij. sweet Fennel-Seeds, ʒj. Seeds of Mountain-Siler, Ashes of Swallows, Ebony-Wood, of each ʒʒ. with some Cephalical Syrup make an Electuary hereof. Conditē *Mirobolanes* also, and condite Nutmegs, Wormwood-Beer, Vinegar of Squills, &c. are good for the Eyes and visive Spirits ; some ordain sweating, and the use of Bituminous Waters to dry the Head.

Topicks are of little use here, because the Cause is internal, and there is no excrecent matter upon the Eye ; yet Topicals are thought to avail much in *Amblyopia*, for succouring and corroborating the Optick Nerves, and Visive Faculty, as Foments of Decoction of Rheu, Eyebright, Spiked-loose-strife, Tormentile, Vervain, Lovage, Fennel, Chelidone, and Centuary ; such kinde of Waters as this, are much commended :

R̄ of Rheu, Vervain, Chelidone, Eyebright, Fennel, Clary, of each mj. the Liver of a Goat cut small, *Sal Gem.* ʒij. Spiked-loose-strife,

strife, misg. distill them by an Alimbeck, any proper moisture being first added thereto.

All Galls, except of venomous Beasts, are good; the Liquor of *Serapio* is useful, dropping from the Liver of a Bear roasted, sprinkled with long Pepper in the roasting.

Also the Powder of a burnt Magpy mixt with Fennel-water of *Gerardus a solo*: but these scarcely penetrate to the Optick Nerves.

Other local Medicines are also used to the Head, *Cucupha's* and Powders to sprinkle in the Hair, to dry the Brain, where we suspect a moist Distemper.

2. If by Consent of Parts, as 'tis seldom made, though aggravated, being always essential to the Head; though fomented by fumes, and bad vapours arising from the Stomach, generating more matter, and a more contumacious Disease, therefore digestion is to be rectified, let them not eat great suppers, not sleep presently thereupon, forbear all evaporative things, give a Powder to prohibit that always after supper, of Coriander-Seeds, Cinnamon, Nutmegs, Fennel-Seeds, Wormwood, Cloves, &c. which also perfects digestion, and turns the quality of the vapours from hurting to helping; for which also Turnips in Meat are thought by a propriety to help the Eyes, and Broath and Flesh of Vipers; Meats are also to be condite with Spices, as Ginger, Cloves, Nutmegs, sweet and common Fennel-Seeds, &c. Let concoction be perfected before they eat again, else crude vapours are carried to the Head: In an Heetical state of the Body, an Analeptick Dyet, and such as is ordered for Heeticks, is to be directed, whereby the animal and visive Spirits may be restored.

CHAP. II.

Of Night-Blindness, or Nyctalopia.

NYctalopes are such as see nothing in the night, and but badly the Sunsetting, from thickness of the Spirits and Tunicles.

CAUSE.

The reason hereof is from weakness of the Head, and visive Spirits, or thickness of them, or of the Tunicles of the Eyes, whereby Light hath not such an influence, as not able to penetrate, or penetrating not sufficiently, used from weakness and fewness of Spirits; the Tunicles are also thought to be thickened more on nights through moisture from

influence of the Moon, and mens sight is thought to be more acute and quick in the New Moon, than when she is come to her Full: Some see better on nights than they do a days, which is a very rare thing, and comes from rarity of the Spirits, that are dissipated by sight.

DIAGNOSTICKS.

If it be essential to the Brain, the other faculties of the Brain are hurt; if it had a sudden rise, the Optick Nerves were stop't through the sudden falling thither of some Humours; if it hath had a long time of encreasing, there is distemper of the Brain, and grossness of the Blood and Spirits therefrom. *Celsus* saith, *It never happens to Women that have due and ordinate flux of Courses.*

DYET.

Dyet must be attenuating; things that thicken the Blood are to be shunned.

CURE.

If signs of Phlethory or Fulness be present, we must let Blood, however Cephalical Purging Pills are to be used as are directed for *Amaurosis*; yet where we have no Indications of plenty of Humours, less purging will serve: Some premise preparation, and add Masticatories, Gargarisms, Vesicatories, Cupping-Glasses, &c. for Revulsion and Derivation, which do good in a plentiful matter, and where the Head redounds with Humours.

Next hereto are strengtheners of the Head and Optick Nerves to be directed, as may be plentifully exemplarized out of the Chapter of *Amblyopia* and *Amaurosis*.

Topicals are used here, and commended; as the Liver of a Goat, which applied to the Eyes, is said to make men see as well on nights as days, and the reason is thought to be from Sympathy, because the Goats see as well on nights as days; yet there is no coherence betwixt the Liver and the Eye.

This is also various ways prepared for this use, as roasted and basted with Galls of Animals, and the liquor that drops therefrom is put into the Eye; or it is roasted, being cut and stuck with Fennel, Chelidine, Rheu, and the Liquor dropping therefrom reserved for use; the vapour of it also boiling is appointed: Some advise it to be eaten with Salt of Eyebright often.

The Water of Honey, also of Galls of Animals, the water of a Sapphire-Stone, the Colliry of *Genilis*, of *Pompholix* and *Sibinum*, washed in Fennel-water, &c. are useful.

Foreſtus uſed the Liquor of the Liver of the Fiſh *Elpnick*, that fried therefrom in torrifying, as a ſecret.

Sharp Medicines are hurtful, and too much waſhing the Eyes with cold water, thickens the Tunicles and Spirits, and renders the Diſeaſe the worſe.

CHAP. III.

Of Squinting, or Strabismus.

S*trabismus* is a depraved motion of the Eyes, which is either natural, from faulty ſituation, whenas the Eyes are moved to the ſides, or the Cryſtal-Line is diſtorted; or not natural, which is made in Children and Infants looking always one way to the Light; or in elder Perſons, from convulſion of the Muſcles moving the Eyes, made from their drineſs or repletion.

CURE.

The Cure is not performed in that which comes naturally: That which is made from a convulſion of the Muſcles, is cured as Spasms, a Palſey of the Eye; and *Tormenta*, Oris, the Pouder of Swallows Heads blown in, or a Magpy burnt, Turtles Blood, &c. are proper: That which comes through vice of looking awry in Children, is timely to be looked to; for if it be inveterate, 'tis hardly helped; therefore Caſes for the Eyes for ſuch are to be made, ſo that they cannot ſee but by looking ſtreight-forth through them.

CHAP. IV.

Of Spots of the Cornea, or Webs of the Eyes.

A*lle* in Greek ſignifies a Cicatrice, or Skar, which happening in the black of the Eye, or pellucid part of the *Cornea*, and being white, is called *Leucoma* in Greek, and *Albugo* in Latine; if more bright and ſplendent, it is termed by ſome *Paralampſis*; if this white ſpot be leſs, it is called in Greeek *Nephelion*, and in Latine *Nebula*, a Cloud; if it be more thin, it is called in Greek *Achlis*, and *Caligo* in Latine, ſignifying a Miſt.

CAUSE.

CAUSE.

Its Cause is either external, as a Cicatrice, a Wound or Ulcer foregoing; or internal, as a Flegmatick matter gathered twixt the Membranes, or an Humour seated and soaked into the *Cornea* twixt the coats, and there concrete and compacted.

SIGNS

Be a white spot, which is thicker and whiter than other affects happening to the *Cornea*, and thickning it so that a passage is denied in the visible species, and the Sick sometime seem to see as if it were through smoak and mists.

Some are more superficial, some more deep, and incline to black, where the *Urea* is sometimes offended, sometimes the albuginous Humour, in which they are not so conspicuous.

PROGNOSTICKS.

If not inveterate, if in Children, if onely from a thick pituitous matter left there from *Ophthalmies*, it is the easilier cured; but if inveterate, if in old Persons, if from a Cicatrice hard and gross, and in a part so exquisite of sence, wherein sharp Medicines fit for it may not be endured, it is hardly cured.

CURE

Is internal, as by generals, Purging and Bleeding in Phlethorick and Cacochymick Bodies, to take away the antecedent Cause, and an exact Dyet for prohibiting encrease of Humours, which are gathered, and fall upon a part that is weak: Or external, where first, revulse, if the Sick be apt to defluxions, into his Eyes; apply Cupping-Glasses to the sides of his Neck, Vescicatories to the Crown, and nape of his Neck, to pull back and draw forth Excrements apt to tend to the Eyes.

Secondly, apply Topicals to the Eyes, 1. To mollifie the concrete matter: 2. To attenuate it: 3. To wipe it away, which is done by things abstergent, and that have a peculiarity to take away Pearls, Spots, and Webs from the Eyes.

In the use of such, we must observe these things: 1. That they be not too sharp; 2. If they may not be cured, they are to be changed into another colour; 3. Herewith such as preserve the strength of the Eye are to be used.

These Simples and Compounds, above others, are applauded:

1. The Poudre of Liqueurish put often into the Eye, being very finely powdered, as all Eye-Pouders ought to be.

2. The

2. The Juycce of Pimpernel, with the blew Flower dropped upon the Web.

3. A Colliry (of *Lapis Calaminaris* thrice burnt, and twice extinct in Wine-Vinegar, ℥j. Myrrh, burnt Lead, and walht, of each ℥ss. Oriental Saffron five Grains, *Opium* fix Grains, burnt Brasse ℥iiij. Decoction of Fennigreek, ℥j. beaten and mixt upon a Marble) of *Johnstonus*.

4. The Water of Honey, which saith *Platerus*, most certainly blots out all spots of the Eyes.

5. A Water (of Honey, lbij. Fennel, Eldern, Eyebright, of each two Pugils, with Sugar-Candy ℥iv. distilled in *Balneo Maria*) of *Amatus Lusitanus*.

6. The Juycce of Pearl-Trefoile, so called from its vertue of taking away Pearls and VVebbs from the Eyes.

7. The Pouder of the Stone found in the Head of a long Snail, blown in, or put upon the VVeb.

8. The Juycce of Herbs that be bitter, and indued with a nitrous quality, mixed with Honey, for so they stick better upon the Pupill, and are not so apt to flow to the corner, such be Draconts, Chelidone, Ground-Ivy, Pimpernel, Centuary, *Amurca*, sower Grapes, Rosemary, &c.

9. Galls of Animals, as of Goats, Eagles, Vultures, Lizards, Kites, &c.

10. The fat of the Liver of Lampreys (that being put in a Glass, and set in the Sun) of *Hartman*, to anoint the Eye-lids at going to Bed, together with eating the Pouder of Thistles of the Meadow several times.

11. Let a Child often lick the Spot with his Tongue.

12. Or put in the Seeds of Clary into his Eye, which afterward will come out again, being compassed with much matter: If sharp things hurt, we must leivate and appease pain from acrimony.

Use mucilaginous matter, as of Flea-Seeds, Marsh-Mallow-Seed, and Fennigreek: wash with Milk, and let sharp Medicines be tempered by mild ones.

Some commend the Leaves of Hemlock applied onely upon the Eyebrows, to have a propriety to take away Pins, VVebbs, and Spots; or the same Hemlock-Leaves to mß. and Bay-Salt, mß. bruised, and applied with renovation to the VVrisits.

If the Spot may not be taken away, yet its white colour is changed by Juycce of Pomegranates; some make them black with burnt Lead, Vitriol, Litharge, Galls, Bark of Pomegranates, Cipress-Nuts, &c. used by the Ancients, but not so much respected by Modern Men; for
although

although they are laid onely upon the *Cornea*, yet by falling upon the white of the Eye, they make that black.

If a yellow Colour, as happens to those that have the Jaundice, seiz upon the *Cornea* from Choler poured out thither, and affecting a false imagination, as to the colour of objects, which seem yellow; it is cured by a fume of Vinegar cast upon red hot Tiles, and received by the Eye held over it: But if we would not be hasty in having of it cured, it would cease spontaneously with the ceasing of the Disease, viz. the Jaundice, on which it is grounded.

CHAP. V.

Of a Cataract or Suffusion.

DEFINITION.

A Cataract or Suffusion is an Obstruction of the Pupil or Apple of the Eye, from an Humour: Or, as others well, A corrupt Water congealed like a Curd, and hindering the sight.

CAUSE

Paracelsus saith, is a Skin obstructing the Pupil; others say, A Water congealed: Certain it is, 'tis an Humour either sincere or mixt, and great itanding-out Eyes does give great occasion to the gathering of it, because the Virtue diffused is more weak in a large space, and yeilds an easie coming to of Humours, which are originally bred from Meats yeilding ill Juyce, and transferred thither either by way of evaporation from the Stomach to the Brain, where bad concoction in probability went before, and 'tis reckoned as Cause of a Ballard-Suffusion; or the effusion of them (being either serous, or Phlegmatick, others adde Melancholick) into the space betwixt the *Cornea* and Crystall Humours. Weakness of the Eyes commonly goes before, whereby they are less able to repel the falling down of Humours that are collected in the Head; which weakness is either native, as in the Eyes sticking forth, or accidental, made by blows, bruises, hurts, Baths, rainy Air, heat of the Sun, long reading, specially on nights late, and by Candle-light, in Books of small print, and with intenseness; and whatever exagitates, irritates, or sets Humours in motion; also weeping, and shedding of tears from great sorrows and troubles of mind, produce this, through weakening of the Eyes, and stirring and irritating Humours.

THE PLACE.

The coming of this Humour is by the Veins of the Tunicles, *Urea*, or Nerves Optick, those Veins being many, are derived from the Pericrane passing to the conjunctive Tunicles, from thence to the Cornea and *Urea*; or from the Menings of the Brain, whence Branches are derived to the Membranes of the Eyes; from which chiefly the *Urea Tunica* may with facility drop the Humour into the watery Humour; they easily also come from the Brain by the Optick Nerves to the Crystal Humour, and then the matter of the Suffusion sticks to the Crystal, sometime by fluxion, and sometime by congestion, wherein weakness of the expulsive faculty is a main Cause.

NAMES.

It hath divers, according to its growth: 1. When 'tis fresh, Authors call it a Suffusion: 2. Whenas there's a matter gathered in the Apple like water, they term it Water: 3. When 'tis confirmed, and sight darkned, they call it a Cataract or *Hypochyma*.

SIGNS are expressed in DIFFERENCES.

PROGNOSTICKS.

They are not healed till they be grown; Sky-Colour, Sea-Green, or of the colour of Chesh-Nuts, are curable: Those that are not dissolved by rubbing, if it be not already made, and unconfirmed, it may be cured by Medicines, by which may also a Bastard-Suffusion, wherein are as it were appearances of flies, and is made chiefly by vice of the Stomach sending hurtful vapours. If they follow Feavers or vehement Headach, if it happens in Children or old men, then cure is bad; if the Sick discerns no light, no cure. That which is with a consumption of the Eyes, that that comes from great Diseases, incurable; or where Head dises, as Phrenies, Headaches, Peripneumonies, &c. very difficultly cured: That which is caused by a Blow, though the suffuse Humour be extracted by the Needles, yet the eye being hurt and bruised, never perfectly recovers sight again. Some make seven kinds of Cataracts, four whereof are, and three are not curable: The first of the curable ones is bright like Alabaster, the second white like Sky-Colour, the third Gray, or Ashes-Colour; the fourth Citrine.

Of one newly begun, and not yet confirmed, and curable by Medicines, the Cure, or at least the encrease hindered, if not too far grown, and then it must grow more to the Cataract.

E e

DIET.

DIET.

A thin and attenuating Dyet, inclining to heat and drying; let their Supper be very moderate, abstaining from Wine and Broath, fasting and abstinence also are very advantagious; whereby a young Woman thinking to kill her self by hunger, and a most thin Dyet, being thereby exceedingly wasted, was delivered of the Cataract called *Gutta serena*, from an absumption of the moist substance, through defect of nourishment, as in *Riverius* his communicated Observations; Venery must be avoided, and the frequenting hot Baths, or the like, hurt much.

2. Concocters of the watery Humour; also Preparers of a pituitous matter superabounding, are to be had in use; among such, they are to be chosen that are most specifical, and proper for the Head and Eyes.

3. Evacuation of the watery Humours; but this evacuation is to be continued throughout the whole Cure, and reiterated Evacuation may avail; but once, twice, or thrice do little in so contumacious an Affect: Yet Phlebotomy is seldom to be acted herein, lest the Brain be over-cooled, and accumulate more watery Humours, and send them to the Eyes.

4. Averters, where chiefly do avail Cupping-Glasses, and Vesicatories, a Cautery to the Crown, or behinde the Ears, Setons, also Clisters, Suppositories, and painful Frictions are useful.

5. Dissolvers of the Reliques of the matter, and dissipaters; where in internals, observe to give them at night, that the force of them may be the better carried with the vapours of the meat to the Head. Topicks must be discutient, mixt with Emollients and Abstergents, beginning always with mildest, and so by degrees proceeding to the strongest: for the Eye having an exact sence of feeling, will not endure so strong Medicines at the first, as it may do afterward, being accustomed thereto; among which, gentlest Medicines, proper for this affect, are good: a Water distilled from Fennel, Eyebright, Rheu, Celondine, and the like, to wash the Eyes every morning, *Aqua Mellis*, or Honey-Water, is reckoned one of the best Remedies; the Pouder of white Sugar-Candy put often into the Eyes, or the Pouder of Swallows Heads burnt, are helpful: *Fonseca* saith, A VWater distilled from Swallows with Bread in white Wine, is miraculous: *Avicen.* above others praises *Sagapen* dissolved in Honey-VWater and *Trypochymia*; the Urine of a Child distilled, with abstergent Ophthalmicks, to drop a drop or two often into the Eye, is commended: the VWater of *Crocus adspalloriam*, three or four drops at a time, is greatly praised by *Quercetanus*, in his Dispensatory,

factory; 'tis made by infusion of ʒj. of *Crocus Metallorum*, in ʒvj. of Celondine-VVater: *Sylvius* saith, The Pouder of *Os Sepia* put into the Eye wipes off these Waters: *Zechins* also praises Water distilled from Bread, made with Powder of Rheu, Chelidon, Betony, Fennel, and Honey. *Gulielmus Lozellus* describes a Water with which he cured many that were stark blind, made of Goats Liver, Eyebright, Chelidon, *Sarcocol*, Aloes, Pepper, Rheu, Rosemary, Galls of Birds of prey, &c. Where we see the evil more contumacious, and not yielding to ordinary Remedies, we must try stronger; as is *Botius* his Remedy of Cocks Gall, ʒß. Blood of a Mouse, ʒiiß. with Womans Milk make it like a Colliry; or the Water of Mans Dung, or Doves Dung rather, with the Gall of a Hare, and of a Weasel, with white Sugar-Candy, and Pearls, are very prevalent; the strongest VVaters are made of Honey, the Galls of Birds of prey, of Vultures, Kites, Partridges, with Ophthalm-Herbs, Myrrh, Pepper, &c. distilled in a Glass Alimbeck; the strongest Galls are those that are venomous, as of Vipers, Mad-Dogs, Serpents, &c. But *Sylvius* saith, *Alexiph. Med.* are to be used, because they being poysonous may pass by the corner of the Eye, and hole of the Pallate, into the Stomach: Other strong eating Medicines are made of Vitriol, Rust of Brasse, and the like, either used by way of fine Powder, and so laid just upon the Cataract, or mixt and dropped in: But in using all these strong Remedies, we must greatly caution their use, for they by encreasing pain bring greater fluxion, and many dim-sighted have thereby grown quite blind; and therefore to mitigate the acrimony mix them with muscilage of Fennugreek-Seed, Flea-Seed, &c. or wash the Eye afterwards with warm VVomans Milk; licking of the Eye for a long time with a Childs or Whelps Tongue, much avails, so doth a young Pigeon unfeathered cut in the middle, and applied warm to the Eyes: Fumes also and Foments of the precedent things may be very beneficial.

Of the Needle.

VVE are not to try the Needle, if the Cataract be in the Centre of the Pupil, where things seem holey, for there is fear of the Eye being filled, and so an absolute loss of sight. *Dr. Banister* sometime in couching Cataracts had the whole Eye filled with a milky substance, which he supposed to be the matter of the Cataract; and in others upon couching, Blood hath been so diffused all over the Eye: Some are so solid and viscous, that being depressed by the Needle, do

again rise, whenas others are so soft that the Needle pierces them, and takes no hold, although of seven or eight years growth : again, Others so pertinaciously bound to the *Urea*, that there is greater danger of distorting that, than removing the Cataract : In all we must see they be grown and old, else there will not be success ; for the Needle will not take hold ; they must be quite blind ere they are to be couched ; neither are

Let the Moon decrease, let it be two or three days after the Full ; let her not be in Aries, let there be no Headach nauseating, &c.

wasted Eyes, nor old Mens, nor Childrens, wherein 'tis incurable, to be tried by the Needle ; in Coughs also, as admonishes *Lud. Sept.* 'tis dangerous to cut them for fear of a disruption that supervening ; Sneezing also hap-

pening is inconvenient ; for avoiding which, the finger is to be held upon the greater Corner of the Eye ; that the Needle make not a Rupture, compress the Pupil with the finger : before couching, most Physicians approve of evacuation, and cleansing of the Head by Pills, &c. *Apozems.* 2. To prepare the matter by champing Fennel, or Cumminseeds, and Pepper, and breathing into the Eye ; after this, on a morning fasting, place him opposite on a stool, shut his sound Eye, exhort him to patience, to endure, for his tractability furthers the dispatch much ; then with your left hand lift up the upper Eye-lid, and with the right hand put in the Needle (made of Iron, which others greatly condemn, thinking that if the Cataract should prove hard in drawing down, the point of it, being a brittle Metal, might break in the Eye, and so spoil sight for ever, and therefore they order it to be made of Gold or Silver, or Spanish Lattin) in the middle space betwixt the lesser *Cornea* and the *Iris*, avoiding the Veins, thrust the Cataract downwards, the Sick must look with his Eyes towards his Nose, and if the Cataract return back, draw it down again, and then take it away with the point of the Needle : Some use to eat raw Onions, Beef, and Goats Flesh, to ripen it, but not afterward : 'Tis cured by the Needle. Then a most exquisite Dyer is to be observed ; the Sick must feed sparingly ; great nutrition doth great hurt, specially presently after the act, by engendering much Blood ; let his Drink be VVater, or VVine well limpart or tempered with VVater ; all kind of Meats that engender bad Juyce, and spoil the Blood, are to be avoided, and a regular Dyer, specially for a good while after the Cure, is diligently to be observed. The Brain is also to be comforted and strengthened, and the visive Spirits upheld and quickened by continuing the taking of this or the like Electuary : R Cloves, ʒij. Eyebright, ʒj. Sweet Fennel, Rheu, and Mountain-Siler-Seed, ana ʒʒ. Conserve of Sage, Betony, Rosemary,

mary, of each ʒj. with Syrup of the Juyce of Rheu, of Eyebright as much as suffices, make an Electuary. Or this that follows, set down as principal by some: R Cloves, ʒij. Nutmegs, Saffron, ana ʒiſs. Castor, ʒj. with treble weight of clarified Honey, make an Electuary; where Tears are abounding, the addition of some specificall Astringents will be very commodious.

Outwardly to the Eyes themselves apply an Emplaister of the white of an Egg upon Flax, and so let him keep his Bed till nine days are expired; renewing the Emplaister often, and keeping him from light: If need be, it will be good to keep open an Issue in the fore-part of the Head: Also for long time after we must ever and anon use purging, for fear of a Relapse, shunning all such things as are offensive to the Eyes; washing the Eyes with Wine every morning; the use of Spectacles also are very convenient, that represent objects just as they are, neither bigger, nor less.

DIFFERENCES of a Suffusion are many:

1. In a black and clear, there's no Cure; here the Eye-lids move much in a trembling fashion, the original Cause is from the Mothers Womb, and therefore they that have these, are for the most part born blind; the Nerves Optick are stopped, and their faculty mortified, therefore all trial of cure is in vain; though many to their end see the light of the Sun, or stature of a Man.

2. Copulation doth yet much hurt in this; the colour shews the Humour of which they are made.

3. Skie-colour, not curable; *Glaucom* not; like Quicksilver, not curable.

4. Sea-green not curable, or very hardly; green is most dangerous of all, being produced from great coldness of the Brain, and the percussio of it, and sometime through great fasting and emptiness.

3. *Barrow*: The third kind of incurable Cataract is, when the Pupil of the Eye is dilated, and spread so far that there's no circle seen within the Tunicle of the Eyes; and the Eyes shew totally affected either with Blackness or Whiteness, all over.

5. Yellow not curable.

2. One is true, which only occupiess one Eye, or if both, not at once, or not in like manner; whose Symptoms are continual, they see clearest about break of day, because a few Spirits dispersed by a greater light, by a less are collected; a true commonly grows in six months, sometimes in a few days; *Fernelius* saith, consumed in one day, but that's very strange.

2. Bastard,

2. Bastard, which is contrary to signs in a true, and is made from vapours arising from the inferiour Parts, and ceases upon taking away the affect; from vice of the Ventricle, as in Children and Drunken Men; there's like appearances of Gnats before their Eyes; or when he reads, he thinks the Letters green; or some other false colour or twinkling things before his Eyes: Some, saith *Banister*, are like Spiders Webs, and are of ten years growth, and yet they can read Letters, though imperfectly, which if arising from Rheum, and deflux, are to be cured, not without Purging and Specificals: In Bastards, no darkness appears in the Pupil, as in a true; 'tis many years growing.

In place they differ, for some be in the center of the Apple, where objects are represented pertuse, seem holey, as if *fenestris*, and 'tis bad trying cure by the Needle, lest the whole Pupil be filled.

2. Some be betwixt the *Urea* and *Cornea*, and then the Apple is seen more deeply to be darkened, and is of necessity dilated from the Humour distending.

3. Another is betwixt the *Urea* and Crystalkine Humour, and then things appear opposite.

4. Deeper, wherein the Pupil is narrow, or less deep, and then 'tis broader.

5. *Diff.* In degrees and growth, for in a new begun, like Gnats or misty Bodies are perceived; Or 2. Increased, and then the Sea-colour of the Apple appears, or is like to the Air abounding with mists: 3. Perfect, and then the white colour of the Apples appear, and the sick see not: Some are confirmed in ten Months, when as some are almost so many years ere fully grown: Here Medicines do no good, and the Needle is onely now, and not before it be confirmed, to be used.

6. By reason of Cause, 1. The matter is thin and fluxible, as is wont in the beginning: 2. Tough, or tenacious: 3. The matter is of the species of pure Air, of Quicksilver of *Gypsum*.

CHAP. VI.

Of an Ophthalmy, or Inflammation of the Eye.

DEFINITION.

Ophthalmy is an Inflammation of the annate or adnate Tunicle from sharp Blood, or yellow Cholera, distending its Veins.

CAUSE

Is shedding of many Tears, and they hot and sharp, occasioned from Causes producing Sorrow and Lamentation; herefrom the Eyes are swoln with continual anguish and pain, seeming to the Patient as if his Eyes were full of Thorns, or sharp Gravel; evil Dyet, Phlethory, Acrimony of Humours, Bites, Winds; *Vide Diff. Hipp. S. 3. Aph. 12.* Winter, Southerly, rainy, and warm, and a Northerly and dry Spring, there's inflammation of the Eyes, and the 14 *Aph.* to some a dry and Northerly Autumn causes hot inflammation in the Eyes. Outward Causes, Sun, Dust, Wind, drinking Wine, Smoak, &c. External, a Blow, Fall, Bruise, a moist catarrhus Brain for long time, and sanguine Temper.

TIME.

They commonliest happen in *August* and *September*, Autumn.

NAMES.

Traxis is lightest, as from some light Cause suddenly raised.

Chemosis is when 'tis very great, and the white swells above the black.

SIGNS.

A Tumour, redness and pain, sometime the Eye with its lid, is glewed to; succeeding also, there is a stretching out of the Pupil, or lessening of it by consuming, or a suffusion; the Inflammation reaches, sometime to the Jaws, and the Eye sends forth Tears: Sometimes Thores, Ulceration follows.

PROGNOSTICKS.

Southerly, rainy, and warm Winters, the Spring dry and Northerly; So likewise a Northerly and dry Autumn are bad, *S. 3. Aph. 12, 14.* In hot Regions, as 'tis soon made, so soon dissolved; 'tis worse to cure in Winter and cold Regions, because the Members are bound; 'tis bad in Children, because it flows continually, their Heads being weak; so is

is much pain, for it shews the matter very sharp, or distending, or suppurative: If it come by consent of the other parts, and made from outward Causes, 'tis easilier cured then if otherwise; so 'tis also if there be a more copious Flux of Tears, and sharp, because then 'tis like to come sooner to its end.

DYET and ORDER.

1. Dyet cooling, and Air made cool by Art; darkness is most convenient, helping both to pleasure and quiet: avoid too great feeding; for when the parts want nutriment, they will retain that they have, and so both the greatness and diuturness of the flux will be abated; We must not use Wine when the Veins of the Eyes are full of thick Blood, then Flesh and Blood breeding things; Sleep conducing to quiet the Humours, and all Frettings, and Passions of the Mind too, for they exasperate the Humours, and consequently the Inflammation.

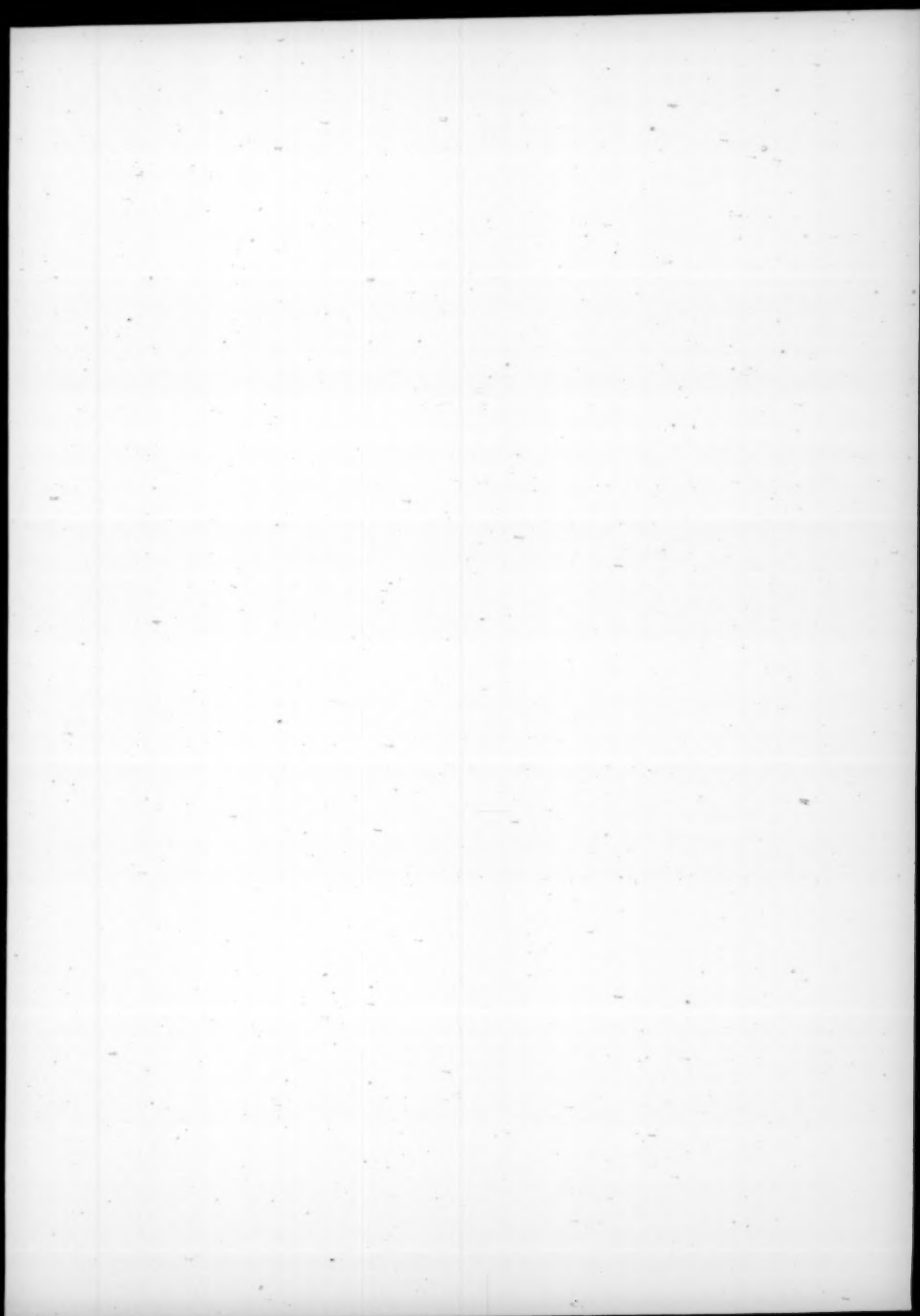
2. Averters, or Turners away of the flowing Blood, for which, bleeding of the same Side; in great Plenitude cut the Cubit-Vein before you cut the Cephalick; bleed young Men more largely; also some bid to open the Frontal-Veins; Cuppers to the shoulders, Setaces to the Neck, &c. which *Ph.* in one hour sometime *Ophthalmies* have allwaged.

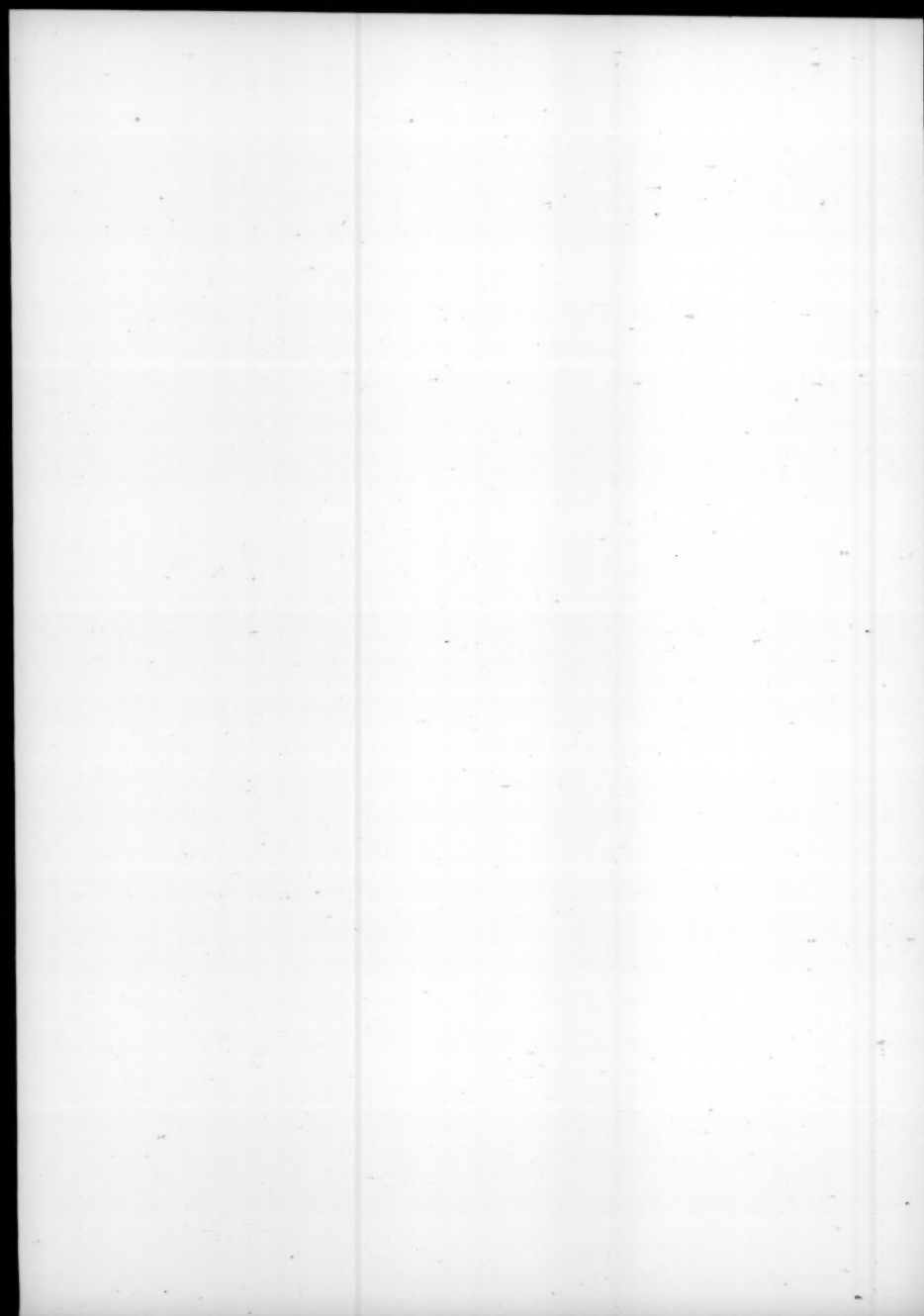
3. To the Forehead, &c. use Repellers of the matter, if the matter flow by the Veins and Arteries without the Crane, as 'tis almost always, this Tunicle being adduced from the Pericrane: Here an Emplaister of Pompions, with Astringents to the Eyes.

Repellers are ofteneft used, but condemned, and not unworthily, by some who have experienced divers to be made blind by use of too many and great variety of Medicines to the Eyes; Rose-water, Plantane-Water, Bastard wild Poppies, Juyce of *Acatia*, Houfleeck, Elatine, &c. do excel to repress the hot flowing Blood; Womans milk also is commended, or the Water of Milk distilled: Cataplasms also are made of the Pulpe of Crabs; unripe Quince, with a little Frankincense, and the paring of an Apple laid upon the Eyes all night, doth often much good: to repel we must ofteneft use warm things inclining to cold.

Where painful Ulcers are adjoynd, Balsam of Sugar melted in the white of an Egg that is boiled hard.

Pains; Here Opiates are frequently used, which not, unless in most implacable Torments, are to be admitted; for they thicken the Optick Spirits, and they stopping the Humours, make them more sharp, whereby they exulcerate; hardened also are thereby the Tunicles, and sight dulled.





dulled. If we do use *Opium*, it must not be much nor often: It cools, but saith *Lud. Sept.* by its bitterness raises some pain to the Eye: The use of *Womans Milk*, or the Water of it distilled, is praised for a good Anodine; but if Milk be left long in the Eye, from the vehement heat of the Eye, it gets Acrimony, and is corrupted; therefore 'tis either to be wiped gently, or washed off: If after Fomentations, pain is encreased, it argues need of purging; an Emulsion of white Poppy-seed made in Milk, with *Alb. Ovi.*

If great flux of tears provoke, and accrimonious, we must use Liniments and Mollifiers; strong Astringents are bad, because they stop in the matter, nor glewing-qualified things, nor such as dry, and grow acrimonious; the white of an Egg, with Red-Rose and Myrtle-Water, and a little Powder of Tutty, is safest, and of great efficacy: Juice of Houseleek in Pulpe *Cidoni*, or much use of Locals doth much prejudice the Eyes: *Jo. Prevot.* praises an Emulsion of white Poppy-seed made in Milk, dropt in warm, or mixt with white of an Egg, and Pulp Piony, for hot sharp flux.

4. Preparers of the thick matter in *Cachochymia*: Cepha'ick Medicines are here proper; Wine by some is approved from *Hippocrates*, because it liquifies and attenuates a pituitous matter, and doth sometime much avail in *Ophthalmia*.

5. Evacuation of the matter, as *P. Ph.* &c.

DIFFERENCES

Are *Taraxis* or a perturbation, which we know from only a sense of heat and redness, there being no copious flux of Tears: Its Causes are outward, As heat of the Sun, or Fire; then Coolers. 2. Headach made from Suns heat; then Universals should be premised. 3. From Wind, Smoak, or Dust; then wash with Milk, and Sleep. 4. From a Blow or Fall; then Ph. presently. The fluxion being raised therefrom, 'tis best to use mucilage of Fennugreek-Seed made in Rose-Water; for the Roses repel, and the Fennugreek dissolves the fixed: Also to quiet and repel the motion of the Humour, a cool Air, Womans Milk, with the white of an Egg, and Red-Rose-Water is a Vulgar Medicine. 5. Striking of Bees, Hornets, Wasps, or the like; then use of Repellers, *Alb. Ovi cum Lact. mulieb.*

2. Another is a true *Ophthalmia*, which comes either from hot or cold Causes; alt. is *xyuosis*, whenas the Eyelids are as it were turned inward, nor can they be shut, and the white swells above the black of the Eye, requires stronger Remedies: For this is greatly praised, and

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proved

proved by some to be singular, the Pouder of white Sarcocal, wherewith the Patients Eye is to be filled, and he is to lie with his Eye wide open till it be consumed, laying upon the Eye flaxen hards wet in cold water, and drained therefrom. *Forestus* commends *Crocus Metalor.* the yolk of an Egg beat with the flesh of a Flie, spread upon a Cloth, and laid on.

Alt. is periodick which keeps its Intervals, and is familiar to hot and moist Heads, and at last wasts the Eye, sanguine Temper; *Riverius* cured such an one after Ph. and P. and Cuppers, to, and a Caustery twixt both Scalps, and an Unguent of Tutty, Camphir, *Lap. Calam.* with a little *Virid. aris* received with fresh Butter; Rose-Water alt. which keeps not its Periods; alt. contag. alt. moist, alt. dry, in which is little rheum or watering, and at night the Eye-lids are hardened, it arises from a little Salt and Nitrous Humour; or its with itching, and if the Tears lightly flow, 'tis called *Pforophthal.*

CHAP. VII.

Of Pannus.

DEFINITION.

PANNUS, or Cloth, is a certain red thing like to rags, arising from abundance of Blood in the exterior Veins of the Eyes, derived to them, (being either mixt or pure alone) either by way of fluxion or congection, either by the external Vessels, or Internals, &c.

CAUSE.

Ophthalmies, also evil Dyet, great Pains, and the Megrim oft went before, where the extremity of the pain rising into the Temples, and therefrom into the Eyebrows, causes a beating with pain to the Eyes, whereby is *Pannus* often made.

SIGNS.

It appears as a carnos Web, chiefly in the superficial part of the *An-nata*, with itching pain, by the Eyes offended by light.

CURE.

After generalevacuation and rectifying of the Blood and Humours, are proper abstergent Medicines, the extract of the Gall of a Pike, with *Saccarum Satyrni*, and Spirit of Wine, or a Water distilled from whites
of

of Eggs, is excellent : Also the Pouder of White - Sugar Candy.

Chyrurgery, advised by some, is condemned by others, for fear of prejudicing the Tunicle, ere that be removed.

CHAP. VIII.

Of Clouds.

THere be several kinds of differences of mistiness, and darkning of the sight, wherein onely some particular things make differences : As, some imagine some thick Bodies to be betwixt them and the light, like some dark shaddows, arising from vapours thick and Cholerick, exhaling from the Stomach into the Head, and so disturbing the visive Faculty.

2. To others there appears like mistiness, or thin Clouds in a clear Air, to be seated before their Eyes ; arising from Fumes of Choler, and Dyet generating such Cholerick Vapours, hapening to Cholerick persons.

CURE.

The Stomach, if that sends evil Vapours and Exhalations, and do not perfect its digestion, we must correct that, 1. By cleansing it, 2. By strengthening it, and giving Medicines that stop the ascent of vapours.

If from evil Dyet, we must institute a more wholesome and regular, and such meats as neither engender Choler, nor are apt to fume up to the Brain, nor hard to be digested.

For the last, Topicals are commended, as the Pouder of a Saphir-stone put once a day into the Eye, for some while ; or the Gall of an Hare dried and powdered, used in like manner, is thought of no less efficacy.

C H A P. IX.

Of Mydriasis, or a dilatation of the Apple of the Eye.

Mydriasis is a dilatation of the Pupil, or enlarging of it beyond Nature, about the Circle of the *Iris*, from natural conformation, or accidentary Causes, and is a Disease of bad Conformation.

C A U S E

Arises either from a natural conformation from the Birth, or preternatural Causes, whereof the proximate, internal and immediate is a stretching forth of the *Urea*, of which the Pupil is the hole : This distention of the *Urea* is effected two ways ; 1. By dryness, that stretches out the *Urea*, even as we see in holey skins dried ; this dryness also hath a cause, as Watchings, Feavers, and other drying Causes. 2. By moisture, which causes an enlargement and distention of every Part, and makes the Parts to swell forth beyond their accustomed bounds, and that are allotted by Nature. This also is caused by too much abounding of the watery Humour, by flux of serous Humours insinuated there, which are the primitive or remote Causes ; distention also is made from winds, as in Child-bearing.

Moreover, solution of the continuity of the *Urea*, causes the space of the Pupil, or Apple of the Eye to be enlarged ; this is done by Rupture or Wounds, whence a dilatation is suddenly made.

External Causes are bruising and falls from high, whereby the *Urea* is broke, or distorted, or a flux or congestion of Humours made.

D I A G N O S T I C K S.

Diagnostick Signs are taken, 1. From a preternatural bigness of the Pupil, that is to be seen about the *Iris*, and is so enlarged that it equalizes the circumference of the *Iris*, and then it is more easily known. 2. From sight mutilated, which according to the greatness of the affect is lessened more or less ; and they see best in dark places, being the visible Species and Objects are thus much illustrated, and light goes in too plentifully ; therefore a mean bigness of the Pupil is most requisite for right seeing ; and they that go out of the light into the dark, scarce see, because therefrom the Pupil is suddenly contracted ; but after their stay in the dark, from the Pupil dilating by degrees, they see better, all things seem less to them, they cannot well look upon the ground or down-right.

3. In

3. In a natural constitution, if one Eye be shut, the Pupil of the other is dilated, but it is not so here; for the *Urea* distended from a preternatural Cause cannot be more expatiated.

DIFFERENCES.

1. One is from Nature, another from preternatural Causes.
2. Sometimes onely one Eye is affected, sometimes both.
3. One from internal Causes, another from external; which sometimes effects, 1. A rupture, or solution of continuity; 2. Or a distortion; 3. Or constriction from excess of moisture, or dryness, induced from their several Causes; 4. Or dilatation of the Pupil from the same Causes.
4. One from violent Causes, as wounds, suppression of the breath in Womens Travel, or Trumpetting; another not.

PROGNOSTICKS.

That is better that is made from Nature, than that from preternatural Causes, for therein they see best, but it is altogether incurable; that that is not natural is very hardly cured, because the *Urea* is membranous: that made from moisture is easilier cured by far than that that arises from dryness, except vehement Headach preceded: from a rupture of the *Urea*, or a Wound, it is hardly cured, though they may be healed: from bruises or falls, if it be without inflammation, 'tis more easily cured; the fresher, the easier cured from all Causes. It most often happens to Children, and such as have Black Eyes.

CURE

Is as various as Causes: For, 1. In too great moisture, a drying attenuating Dyet is to be used, avoiding Bathings and Lotions of the Head, Wines, &c. with Evacuation, and drying of the Head, opening of the Veins of the Temples, and those in the corners of the Eyes; Cupping-Glasses are to be applied to the *Occiput* for Revulsion-sake, and Leeches behind the Ears: Then we must resolve, discuss and dissipate the Humours that are flown and settled by fit Topicals, as a Foment of Dill, Fennel, Eyebright, Chelidone, &c. boyled in Salt or Sea-water; no sharp things, which call forth Humours to the Part, and distend the Membrane, are to be used.

Then must follow the use of Astringents to render the Pupil narrower, and contract it: R^e of Pouder of Tutty, Bark of Frankinsence, Red-Rose, Sarcocol, Myrrh, *Acaria*, of each a like quantity; put them into a fine silken Cloth, and boil them a while in Rose-Water, then
Strain

strain out the Decoction, and drop thereof into the Eye, or foment therewith, and lay the Bag so boiled upon the Eye afterwards.

Fernelius used the sequent: R^x of dry Roses, Mint, and Spikenard, of each ʒij. Myrrh, and the Bark of Frankincense, ana ʒß. *Spodium*, *Pompholix*, *Acatia*, of each, washed, ʒj. *Aloe*, ʒj. being Powdered with a mucilage of Gum Tragacanth dissolved in Rose-Water, make Troches; forbear the use of too strong Binders, for they harden, and sometimes bring a Tabes.

2. In too great dryness, an Analeptick and moistening Dyet, is helpful; Baths of sweet Water, and of Milk, but Goats Milk is best, wherein the Eye is to be dipt.

3. In violent Causes, as, 1. Wounds, we must try at beginning to stop and hinder its amplifying and encrease; let Blood and repel, then corroborate, and use contracting and consolidating Topicks. 2. In blows, falls, and contusions, where if there be inflammation, take direction from the Chapter of an *Ophthalmy*; if not, use Discussers, with some Astringents; Doves Blood, dropt in often, helps much to heal all Contusions of the Eyes.

4. In winds, and distentive flatulosity, universal evacuation afore-ordered, discuss wind by Internals and Topicals, wherein some Astringents to strengthen, may be added; as that of *Rondeletius*, of Fennel-seeds, Rheu, Dill, Rose-Leaves, Myrtle-Berries and Saint-John's-Wort, boiled in white VVine for a Foment; which used at the beginning (saith he) will stay its encrease.

CHAP. X.

Of Procidence, or going forth of the Eye.

DEFINITION.

E *Procidmos* is a going forth of the Eye out of its Orb unaccustomedly, so that it cannot be covered by the Eye-lids; made from violent Causes, and solution of continuity.

CAUSES

Are either Internal, or External: First, Internal are either from Humours, which violently by a defluxion extend it: Or 2. From relaxation of the Ligaments, resolution of the Muscles and Nerves, whereby the force of retention is made weak: 3. From the forcible rushing thither of winds, and distentive flatious matter, Nature striving

ving to make expulsion thereof, which happens chiefly to such as are strangled, to such as blow very hard with Trumpets, and in retention of the Breath in Child-bearing, in going to stool, vomiting, and such-like strivings of Nature.

2. *Externals* are either first from violent Causes, as a Blow, or Fall, specially if great pain also thereupon ensue, and the Parts be more tender and loose: Secondly, from dissolved Unity of the part, as from Wounds and Ulcers.

DIAGNOSTICKS.

Signs Diagnostick are known by sight, the particular Cause is commonly related by the Sick, there is sometimes present heaviness of the Head, and the Pupil is enlarged.

CURE.

Herein we must respect antecedent and suppeditating Causes; as by letting Blood to prevent Inflammation, and purging to take away Humours flown, as well as flowing.

Externally: 1. VVe must drive and repel Humours, and consequently Inflammation; Cuppers to the *Occiput*.

2. The Eye must gently be put up. *Hartman* advises the part to be mollified, and then sprinkled with the Powder of Beetles that are found in Horse-dung, being dried in a Glass.

3. It being put up, we must labour the retention of it in its place; that is done by Astringents, Bathes, Unctions, Fomentes, Cataplasms, &c. of Roses, Oak-Buds, *Balaustians*, *Sumach*, Galls, Cypress-Nuts, Roots of Tormentile, Pomegranate-Rinds, Bramble-Buds, *Hypochistis*, Sea-VVater, &c. It must also be kept up with ease and straight ligation.

If too much moisture be the Cause, drying Topicks and Universals are useful.

If VVindiness be in Cause, use hotter Medicines both actually and potentially; in other Causes they may be applied cold upon the Eyelids, being shut, but here they do hurt, if applied cold.

If there be resolution of the Nerves and Muscles, it is convenient to use Apophelgmatisms.

If it may not be put up into its place at all, nor is to be helped, it is totally to be taken forth, if all things seem convenient hereto.

CHAP. XI.

Of Pushes, or little Wheals of the Eye.

These Pushes or VVheals called *Phlyctena* by the Latins, of the *Arabians*, *Bethor*, are made in the *Cornea*, and *Annata* or *Adnata*, from a sharp serous Humour lifting up the Tunicles.

CAUSES

Be sharp Humours made from fulness of such an ill Blood.

SIGNS

Be, 1. Its magnitude, which is not above the bigness of *Millium*, or grains of Millet.

2. Its Colours, which is black in the *Cornea*, more ruddy in the *Adnata*-Tunicle, in the Compass or Superficies of the *Cornea*; if they be more deep, the *Cornea* is sometimes white.

3. As to its substance, they are little Bladders of VVater, even as Bladders and watery Blisters are wont to be made throughout all parts of the Body, either from serosity of the Blood, or Burns or Scalds: these little Bladders or VVater-Wheals contain in them a pure Crystalline-Bubble, or drop of Water, which possesses both the Membranes as well as Superficies of the Eye.

DIFFERENCES.

1. One is with Inflammation, another without it.

2. One is the *Cornea*, another in the *Adnata*.

3. Some are more superficially called *Epicaumata*, which are more black: Others are more deep under a second or third film, called *Encaumata*, which by reason of the whiteness of the *Cornea* do seem more white.

They differ from Providence of the *Urea*, because they do not put forth a white Circle in the bottom.

In *Phlyctena* there is blackness every where, but in falling out of the *Urea*, that onely that's come forth, is black.

PROGNOSTICKS.

They are common Tubercles to the *Cornea* and *Annata*, sometime affecting with pain and inflammation, which are so much the worse; and these

these are made either in the *Adnata*, where they are less dangerous, or *Cornea*, where they are more dangerous, and hardly cured, especially if the *Cornea* be broke in its inward part, and the nearer they are to the Pupil, the worse; if they be superficial, there is less danger, and more hope of Cure; if more deeply seated, we may fear Erosion of the whole thickness of the *Cornea*, and either from ruption of the *Cornea* the watery Humour may flow out, or Procidence of going forth of the *Uvula*. A Cicatrice also succeeding, hinders sight.

CURE.

In Cure, before we use Topicals, we must observe these Precepts:

1. To premise generals.
2. After that, use a cooling Dyer.
3. Avoid sneezing, too great motion, anger, too great brightness, detention of the breath, much speaking, and immoderate drinking of Wine.

We must resolve the conjoyned matter; Topicals must at first be repelling, then discuss; Leaves of Mallows applied, Gall of Birds, of an Hen, of a Goose, with Honey to anoint them, Water of white Vitriol, Extract of Fennugreek-seeds: In the progress we must dry and dissolve more with proper Topicks.

If therewith there be inflammation, *Saccharum Saturni*, dissolved in Rose-Water, or Eyebright-Water, is most excellent; also together with pain, these are good in this case, A Mucilage of Fennugreek-seeds in Plantane-Water, Rose-water, the white of an Egg beat in Plantane or Nightshade-Water; and if Inflammation and Pain be very intense, adde a little *Opium*.

If herefrom we fear a great flux of Humours, we must revulse, use Cupping, Repellers, as Verjuice, Plantane, Red Rose and Myrtle-Water, Water of Milk, of Quinces, &c.

We must hinder their suppuration or turning ulcerous, made by the breaking of the little film or skin asunder, which by the former Rules observed, is most often prohibited.

C H A P. XII.

Of Proptosis, or Procidence of the Urea.

Proptosis is a going forth of the Urea, from dissolved Unity of the Cornea, being a vice in situation.

CAUSES

That effect the Urea's falling forth of the Cornea, are solution of continuity, a Wound or Ulcer, which break the Cornea.

SIGNS

Are, 1. from change of the figure of the Eye, and situation of the Urea: 2. There is a white circle in the bottom about the Rupture, from the lips of the Cornea eroded, but that is black which comes forth: 3. The Pupil seems in a certain part of it to be pulled up, or appears not from the divulsion.

PROGNOSTICKS.

Cure in general is hard, and the harder if the greater; *Myoecephalon* is easilier cured by moderate Astringents, as the Rupture of the Cornea; and a fresh *Staphyloma* is sometimes cured, but a callous cannot, nor when there is whiteness.

DIFFERENCES.

Paulus reckons up four kinds: 1. The first is *Myoecephalon*, because it hath the form of the Head of a Fly, and happens whenas a small portion of the Urea goes forth, and hath not yet encreased: 2. A second kind is called *Staphyloma*, from the form of a Grape Kernel, and is a greater Rupture or Procidence of the Urea: 3. A third and greatest Eruption of the Urea is called *Melon*, whenas it comes to the bigness of an Apple, and passeth the Eye-lids: 4. A fourth is called *Elos* in Greek, *Clavus* in Latine, and is whenas the Procidence is inveterate, and rendered callous, which *Etim* calls *A Callous Nail*.

CURE

Is done by Astringents that have no sharpness or roughness, such as are propounded in the Rupture of the Cornea and *Epiepismos*; if it yeild not to Medicines, as old ones seldom do, we must use Chyrurgery; some speak of drawing it artificially with a little Pipe; the Antients, as *Celsus*, *Paulus* and *Etim*, used Chyrurgery, whose event is very doubtful, and therefore rejected by Modern Practicks.

CHAP. XIII.

Of Pthifis, or narrowness of the Pupil.

DEFINITION.

P*thifis* or *Myofis*, is a narrowness or lessening of the Pupil, contrary to *Mydriasis* or a *Dilatorem* of the Pupil, made from contracting of the *Urea*, and is a Disease in conformation.

CAUSE.

1. Is from too great humidity, contracting the *Urea* from the Circumference to the Center; for although it might also cause *Mydriasis*, by filling and distending the Pupil, yet here it may cause a diminution of it by relaxing.

2. Is from too great siccity and driness, made either, first from Consumption of the watery or albuginous Humours, as in Wounds, where the albuginous Humour is evacuated, it is very soon contracted; secondly, or from other Causes drying and binding up, and causing a constriction thereof. This also might cause *Mydriasis*, or enlarging of the Apple of the Eye, because in that tension and stretching out, was made from Humours dried, but driness in this is from defect of moisture, and a Consumption of the watery Humour, so that it wrinkles and wasts therefrom.

3. 'Tis from a lesser afflux of the visive Spirits to the Pupil; either, first, through obstruction of the Nerves Optick; or, secondly, from paucity or fewness of Spirits, which often happens to old Men that have their Pupil contracted.

SIGNS DIAGNOSTICK,

Are taken, first, from the Pupils magnitude; which is less then naturally should and was wont to be, which is known by comparing it with the other Eye. Secondly, By blindness at first when we go into a dark place, by reason of the constriction of the Pupil, yet after it is dilated they see better, but best in bright places; and Objects are represented greater, because the visible Species being received in by the narrow hole, they are dilated in a more ample space towards the Crystal-line: A moderate bigness of the Pupil is therefore necessary for receiving the visible Species. Moreover the Pupil is more obscure, rugged and wrinkled, and pains of the Head sometimes preceded.

PROGNOSTICKS

Are taken from the Causes, that made from Consumption or loss of the watery Humour, is incurable; because that once effused cannot be regenerated: yet if made from a Wound in Children, tis sometimes repaired: It is also incurable when there is a defect of the white; also in old Men; from siccidity tis more hardly cured then from humidity or moisture, from which yet if inveterate, it is very hardly also cured: the freshness and newness of all Diseases makes much for their more easie Cure.

DIFFERENCE.

One is from the Birth and Natural Conformation, *Who* (saith *Galen*) see more acutely.

Another from Preternatural Causes, and that either driness, or its contrary, too great moisture; either from vice of the Visive Spirits, or Nerves Optick.

CURE

Is to be done by contradicting the Cause, and though the same cause produce contrary affects, as *Mydriasis* and *Ptisis* both; yet these differing affects proceeding from one and the same Cause, are cured one and the same way.

1. Therefore for Siccidity or Driness, whether Consumptive or Contractive, we must attract and draw nourishment, foment with warm Milk and a little Sack; some add Emolients, but others dislike them; a Colliry of Mucilage of Flea-Seed, Milk, and Oyl of Lin-Seed, foment also with warm Water.

2. For moisture, see the direction in the Chapter of *Mydriasis* or dilatation of the Apple; Rhue, Chelidone, &c. that are drying Ophthalmick Remedies, are also useful.

3. For obstruction of the Optick Nerves, see *Amanrofis*, or *Amblyopia*, or also for Restauration of the fewness and weakness of the visive Spirits.

CHAP. XIV.

Of Eyes Blood-shot.

NAMES and DEFINITION.

H*ypophagma* or *Aimalops*, in Greek; *Sagillatio* or *Sanguinis effusio*, in Latine: sometimes *Macula* is that which in English is called Blood-shot, and is an effusion of Blood into the *Cornea* chiefly, and *Adnata*-Tunicles of the Eye, appearing at first red, and afterwards livid, or black and blew, arising from violent Causes.

CAUSE.

The Cause immediate, is Blood poured forth into the *Cornea* and *Adnata* or Conjunctive Tunicles, by the Veins dispersed there, and opened.

Exciting Causes, were either contusion, as a fall or blow, or a violent rushing of Blood thither by loud clamours, blowing with Trumpets, &c. where there was plenty of Blood in the adjacent vein.

SIGNS DIAGNOSTICK.

Signs be, first, its visibility, it being at first redder, because Blood at first breaking forth of the Vessels is red; afterwards black and blew, because Blood after it is out of the Vessels cools, and grows livid or black, possessing the *Cornea* or Horny Membrane, and sometimes the *Adnata* or Conjunctive Membrane, and sometimes both; and if it be more plentiful, it is at last often changed into *Pus* or Matter, and when as it cannot be dissolved, it makes an *Hypopyon*.

Secondly, Its Symptoms; it makes all Objects to seem red, even as Glasses that are red or green make us think all things that we see in them of that Colour.

PROGNOSTICKS.

The Cure is easie in the beginning; if inveterate, 'tis more contumacious; it is bad, if it turns to *Hypopyon*, or a purulent Matter under the *Cornea*.

CURE.

In Cure for a fresh one, and if Blood abound, let Blood; use Topicals to discuss, but with astringents to repel the flux of Blood, and inflammation therefrom: The Whites of new-laid-Eggs, beaten and applied to the Eye with fine Flax, are commended, and the Blood of a Turtle

Turtle Dove or Pigeon, with Womans Milk dropt in, is commended by all for a fresh *Hypophagma*.

If it be more old, and the part look livid, or black and blew; Topicals must discuss more, and somewhat attenuate, wherein the most effectual, are, 1. a Colliry of extract of Fennugreek-Seeds, in Camomile and Melilot-Water, adding thereto a little Saffron, *Lapis Hemeritis*, and *Aqua Mellis*, &c. of the Fat of the Bird *Querula*, with juyce of holy Thistle and Chelidone. 2. A Cataphasm of Roots of *Salomons-Seal* and holy Thistle boiled in Fennel, Chelidone, or Eyebright-Water, or of Hysop boild and applyed, which is greatly commended by *Galen*, *Avicen*, &c. which takes out the Blood so sensibly, that the Cloath in which it is applyed to the Eye is bloody therefrom. 3. Fumes of Decoctions received by the Eyes, as of Chelidone, Eyebright, Fennel, Myrrh, *Amurca*, &c. 4. Foments, as of Decoction of Myrrh, Saffron, Frankinsence, Colwort-leaves, Fennugreek-Seeds, Roots of Devils-bit, &c. or of juyce of Radish, which put upon the *Cornea*, saith *Rondeletius*, discusses it; Or that of *Uins*, of the Urine of a sound Boy, beaten in a Brass Morter, with a Brass Pestil in the Sun, and afterwards mixt with Honey. Such as were set down to resolve *Phlyctena*, and for suffusions, are good here; only we must have a care of sharp and acrimonious Medicines, least we draw more blood to the Eyes.

CHAP. XV.

Of Emphysema, or a Windy Tumor of the Eye-lids.

A Loose tractable and flatulent Tumour of the Eye-lids is called, *Emphysema Ophthalmum* by the Greeks; *Inflatio Palpebra* by the Latines, and is a puffing up of the Eye-lid from a windy Matter.

Causes, Internally or Externally fomenting it; as watchings, in Fevers, & Cachectick Bodies, often a fetous Matter falling or translated thither, effects these kinds of swellings; sometimes an Airy matter puffs it up. The stinging of Bees, Wasps, Hornets, or Nettles, are External Causes.

CURE.

In Cure, we must first use Generals, and respect the habit, specially in Cachectick and Hydropick Bodies, where such a matter is generated from plenty, or a crude, and vaporours Airy Matter, and weakness of native heat in digesting it: Topicals must be emollient and dissipating, and withal

withal, corroborating, and resolving Cataplasms of Cummin-Seeds, with Milk, of Lentiles, and Honey, of *Ælins*: if it come through sting of a Bee, Wasp, Hornet, Nettle, &c. some advise to Treacle mixt with Plantane-Water, or the Bee that stung is to be bruised and applied; also a Colliry of Pulp of Crabs, Yolks of Eggs, and Womans Milk, is good in such a case; above other things, some extol greatly an Emplaister of holy-Thistle, beaten with Whites of Eggs, spread upon flaxen Hards, for the Eye-lids swelled and pained from the stinging of Bees, and other venomous Creatures.

CHAP. XVI.

Of Hydatis, or little *Apostemes* of the Eye-lids.

Hydatis, is a Tumor in the upper Eye-lid, referring the Species of *Meliceris* or *Steatoma*, arising from an increment and growing forth of the fatty Substance, and resembles a piece of fat under the upper Eye-lid, betwixt the Skin and Cartilage, or Membranes of the Eye-lids, in the midst of which is that Flesh which Physicians call the Unctuous Substance; this affect most molests Children, by reason of great moisture in them; and in some becomes *Oedematous*, and so grieves the upper Eye-lids, that they may not be lifted up; it pours forth an Humour much in quantity, and serous in quality, and that chiefly on mornings, or at day break, because they are more copiously gathered in the Night, they most often sleep upon their Faces; some call it *Aguila*, and *Celsus*, *Vesica*.

CURE.

If it be fresh, fasting Spittle doth sometime cure it, and it may be resolved by Dissolvers, as Oyl of Camomile, &c. Salt chewed with Cummin-Seeds, unless pain prohibit it: if it be inveterate, if it be included in a Skin or Membrane, as *Meliceris* and *Steatoma*, it is cured by Chyrurgery, and the Bladder also by overthwart incision is taken away, lest a new matter be gathered afresh in it; after manual operation, the whole Eye must be covered with an Emplaister of the white of an Egg beaten with red-Rose-Water; or if the Bladder may not be drawn out, it is to be wasted by Catheticks, or eating Medicines, which are cautiously to be used, consideration of the Part being had.

CHAP. XVII.

Of the Tubercle of the Eye-lid, called Grando, or the Hail-stone.

Chalazion of the Greeks, *Grando*, or *Tuberculum, Rotundum, Palpebra* of the Latines, is a Tumor of the Eye-lids, made from Collection and Coaservation of Humours there, which are condensated and thickned, and make a Tumor like an Hail-stone, which differs from *Crishe* or *Hordeolum*, because this is, 1. More stony and hard. 2. More round. 3. More shining and clear. 4. It is moveable this way or that way. 5. It is more hard and stubborn to be cured by Medicines.

Etius reckons two kinds, One more bright, wherein is included a matter like the White of an Egg hardned, and not paining; the other more blackish, bigger, and paining upon the touch; sometimes it is more externally placed on top of the Eye-lid, sometimes more internally under the Lid.

CURE.

Cure, if it may be done by Medicines, is by an emolient Emplaister of Gum *Ammiacum* dissolved in Vinegar, mixt with Wax, Hens-Grease, & Turpentine, in due quantities: if this be not effectually used, Chyrurgery is to be tryed; and if the Tubercle or little knot be more outwardly seated, it is taken away by excision, and pluck't away with a Chyrurgions Hook; if under the Eye-lid, turn up the Eye-lid, and by incision take forth the matter; and lastly, use Consolidaters: See more in the Cure of *Hydatis* and *Crishe*, or the Corne of the Eye-lids.

CHAP. XVIII.

Of *Crishe*, or a Tubercle of the Eye-lids.

C*rishe* or *Posthion* in Greek, *Hordeolum* or *Preputiolum* in Latine, is a little long Tubercle of the Eye-lids, softer then *Grando*, growing externally on the top of the Eye-lid, included in a Membrane, like *Atheroma*, and suppurating, (which it doth not easily) it refers the figure of a Barly-Corn, and thence had its name.

CURE.

CURE.

It is cured by Barley chewed fasting, and applied to it; or it may be rubbed with the Body of a Fly: *Foreſtus* and *Avicen* uſed the Blood of a Turtle. It is ſometimes diſſolved by an Emplaſter of *Amoniacum* & *Anthony Muſa* uſed *Galbanum* with Niter; *Galen* the Blood of Birds of prey; Chyrurgions open it with a Biſtory, take forth all the matter, and deterge it with Honey, and Yolks of Eggs: *Ceſſus* feared the matter, if not let out by incision, might corrupt the Cartilage; afterward we muſt uſe ſome repelling Colliry to drive back Humours that are apt to flow, and heal the ſore.

If the Tubercle be more hard, round, and moveable, it is called *Grando*, or *Haileſtone*, of which ſee more elſewhere.

CHAP. XIX.

Of Ulcers of the Cornea.

Ulcers of the Eyes are taken variously, & have divers denominations according to their degrees and ſituation, thoſe in the Superficies are called *Achlys Nephelion*; about the Circle of the *Iru* or Rainbow, they are called *Argemon*; if deep, *Bothriion*; and deepeſt, *Caloma*; if ſoul and cruſtulous, 'tis called *Epicauma*, or *Encauma*, generally alſo 'tis called *Egylops Coloma*, &c.

CAUSE.

They are wont to ſucceed to *Ophthalmy* ſuppurated, to *Phlyſenes*, or Bliters of the Eyes being broke, from white Puſhes preceding and breaking, from Cauſes external and procataſtick, from pricking with a Thorn, or hurt from Glaiſ, from Blows, Contuſions dilacerating the Cornea, which is thick; Internals are flux of ſharp Humours, or Humours made by Congeſtion.

SIGNS.

Signs Diagnostick and Prognostick have their grounds and riſe from Differences: Where,

1. Obſerve ſome are more ſuperficiary, and broad, leſs deep, and are called *Coloma*.

2. Others are more deep, cruſty, ſharp, and ſollid, called *Epicauma*, and *Encauma*, chiefly from the quality of the ſordid Ulcers, and *Bothri-*

on, and *Caloma*, from the depth; these are easie to know, and to be distinguished by sight, have sharper pain.

3. Some are situated in the Circle of the *Iris*, and called *Argemon*, and from some *Ulcus Coronale*, these are ruddy towards the outward part of the *Iris*, towards the inward part white.

4. Some are in the *Cornea*, which appear in the black of the Eye, are harder to cure; there is fear of an efflux of the Humour *Aqueus*, or watery Humour, or Providence of the *Urea*, from erosion of sharp Humours; if healed, a Cicatrice sometimes hinders sight; fluxes of rheum also sometime following, cause blindness.

5. In the *Adnata*, there is redness in the white of the Eyes from the Veins of its Tunicles stuffed with Blood; they are better in condition then those of the *Cornea*.

CURE.

In Cure, First, Evacuate by Catharticks, in which proper Medicines for the Eyes are intermixt.

Secondly, Let Blood if need be, if inflammation or an *Ophthalmy* be present.

Thirdly, Divert Humours by Frictions and Cuppers, Ligatures, &c.

Fourthly, Interception, where Medicines applied to the Forehead and Temples, intercept the flux.

Fifthly, To the Ulcer it self we must,

1. Use Detergents; yet more mild, because of the tenderness and exquisite sense of the part; a Liniment of Powder of white Sugar-Candy and Honey, or Mucilage of Fennugreek, extract in Juyce of Saint-John's-Wort, are to be used; also Vervain, Rheu, Chelidone, and Eyebright-Water.

2. We must dry the Ulcers, but Pouders are gritty, and by their harshness hurt the Eye; sharp Medicines also provoke a greater flux of thin Humours, and watery; but things that dry potentially, and without sharpness, having some propriety to the Eyes, are here useful; Aloes, Tutty-stone, Sarcocol, Frankinsence, Mastick, Myrrh, *Lycium*.

3. Agglutinate. *Hariman* praises Water of the whites of Eggs; *Montanus* the Powder of whites of Eggs; Sarcocol also infused in Breast-Milk, and Frankinsence are praised: R^x of the Powder of the white of Eggs, of Frankinsence, of each ʒj. Mucilage of Gum Tragacanth extract in red Rose-Water, ʒij. Aloe ʒβ. Cream what may suffice, make a thin Medicine.

4. Induce a Cicatrice, where this is effectual: R^x whites of Eggs, beat them in a Leaden Mortar, with Water of Milk; adde thereto Cerasis, Frankinsence, Aloe, of each two parts. Poulder of red Roses, of Myrtle-

Myrtle-Berries, and Sarcocol, of each one part; Tutty, *Lapis Calaminaris*, of each one part and an half; Cream and Oyl of Roses what may suffice to make it of a convenient consistence.

Lastly, We must correct Symptoms: In great pain, a Colliry of the white of an Egg in Rose-VVater, and a little *Opium*, if need, added, is effectual; if acrimony be adjoynd, temper that with Brest-Milk, water of the whites of Eggs, Mucilage of *Psyllium*-seeds, Fennugreek, and Lint-seed: if they turn cancerous, where there arises great pain, we must palliate with cooling Anodines: if the sight be hurt, or we fear blindness, from what Cause soever, give inwardly to restore sight, Sale of Eyebright, Eyebright-Wine, Extract of Rheu and *Valerian*; fly Wines, and hot evaporative things.

CHAP. XX.

Of Hypopyon, or matter under the Cornea.

H*ypopyon* is a collection of Pus or matter under the *Cornea*-Tunicle of the Eye, from an ulcerous disposition of the part.

NAMES

Hereof with the Greeks are *Hypopyon* and *Pyosis*, with the Latins *Unguis*, and *Pus sub Cornea*.

CAUSES

Are Ulcers or Inflammations suppurated; adjutant Causes also are opening of the Veins through plenitude, and there imparting a muddy limen-tary matter, so that it possesses half the black of the Eye, sometimes covers all the Pupil, and hinders sight; also by reason of Blows, Falls, Contusions, &c. letting out Blood, which under the Tunicles grows pale and black.

SIGNS

Are from inflammation, that cannot be terminated but by suppuration, from precedence of manifest causes, from pulsative pain, redness of the Eyes; or at least it went before: the Eye being moved, the matter under the *Cornea* seems also to be moved; also there is a white colour of the part shewing a purulent matter.

DIFFERENCES.

Whenas the Eye is filled with matter, the Greeks call it *Pyosis*, as if an heap of viscous matter, which the Ancients divided twofold, one

they called *Oxyx*, the Latins *Unguis*, or a Nail in English, referring the figure of a Nail cut off, compassing the circuit of the *Iris*, from a corrupted and limous matter gathered in an ulcerous cavity.

Another is called *Hypopyon* with the Greeks, and *Pus sub Cornea* by the Latins; and in this is a more copious matter gathered under the *Cornea*, whereby the whole Pupil is sometime covered, and sight is hindered.

CURE.

Opening a Vein and purging, are better helpers in its growing than growth. Inflammation, if that preceded, is warily to be respected, lest this evil ensue by its suppurating; some open not onely the Arm, but also the Temple-Veins, and those seen in the Corners of the Eyes, together with which other Prohibitors of Inflammation are necessary; Discussers are to have emollients mixt with them, lest that part of the matter that is not hereby resolved, should be made thicker and unresolvable; Fomentation of Cammomile, Melilot, Fennugreek, and Lintseed, Fleawort-seeds, &c. wherein fine Linnen may be dipped, and applied to the Eye; also Colliryes, or Waters to wash the Eye, of Eyebright, Chelidone, Fennel, &c. with Honey: Some speak of shaking forth this collection of purulent matter by great concussion of the Head; others, and they more generally and probably, advise to, and use Chyrurgery, which is done by opening of the *Cornea* with a Lancet, and sucking out the *Pus*; this is to be done by a skilful Artist, lest the watery Humour with the *Pus* should also flow out, by reason of which it is not much used: after it, Astringents and Comforters of the Eyes are to be used.

CHAP. XXI.

Of Callous and rough Eye-lids, called Sclerophthalmia, Ptilosis, and Trachoma.

Sclerophthalmia, otherwise called *Ptilosis* and *Trachoma* by the Greeks; and *Lippitudo Dura*, *Hirsutia*, and *Asperitas Palpebrarum* by the Latins, is a Disease of the Eye-lids, wherein they are red, thick, rough and hard.

CAUSE.

The Cause is attributed to an acrid, salt and sharp Humour, and often to sharp Colliryes and Eye-Medicines.

It is variously divided; for one is called *Sclerophthalmia*, or hardness of the Eyes, wherewith is an hot distemper and thick Humour, sometime with itching pain and redness, and sticking together of the Eye-lids after sleep, from the aforesaid thick Humour.

Another is called *Prithis*, which is a callous thickness and red, without inflammation, itching or pain.

Trachoma is a roughness and scabbedness of the Eye-lids, called also *Sycosis* when 'tis more grown, wherein oftentimes there be pushes like Millet-seed, and the ulcerated sore places sometimes chap and grow callos; it is more inwardly than outwardly.

If the Humour causing these be Choler, then little Pustules are made; if Flegm that is salt, there is more serosity; if Blood, there is less itching; if a more melancholy Humour, that may be discovered by colour or that that comes forth: and according to the difference of the Humour, is the difference of the Tumour.

CURE.

One Care may generally suit with all, as to Evacuation and Aversion of the matter: secondly interceptant and emollient Topicks; but not in respect of differences, for in *Sclerophthalmia* stronger are used, as Water of Lime much praised, Vitriol-Water, with Myrrh, Aloes and Saffron; but before these be used, more mild Medicines are to be tried, by degrees proceeding to stronger.

Where there is more heat, redness and pushes, together with the thickness and callosity, Coolers are to be used that inflame not, as a bathing of it with warm water, wherein Mallows and Tutty have boiled, or the white of an Egg with Oyl of Roses, a Colliry of Myrrh dissolved in Womans Milk, mixed with Butter and Hens Grease.

If withal there be fissures and soreness, acrimony and saltness of the Humours must be tempered: *Avicen* used the Mucilage of Fennugreek seeds drawn in milk.

CHAP. XXII.

Of Itching of the Eye-lids, or Psorophthalmia.

P*sorophthalmia* is a redness of the Eyelids, with a flux of Humours, from a salt rheumatick matter, exulcerating the Corners of the Eyes, causing great itching and heat therein.

Xerophthalmia is a dry distemper of the Eye-lids, with redness, but no.

no swelling nor rheumatick matter distilling, made from a Melancholy Humour stirring up great Itching and more Pain then in a *Pserophthalmia*.

CURE.

Cure of *Pserophthalmia*, is first by opening the middle-Vein of the Forehead, by lenifying the sharpness and saltness of Humours, and intercepting their course; Topicals are to be emollient, as whites of Eggs beat in Rose water, and applied. This also is greatly praised: R^x of white Lead washed, ʒj. white Starch, ʒvj. Gum Tragacanth, Sarcocol, and Tutty prepared, of each ʒβ. Thebaick, *Opium*, Camphir, of each ʒj. with Rose-Water make a mass thereof, which being dissolved, drop sometimes a drop or two into the Eye with a Feather: the Decoction of Bramble-Buds boiled in white Wine, and dropped in twice or thrice a day, is also commended.

In a *Xerophthalmia*, Baths, and such as draw moisture to the Eyes, are good; such also as lenify and make tractable, and mollifie the Eye-lids; the Eye-lids are to be anointed over-night, lest they stick together, and be not easily opened in the morning.

For the Symptom Itching, which sometimes is very molestation, are commended, 1. A Colliry of Aloe, Tutty, Ceruse, equally mixt with Rose-Water: 2. The VVater of the Flowers of Mead-sweet, or Queen of the Meddow, with Juyc of Daylies, dropped in, and a Clout wet therein, and applied: 3. More sharp Medicines that want a propriety are good against Itching, as *Coperas*, Salt, *Licium*, sharp Vinegar, the Urine of the Sick, being stale, Sugar, &c. VVe must have a care that only the Eye-lids, and not the Eyes, be touched with such Medicines.



OF THE DISEASES

OF THE
Nostrils, Tongue, Teeth, and Lips.



Hese Diseases, or most of them at least, may not be found in some Practices of Physick, therefore they may be very convenient here: It is supposed few will come to the reading these, at least to practise by them, that have not read, or have the Books to reade, all greater and more frequent Diseases. Authors were the least mistaken in

these: Dissection is not so clearly satisfactory in these Distempers of the Nose, Tongue, Teeth, and Lips; such small Diseases of small Parts can shew but little in Anatomizing; but there is great variation of the kinds, and degrees, and different Productions of all these, which we have collected from good Authors, and composed them as fully for matter, and as shortly for words, and as commodiously to be well understood, as we could.

CHAP.



CHAP. I.

Of the Pose, or Distillation by the Nostrils.

C*Oryza* in Greek, in Latin *Gravedo*, is a kind of Catarrh, or a deflux of crude Humours, or thin Excrements contained in the fore-Ventricles of the Brain by the Nostrils, with a frequent Sneezing, and sense of Obstruction in the passages of the Nostrils.

DIFFERENCE of it is according to *CAUSES*.

1. An hot Distemper of the Brain, or Heat that melts and pours out pituitous moist Excrements, being collected and retained in the Head, that is effected or caused by outward Causes, as immoderate drinking of Wine, keeping too long in heat of the Sun, or using Hot Baths.

2. By an hot Distemper of the Liver, are hot and sharp *Poses* made.

DIAGNOSTICKS.

1. 'Tis easily known by the Patients own discerning.

2. 'Tis easily cured, and safer then Catarrhs.

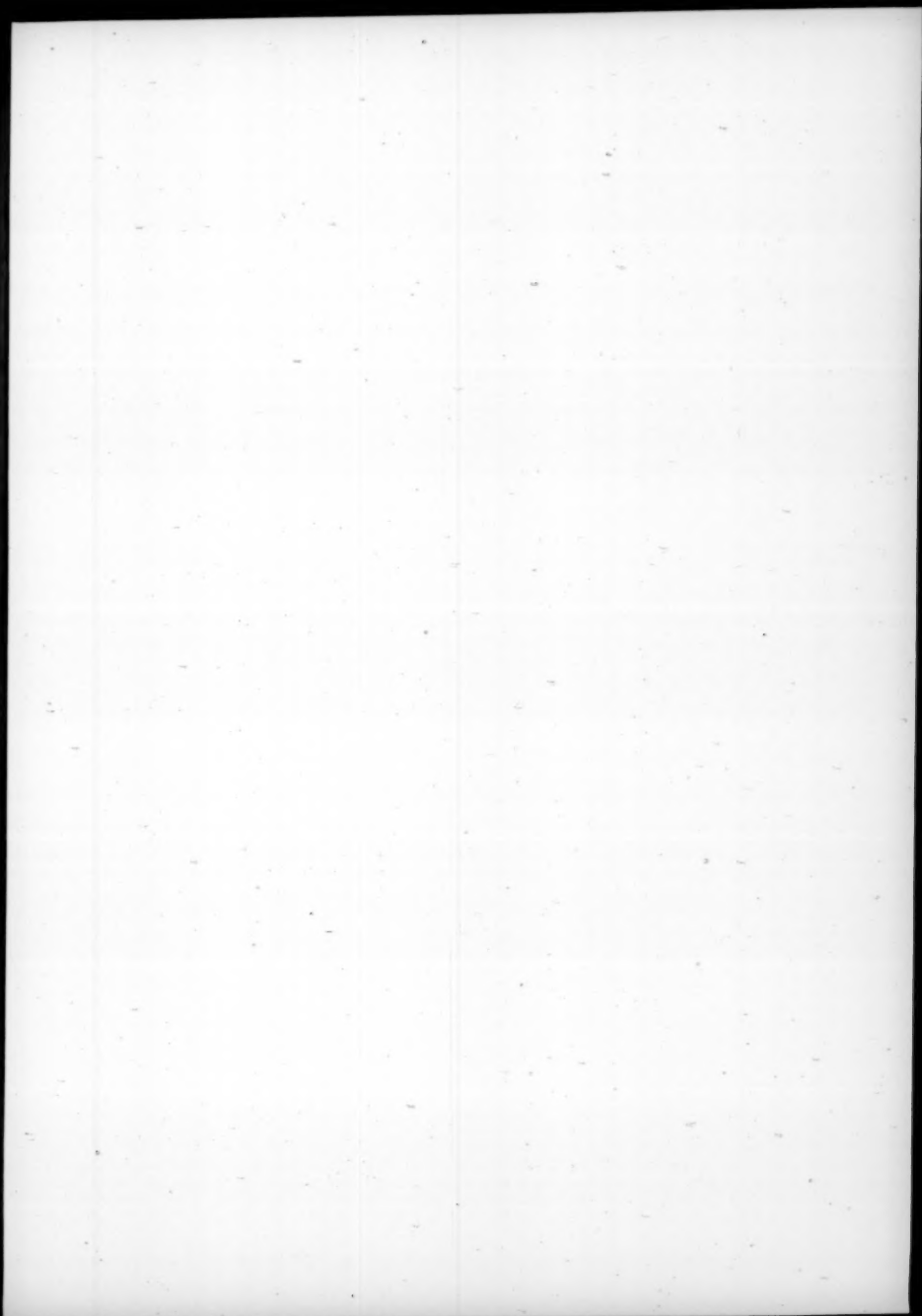
PROGNOSTICKS.

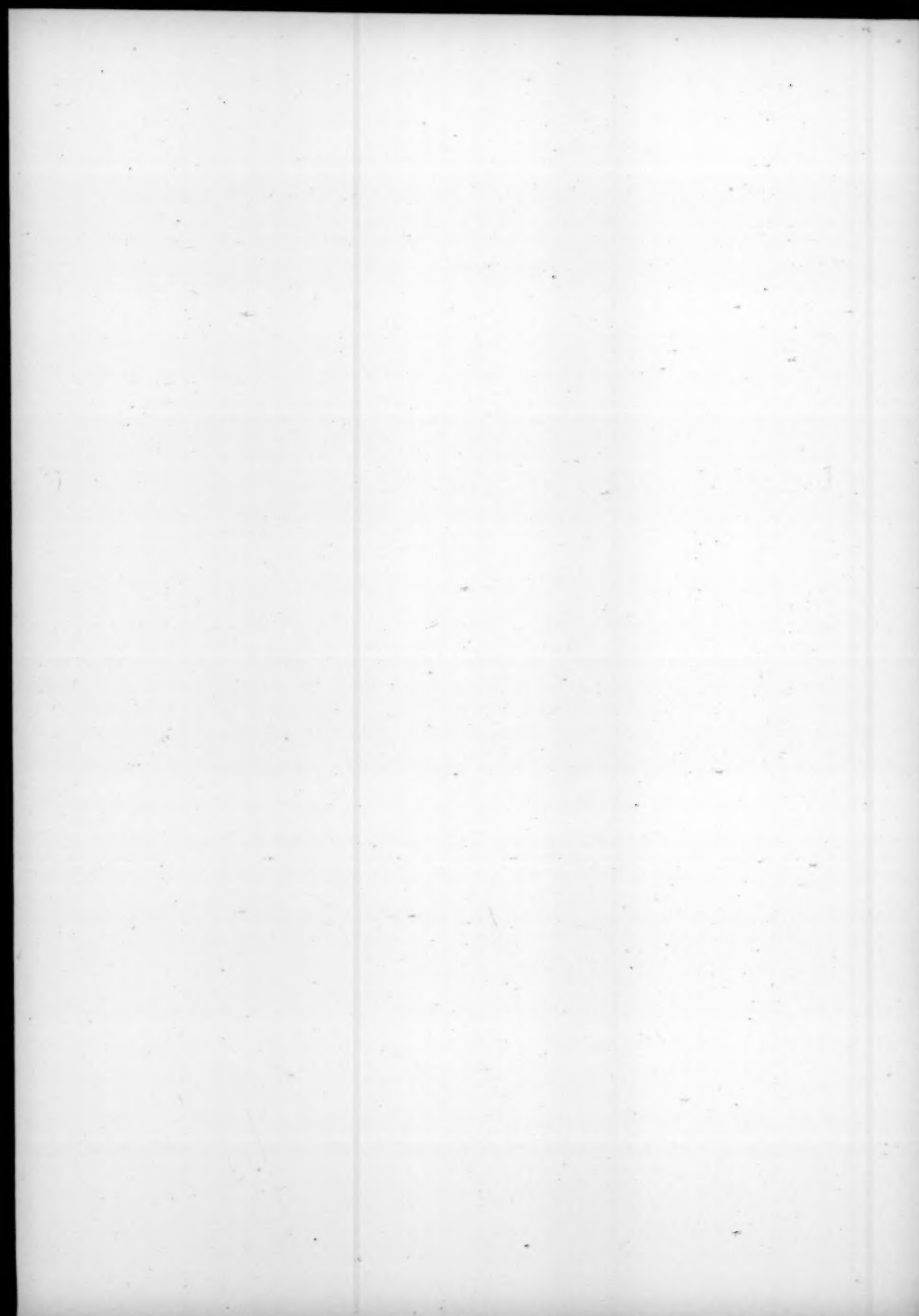
1. 'Tis bad in Diseases of the Lungs. 2. If the Distemper is stubbornly rooted. 3. By its Acrimony, it often ulcerates the Nostrils, and produces other affects. 4. If from an hot Distemper in the Liver, whence also are produced hot and sharp Catarrhs. 5. Better if outward Causes produce it.

CURE.

'Tis Cured as a Catarrh from an hot Cause. 1. We must evacuate. 2. Revulse or pull back the flowing Humour. 3. Derive: the use of Errhines are condemned, because they draw too violently, but Apoplegmatisms and Masticatories are safely used, to stop and restrain Vapours, are much approved, specially a Vapour of *Mario*, boiled in its

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own Water, and received into the Nostrils; or a Vapour of Vinegar, wherein hot Iron hath been quenched: Gum *Ammi*, or the Oyl of it cast upon Coals for a Suffume.

2. A cold Distemper, that is made from inward Causes, and a cold and crude moisture collected in the Head, through the digestive faculty weakened from a cold Distemper. 2. From outward Causes, cooling the Brain, whereby it is compressed like a Sponge, and sends forth the moisture to the subject parts: the Brain also from penury of heat concocting all Aliments badly, gathers new matter, and more moist pituitous Excrements, that upon every slight occasion are shut out by the narrowest open wayes, by the expulsive faculty.

PROGNOSTICKS.

1. From a cold and bad concoctive force and confluxion in the Brain, tis hard to cure perfectly.
2. If older, the worse to cure.

CURE.

After Universals, a Fume: *Nigella-Romana* Seeds, Frankincense, &c. cast upon Coals, to dry and consume the cold moist superfluous humidity of the Brain; the Seeds of *Nigella-Romana* also roasted, put into Silk, and often inhaled, are commended: so is the taking of Tobacco, sprinkled with Oyl of Anni-Seeds, to such as are accustomed thereto.

Of the Cause of Smelling.

2. *Loss of Smelling*, may be taken away, lessened or depraved, at the rest of the Actions of the Body, and only differ in degree or magnitude: Of Depraved Smelling, we shall speake in a Chapter by it self.

CAUSE.

Made from a Distemper of the Brain, cold and moist, which either occupies the anterior part of it, and then taste is abolished from the Propagine of the third pair of the Nerves of the Brain, enforming the (Tongue *ling.* rather) Speech affected: a cold and moist distemper, or with a pituitous Matter adjoynd, is wont to dull any Sense, whence in Catarrhs and *Posses*, smell is often hurt; and native heat being

I i

deficient,

deficient, the function of parts are hurt, and Nature bedull'd.

2. Obstruction from the same pituitous Humour, as well, senseless as the passages of the Nostrils, or insensible, as the Pores of the Brain, and *Processus Membranacei*, that Scents cannot pass to those parts: to this may be joyn'd a *Polypus Sarcoma*, or the like, that may stop or fill up the Passages.

3. Attraction made from the same pituitous Humour, gathered in the forefront of the Brain, and compressing the *Processus Membranacei*; that attraction may also come from a Native Contortion, if they be so depressed and narrow, that there lies not open a free passage for Scents.

SIGNS.

1. A Distemper cold and pituitous, may be gathered by those Signs of flegm, from flegm in the Head, and by a Mucous Pusie stiling from the Brain.

2. Are divers, according to Causes. 1. If from those Nerves, that constitute the Organ of Smelling affected, then there is perceived no hurt either in the Brain, or rest of the Senses, the voice remains clear.

3. From narrowness. 1. In the Brain, and then gravity is present, 2. In the passages of the Nostrils, or Bone-Ethmoides affected; then there is, 1. Hurt of Voice, because the Nostrils help to form the Voice. 2. Respiration is vitiated. 3. Wonted excrements are restrained. 4. Smelling is sometime totally abolished, if Pituit be hardened in the Holes of that Bone.

4. From stoping of the Passages of the Nose, by excrescences of flesh, as *Sarcoma*, *Polypus*, or the like: yet must seek out their signs in their proper Chapters.

PROGNOSTICKS.

1. Lessened or abolished Smelling, is dangerous in a *Carnus*, Apoplexy, or other affects of the Brain. 2. 'Tis incurable, if from ill confirmation of the Nostrils, as Notes by Nature shew. 3. 'Tis hardly cured, if inveterate, and from a Distemper confirmed; but fresh and newly made, 'tis more hopeful.

CURE.

Varies as Causes: from a cold Distemper, correct that with hot *Ceph.* with such Remedies as are taught in the Chapter of Head-ach, from a cold Distemper, and of a Catarrh; extract of Marjoram taken to \mathfrak{ss} every night and morning, is held a Specifick: but obstruction of the Nostrils or Ethmoid-Bone, from pituitous Humours, is best taken away after purging of the Redundancy of Pituitous Humours in the whole.

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Whole Body; 1. By a Nettle of the Root of Gentian, put into the Nose. 2. Erithines, where Juice of Red Beets is beat, and draws our Rust, Aegm, or decoction of *Nigella* Seeds with Cassia. 3. Sternutatories (which avail most, saith *Hartman*, when the Vice is in the Ethmoid-Bone) as of *Elatery*,

4. Odours, as Oyl of *Nigella* Seeds, but the best way is to take the Seed of *Romane Nigella*, and torrefie them, and so wrap them in fine Silk, and often smell unto them when they are hot.

5. *Sinapismus* in a contumacious evil.

2. From narrowness in the Brain itself, here Sternutatories most help, and Erithines are less useful. 2. Apoplexics.

3. From a blow, specially, if fresh, it may be cured, if a Pipe of Lead be put into the Nose.

4. From stopping up of the passage of the Nostrils, from Excrescences of Flesh, as *Sarcoma* and *Polypus*. See the Cure in the Chapters of them.

CHAP. III.

Of Sneezing

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DEFINITION.

SNEEZING is a Symptom of the voluntary faculty, or a concussion of the Brain, and of neer affinity to an Empetrick passion, endeavouring a casting forth of some offending and tickling matter, either Eleonick, or more watery, and thin, or windy, of superfluous beyond Nature, stirring up a depraved motion of the Animal Spirits, and breaking forth with noise and concussion.

SUBJECT

Is either the Brain, Nostrils, or Jaws, Trachea, or Lungs, but rather somewhat molestuous, that sticks about, or tickles the Trachea-Artery, or top of the Nostrils.

Cause.

1. Proximate the Lungs, contracting themselves suddenly and forcible, so that by the Breath is suddenly cast out that that did molest.

2. Remote Causes are either Internal or External.

1. Internal, are either natural or humoral Causes, which humours are more thick or thin, as in the *Poss.*

2. These Humours are brought into Action from catching cold, whereby

whereby the Brain sends down some sharp thin Matter to the Membranes of the Nostrils, that are covered with an exquisite Splee, so that attracting Air, the Lungs with violence contracting themselves, cast forth the Breath with that force, and on heaps, which coming at the Nostrils, causes a sound.

2. From Nature irritated by the sharpness of some Matter precluding the expulsive faculty generally, so that not only from the Head, & Nose, Rough Artery, Lungs and Breath, is the offensive Matter expelled, but also from the Womb and lower parts. This Vaporous moisture, is either restrained, and wanting its free passage out, irritates; Or, 2. Having free passage, and running out, sickles the parts, from the retentive faculty of the Brain weakened through cold, as in Catarrhs and Disfluencies, where Sneezing is sometime very urging. As Eusebius relates, *Obs. 127. lib. 10.* of one that had a sharp and salt Catarrh; and though the Membranes of the Brain may be irritated, yet there is no Sneezing before the offensive Matter comes to the Membranes of the Nostrils.

3. In Fevers, saith Avicen, 'tis made from sharp Vapours carried from the whole Body up to the Head, Veris. fol. per Caus. exor.

4. From eating of Vaporous things, as Onions, Mustard, &c.

PROGNOSTICKS.

'Tis a good Sign, and Nature's help in Diseases of those parts, that it may ease.

1. Because it shews the faculty strong. 2. Concoction of the Matter. 3. The powers of Nature to be lightened and unburdened. 4. In acute and malignant Diseases and Fevers, it doth often great good, and promises Health, and though it may raise an Hemorrhage of the Nostrils, that seldom doth hurt.

2. But 'tis bad in Catarrhs and Piles, because the Humour requires quietness to be concocted.

3. In Fits of the Mother, or difficult Birth, Sneezing is helpful.

4. For Pituit, gathered in the lappets of the Lungs or Breast, that may not be expelled by Coughing, may by Sneezing.

5. In a Singulus or Hickop, it greatly profits, and is often ceased thereby.

6. In soporiferous affects, 'tis good, and if in Apoplexies by Pharmaceuticals put into the Nostrils, they sneeze not, it is dangerous, Nature sinking under her burden.

7. 'Tis bad in Diseases of the Lungs, as Pleuricks, and Peripneumonies.

Monies, or inflammation of the Lungs, or Pleurisie, not avoiding the Morbifick Matter, but encreasing the evils by violent disturbing and tearing the Lungs.

3. If moisten and too violent, whereby, (saith Romboldus), many have been taken with an Epileptick Fit, and thence came the Superstitious saying, *I pray God bless thee.*

2. External Causes, as 1. Medicines that are put into the Nostrils, to cause Sneezing, by their irritation and acrimony.
2. Sometime tis made from holding up the Head to look at the Sun Beams, which causes, 1. Melting and loosening of the Humours.
2. Contraction of the Brain that squeezes them out; Or, 3. From a cold Air received at the Nostrils. 4. From smelling of Vaporous things, whose fumes irritate. 5. From Feathers, or the like, put into the Nostrils, provoking the expulsive Faculty.

DIAGNOSTICKS.

Diagnosticks be conspicuous of themselves, and by relation of the Sick, from seeing the Matter avoided, and the part that was molested, eased.

CURE.

Cure, is not always necessary, unless it be immoderate, and do molest and shake the afflicted or diseased parts.

From External Causes, and then they removed, it ceases.

1. Internals: And 1. hot: Here Bleeding, Purging, Revulsion, Derivation and Discussion, are to be premised with friction of the Eyes, Nose and Forehead, strong combing, compression of the Veins in the Corners of the Eyes, retention of Breath, cleanse the Nostrils, and pluck the Ears, and hold the Hands in cold Water: If after these, the faculty expulsive be still disturbed, from some acrimony or the like, take the fume of warm Water up the Nose, or snuff up fresh Milk, or Oyl of Sweet-Almonds: These not helping, use Narcoticks, smell to cold things, Roses, Violets, Mandrake-Apples, and Opium it self, and snuff up Decoction of such like; smell to no Spices.

2. Cold, here preparation premised, use Benitives, Revulse, Derive, and Discuss the Cause, as afore directed; Frictions, Ligatures, hot Decoctions drawn into the Nostrils, Pomanders of Aromatics to smell to, and whatsoevers may conduce to rectifying the cold distemper.

Of an Erysipelas of the Nostrils.

An Erysipelas of the Nostrils, after Generals, as Purging, letting Blood, and the like, as for Erysipelas in General.

CURE.

Is restrained after the manner of other Erysipelas of other parts; a Specificall is the Menstrue of a Virgin washed in distilled Rose-Vinegar, per applicationem calidam per se: If vehement pain urge, Roots of Hellebore beat with the Leaves, and Hog's Grease, to an Ointment, helps.

CHAP. IV.

Of a Carcinoma, or Cancer of the Nostrils.

AN Ulcerated Cancer, is 1. to be kept from its eating and spreading: Here Juicy of Bistort or Snake-weed excels; many Medicines may be made of Ceruse, White-head, Mastich, Frankinsence, Pompholix, Linarge, Turp, Camphir, &c. that may be conducive hereto.

2. To kill and correct its quality, for which the Water of Arsenick made of equal parts, of White-Arsenick, and Salt of Niter, made mild with Plantain or Peach-Leaf Water, is efficacious: Goats-Dung with Honey, such Pezom. Hicory, kills a Cancer; but a better mixt with Juice of Lentin, Ioun of a Lament.

CHAP. V.

Of Polypus.

DEFINITION.

Is a Carnous Excrescence, sticking with small Roots to the Bed of the Nose, broad, and hanging down to the lower part of the Nostrils; and sometimes also extending upon the Palate, resembling to the likeness of the Fish Polypus, whence it had its Name: But Rhasis calls them Hemorrhoids of the Nose, because somewhat like Hemorrhoids in the Anus or Tush.

CAUSES.

CAUSES.

1. Causes are, *viscid Humours*, as *Pituit* chiefly, mixt with *Blood*, falling from the *Head* into *Ulcers* of the *Nostrils*, and there cleaves; sometime a *melancholy Humour* is admixt, and then there is fear lest it should turn into a *Cancer*.

2. 'Tis made, when as that *fungous Flesh* within the *Nostrils* is more loose and thin, and receives a *viscid* and *stiruous Matter* sent from the *Head*, being of a very moist constitution, so that by puffing up and stretching out that *Spongy Flesh*, a great *Carnous Excrecence* seems to be made.

3. For particular Causes, as of some differing from others in *whiteness*, *redness* or *blackness*: 1. They that are *white*, are made of more pure *viscous Flegm*. 2. The *red*, of a more *excrementitious bloody matter*. 3. The *black*, *Cancerous*, from *Melancholy*.

DIAGNOSTICKS.

'Tis a *fleshy lump*, and *soft*, with *small Roots*, but *broad*er in its *Body*; sometime filling the whole *Nose*, and hangs forth; Sometime is throughout the whole *passage*, by which the *Breath* is brought, and descends upon the *Pallate*; specially when 'tis placed in the upper part of the *Nostrils*, and may easily be seen behind the *Uvula*.

2. This *Caruncle*, or hanging piece of *flesh*, is in colour sometime *whiter*, sometime *redder*, sometime of a *blewish black*, according as the *humour* causing it is coloured.

3. 'Tis greatly swelled in a *Southerly Air*, *yes* and in *South-Winds*; sometimes *strangles*; also in full *Moon* 'tis much enlarged; but on the contrary, in a *Northerly Wind*, and drier constitution of the *Air*, and in *pew*, 'tis greatly lessened and abated.

DIFFERENCES from *Sarcoma*.

1. By all the precedent Signs. 2. *Sarcoma*, is in the lower parts of the *Nostrils*; and more *fleshy*; but a *Polypus* grows in the upper part, and *top* about the *Root* of the *Nose*.

DIFFERENCES of *Polypus* itself be divers;

One *White*, that is, 1. *Soft*. 2. *Void* of *pain*; 3. *More* easily cured. Specially, if it be more *tender*, 2. *Fretter*, 3. *Lower* seated in the *Nostrils*; for if towards the *top*, *Medicines* cannot be so well accommodated to it.

1. *Red* or *subruse*, which is also curable, though worse than *White*. 3. *Livid*.

3. Livid or black; which, 1. Degenerates into a Cancer, or there's great fear of it. 2. Therefore at first requires speedy help, lest future danger happen. 3. If not prevented, it is hardly cured, as the Cancerous one. 'Tis hard, and Painfull. 4. Stinking sometimes. 5. As they differ in colour, so also, in touch, as some hard, some soft: 2. In place, as higher, that's more dangerous, as higher the Brain: 2. Growing in the lower parts of the Nostrils; which is discerned by the Eye. 1. It is more difficult to cure, being a deeper, and more inward, and more painful, and more dangerous, than the other. 2. It is more difficult to cure, being a deeper, and more inward, and more painful, and more dangerous, than the other. 3. It is more difficult to cure, being a deeper, and more inward, and more painful, and more dangerous, than the other. 4. It is more difficult to cure, being a deeper, and more inward, and more painful, and more dangerous, than the other. 5. It is more difficult to cure, being a deeper, and more inward, and more painful, and more dangerous, than the other.

2. Easier to stop its growth, than grown, to extirpate it. 3. Cancrous, painful, black, hard and stinking ones, are bad to be meddled withal, unless by gentle Medicines to hinder their growth. 4. 'Tis worie if made in both Nostrils, for then there is danger of choking, specially if they sleep not with their mouth open, whereby breathing is more free.

C. H. R. E. is double: 1. First, To hinder its growth by taking away the Cause: 2. By Universal, transmutating and drying Dyer being also observed. 3. Purgings, Revulsions, Derivations, and drying of the Head used in decrease of the Moon, because then 'tis less, and all Medicines take greatest place then, specially Topicks; the use of *Guaicum*-Drink with a drying Dyer, is commended by Authors.

Cupping-Glasses are applied to the Neck; and some direct Bleeding in the Nostrils. Upon the part in the mean while Astringents of the strongest sort, with Causticks, Dryers, and Discreetants, are to be applied.

2. As hindering its quantity, so its quality: We must hinder its degenerating cancrus. Here Observe that hot humours be not by unwary expurges to mix with pituitous. 1. Letting Blood, as all other Evacuaries, Derivations, and Revulsions, may prove helpful. 2. An Unguent of Yolks of Eggs, beat in a Lenden Mortar till they acquire the colour of the Lead, and mixt with ʒj. of Camphir; also the Liniment of Powder of Red Roses, with Juyc of unripe Pomgranate-stem. 3. Secondly, to take it away, these observe. 1. That gentle Medicines be used at first, which will sometime cure it, if more fresh, tender, and well-qualified; such Medicines are largely described by Authors; the chief be Cypers, Pomgranate-Rinds, Allom,

Allom, Litharge, Galls, Ceruse, Gentian, *Pompholix*, &c. of which Waters, Liniments, and Powders may be prepared without sharpness, and to dry up and consume the excrementitious Humour.

2. Stronger are to be used, if it be more contagious, and will not yeild to the precedent Remedies, among which excel, 1. Pollipody of the Oak, plaister-wise applied: 2. A Tent made of the Juyce of Ivy, a little Cotton dipt in, put up the Nostril and renewed as there shall be need, seems most laudable; 3. Juyce of Nettle-seeds, 4. Juyce of Dragons, which is somewhat stronger than the rest; 5. Juyce of Bistort; 6. Of Adulter's Tongue, all these consume heat, and help by purgation, and these of specific quality: 7. A Root made of Gentian-Roots is greatly praised by *Hartman*, which is first to be daubed with an Oyntment of Mallow-Leaves, and *Althea*-Roots beat and seared, and mixed with Goose-Grass.

3. If these suffice not by reason of its contumacy, we must come to strongest means, and Cauteries, which are first potential; where we must observe, 1. To defend the sound parts of the Nostrils, that they be not touched and hurt by applying things on the *Polypos*, 2. by unction of those parts, 3. by conveying Medicines to the *Polypos* by a Silver-Pipe, 4. To attempt this Cure in decrease of the Moon, for then 'tis less, and Medicines may be better applied upon it, having made root in the Nostril; potential Cauteries are, *Arsenic*, green *Copars*, *Orpent*, Rust of Brass, *Mercury*, precipitate Antimony, &c. of which a glutinous Emplaster may be made, according to the pleasure of the discreet Physician: Gum *Lapis* applied Plaister-wise with *Copars*, and Verdigrise is praised. Some advise first to scarificate, and then dip a Lint in Oyl of Vitriol, and apply it.

4. If it may not be taken away by Medicines, we must come to Chy-surgery; it must be cut off by Pincers, or sharp Instruments, and it ought to be extirpated wholly, for the root remaining grows again; therefore a potential Cautery is to be used after its cutting off, to hinder its growth again. Some advise to cutting of it round about its root or top, and if so not wholly extracted, to use corrosive Medicines to consume the remainder.

CHAP.

CHAP. VII.

Of depraved Smelling, or mis-scenting of things.

TIs a bad Odour continually offending the Nostrils.

CAUSE.

It is made from the lying of rotten Matter in the Ethmoid-Bone, or Ulcers of the Nostrils; whereby exhalation always suppeditated from these, infect all scents and odorous things, so that they seem to be of the same smell that virulent stench is of, nor can the true and sweet fresh smell of any thing be rightly perceived, but is over-powred by that exhalation that comes from the aforesaid places, and always molesteth the Nostrils; even as it happens to the Tongue, when 'tis infected with bitter Choler, all things that are taken within the Mouth seem to relish of the same bitter taste.

PROGNOSTICKS.

'Tis bad in acute Diseases, whenas a stench is perceived in the Nostrils.

CURE.

It may be cured after the same manner as stench of the Nostrils, the Cause from whence it arises being diligently enquired, and found out.

CHAP. VIII.

Of SARCOMA.

Excrecences of Flesh in the Nose, are of two kinds, *Sarcoma* and *Polypus*, being Tumours above Nature.

CAUSES.

Sarcoma is a fleshy excrecence in the Nose, wanting a certain figure; happens often in feeding, and virulent Ulcers, that have certain loose excrecences of Flesh, as in *Ozæna* and *Polypus* ulcerated.

CURE.

In Cure hereof we must chiefly look to the cure of the Ulcers, as in

their Chapters is directed: Then the superfluous flesh must be consumed with Caustick Medicines, or cut off with Instruments.

2. Of a superfluous nourishment of the Nostrils turned into luxurious Flesh.

PROGNOSTICKS.

'Tis easilier cured.

In Cure, pituitous Humours, or the antecedent Cause, is to be taken away; 2. Consuming of the excrecent Flesh with potential Caustics; but gentler are to be used at first, then if need be proceeding by degrees to the strongest, as Spirit of Viteri, Sandarach, Rust of Brass, Orpiment, &c. but we must have a care they hurt not the Nostrils, for which cause they are first to be daubed with some defensive Oynment, and for more security they are to be put in by a Silver-Pipe.

3. A viscid and thick Humour falling from the Brain, to which some Blood is gathered,

PROG.

This is somewhat dangerous of degenerating into a Cancer.

CURE.

In Cure we must, 1. Purge the Head of excrementitious and flagmatick Humours. 2. Proceed as in the foregoing direction.

CHAP. IX.

Of Inmeasurable Spitting, or a Ptyalismos.

Ptyalismos is an inordinate gathering and flux of moisture making spittle to the Mouth, arising from a moist Brain, and moistening Causes, and cast forth without coughing or hawking, offending onely in quantity, and molestation.

SUBJECT.

The Subject is either the Brain, which sends out a moist Humour, and waterish Excrements, which falling upon, and being communicated to the Throat, cause a Catarrh, in the Ventricle, or Aspera Arteria, and passeth into the Nostrils, a Coryza, or Pese, and lastly into the Mouth and Palate, frequent spitting, called Ptyalismos, or Ptyalismos.

Or,

Or, 2. The Stomach, which is moist and flegmatickly affected, or weakened, after Cronical Diseases, and through weakness of its heat and concoctive force, waterish and pituitous Excrements are abundantly made, which are continually suppeditated, and sent to the Mouth, which is done without coughing or hawking, and happens often in Quarantines, and to Malancholicks; for spittle by its lightness swims above the Meat, and sweats forth from the Ventricle where in great plenty it is gathered, and made, by communion of the Mémbrane to the Mouth.

Or, 3. The Spleen, whence Splenitiques and Scorbuticks are often affected herewith, and Hypochondriacks.

Or, 4. The whole Body, as in Children that abound with moisture, or were affected from bad alimentary matter in the Womb.

Or, 5. The Lungs and Brest, as in Catarrhs and Distillations, Distemper or weakness of them.

Or, 6. From the Intestines, whenas Worms abound.

CAUSES are either Internal, or External:

Internal are either imitating and attracting: As first *Aphtha*, or Ulcers of the Mouth, by whose pain a flux of serous Humours, are made, and the Head being more moist, and abounding with such Humours sends them plentifully to the Mouth, which by concoction are made Spittle; but the attractive faculty of this Part, causes the motion of the expulsion of the Brain; so also in inflammation of the Mouth and Jaws, Apophlegmatisms, and the like, a serous pituitous matter is drawn from the Head, or a weakening, whence the part cannot repel, but needs must receive the flux that falls upon it, as 1. in weakness of the Stomach aforesaid: 2. distemper of the Mouth and Jaws, which give occasion to the gathering of moisture, and cannot consume, dry, and expel that matter; chiefly, 1. Of the Glandules or Tonsils, which readily receive a pituitous and waterish Excrement, transmitted from parts ill affected by communion. 2. Of the *Columella* or *Alveola*, in whose relaxation is a frequent and molestand fluctuating of Spittle and moisture in the Mouth; whereby the flesh is made spongy and thin, and the hole of the Passate dilated, so that a copious pituitous Humour falls continually from the Head, suppeditating it into the Mouth, having nothing to obstruct its passage, or dissipate it.

It is aggravated or continued longer then naturally it would, from Custom.

External Causes are either moist Meats or Drink, or inunction of Quicksilver, or taking it inwardly, in the French Pox, &c. whereby a most plentiful salivation is made.

SIGNS.

SIGNS

Are taken from too great plenty of spittle; which whereas it is ordained by Nature to moisten meats, and help tight pronuntiacion in speaking, and right tasting, ought to be mean, neither offending in quantity nor quality; as also it doth whereas it is more thick or waterish, stinking or evil-tasted.

A *Ptyalism* is greatest on mornings, and sometimes after meat; sometimes fasting; it is not voluntary, unless by custom.

The Causes are known, and the parts from whence the Original is deduced; for if the Mouth be affected; that draws from heat, or cannot repel through weakness, which is perceived by its Causes; from the Lungs it is brought forth more froathy, and thick, and comes by hauking or excretion, rheumatisms and Catarrhs causing it, are easily known; so are outward Causes, as anointing with Quicksilver, and moistening Causes that precede it.

DIFFERENCES.

One is from hot, another cold Causes: One is Critical, another not: One is from superiour parts whose retentive faculty is overthrown, another from inferiour parts, by whose expulsive faculty spittle is sent upward to the Month.

PROGNOSTICKS.

It is sometimes healthful, and preserves from Diseases, as some acute Feavers by copious casting forth of spittle have been healed: It is better or worse, according to the degree, and nature, and greatness of the Disease whereby it is raised, and whereon it depends; it often presages vomiting, sometimes also putrifies and begets stench of the Mouth, difficult Respiration, and Coughs.

CURE.

The Cure consists in taking away the generative cause; and corroborating of the parts: in distillations we must follow the direction for Catarrhs: from bad concoction in the Stomach, we must purge, by Aloeticks, crude serous Flegm, dry and heat by *Galanga*, Red Roses, Cinnamon, and *Guaiacum*, a Powder made thereof; Mustard-sauce, Frankinsence and Mastick, given in Wine.

In the French Pox, Scorvy, Vice of the Bowels, Spleen, and Hypochonders; the Disease from whence it arises is first to be taken away.

Astringent Gargarisms are for the Symptom, and to strengthen the Tonsils

Tonfils, and *Uvula*, and drie: as R^e of Cinnamon, Red Roses, Pom-
granate-Peeles, Mirtle-Leaves, of each an equal quantity; boil them
in stealed White-Wine for a Gargism: Or, R^e Roots of the Sloe-
Tree, Wood of Aloes, Root of Hounds-tongue, of each ʒiij. Cy-
press-Nuss, Cinnamon, Mastic, Galls, of each ʒij. boil them in Wa-
ter, and add Vinegar of Quinces, and Syrup of dry Roses, of each
what may seem sufficient.

Sennertus saith, A Sponge held in the Mouth drinks up the moisture.
If the Evacuation be Critical, we may not stop its Flux.

CHAPTER X.

Of Teeth Edged or Astonished.

H*Æmodia* in Greek, *Stupor Dentium* in Latine, is a certain mole-
stuous sence the Teeth have in eating; induced from sower things
that have first been eaten.

CAUSE.

Cause, is from eating sharp, tart, and sower things, whereby the
Teeth are set on edge, and are exasperated in eating; the Membranes
participating with them, from the cold austere faculty of Fruits; for
this acidity or sharp tartness is inimical to the Nerves and Bones.

Moreover by acid, and sower Humours, are the Teeth sometime
edged or astonished, which sometime are cast out by Vomit; to *Hypo-*
chondriacks also, that Vomit for long together, acid humours, or
where acid and sharp Vapours are more plentifully and directly
carried to the Teeth.

Imagination is also very apt to effect this; for the only seeing of ano-
ther eat sower things, or hearing of Cork cut, or the like noises, do, as
it were, astonish and molest the Teeth; for the Organ of hearing is
hurt, and little Nerves going from its Membrane to the Roots of the
Teeth, carry thither a sence of horror.

SIGNS.

Signs are evident from the Patients perceivance, who cannot bite or
eat any thing, by reason of a molestuous titillation that presently aris-
eth in the Teeth, from the Membranes, perceiving the sharpness im-
pressed and soaked in before, by the presture of the Teeth, in biting, or
unequal chewing;

Sennertus

Sennerius saith, They are then endued with an exquisite sense of Feeling, and therefore cannot properly be called stupified or assen-
thed, for then they should not feel at all; but now if they be but touch-
ed, they presently feel, and are offended thereby, by a peculiar painful
feeling, which *Placius* saith, is rather a molestation, than pain.

Sometime the Teeth have such an exquisite sense, as they are offend-
ed, and ake, by hot or cold things, or hard things, made from weak-
ness and distemper.

CURE.

Purslane is chiefly and above others, praised for *Hamodia*, for that it
is most certain, and speediest helps; the Juyce hereof is to be sucked
out by chewing of the Leaves, which is to be continued; or the Juyce
alone may be used, as a Gargarism; or the Leaves alone, as a Mastica-
tory: for this by its slimy Substance, and a propriety, takes away *Ha-*
modia.

Rhais and *Johnstonus*, commend chewing of Wax.

Hartman wishes to rub them with Salt, or to bite an Hairy Cap, or
Fuzzy Cloth.

Others commend Lees of Oyl boiled to the thickness of Honey, in
a Brass Vessel; the Yolk of an Egg roasted or boilded hard, chewed,
or applyed, beaten, to the Teeth; Gargarise with hot Wine, with Oyl,
or Wine and Mucilages; Pulpe of Bread, and of Cheese, bitter Al-
monds, Liquorish, Mastick, Kernels of Walnuts and Filbirds have been
experienced by some also.

CHAP. XL

Of Teeth eroded, or broken away.

DEFINITION.

IT is a lessening of their due and natural bigness from Causes ero-
ding, and causing solution of continuity.

CAUSE.

The Cause is a continued fluxion, specially more hot and sharp;
Menses, which either is Sugar, and other sweet things, for them;
or by staying in them, as all flesh is wont to do, putrifies, and so rots
the Teeth; which is so much the sooner effected, when as the Teeth
were

were hollow before : Also hot things, whence came the Verse,

Pulvis fervens facit corrumpere Dentis.

And cold things cast in presently after ; also Oyntment of Quick-silver, Worms, and the like, rot the Teeth, and sometime make Fistulas.

SIGNS DIAGNOSTICK.

The Teeth are black, rotten, stubby and broken ; if from a defluxion, there is commonly pain ; if a Fistula, there is a greater stench of the Mouth.

CURE.

If there be a defluxion from the Head, we must consider and stop that ; the Humour is to be stoppt, the Head dried ; then use Medicines that resist putrefaction and corruption ; wash them with Sale and white-Wine, deterge and cleanse them after Measles ; Decoction of Capers, Allom, Mastick, *Nigella*, Ginger, Myrrh, &c. are good to gargarise, to hinder their erosion and wasting ; a Powder also of Five-leav'd Grass, Mint, Red-Roses, Mirtles, Myrrh, Ginger, and Ashes of a burnt Hare, to rub the Teeth with, is good ; also Salt Gem and Armoniack ; also a Suffume of the Seeds of Henbane is praised.

Miraldus praises Water of the Root of Pellitory of Spain distilled in Wine.

If Stench be present, put in sweet things, and hinderers of putrefaction ; if Worms, because they are to be killed, then Astringents to fix and confirm the Teeth are to be used.

Hollow Teeth are stoppt up with Camphir, Root of Pellitory of Spain, and Wax ; But *Rohdelerius* thinks Wax molifies too much, specially the Nerve : Medicines also to make them fall out are to be used, if so be they cannot be cured, or not to do any service, but offence ; such Medicines are not to touch their sound, lest they also be loosened and fall out ; nor the Gums neither, lest they be inflamed or excoriated from their sharpness : an Oyntment of Juice of Spurge and Oil of Henbane, with Flower put into the Hollow Tooth, or Juice of Spurge and Flower ; or Globules of Henbane, Onion and Leek-seed, made up with Goats Suet, and put into the Cavity of the Tooth, are useful ; to the intent to make the Teeth fall out : Many more, and good Medicines are rehearsed in the Chapter of Tooth-ach, that cause a fall, and coming forth of rotten, useles, and paining Teeth.

C H A P. XII.

Of Toothing of Children, and Pain.

Toothing of Children is a molestuous Symptom, with pain and other concomitant accidents.

SIGNS DIAG. and PROG.

The Children, at such time as they Toothe are very froward, cry, and are Feaverish; sometimes Convulsions and Looseness arise, which are not so dangerous, as when they proceed from other Causes; if they have a looseness, they are less subject to Convulsions; if they are bound and costive, they are more drowie, and more Convulsive; there is a little redness in the place of the Jaw that is affected; the Teeth are perceived to put forth and rise in swelling the Gums: they commonly come forth in the seventh Month, at which time Parents have no comfort of their Children; greatest pain ariseth at coming forth of the Dog-Teeth.

Hardness and thickness of Gums hinder the readier budding forth, and so causes more pain.

C U R E.

Authors have left Medicines, and Rules for this Symptom.

1. Therefore for Precepts, observe, whether Inflammation be present and mitigate and lenify that; where Night-shade, Lettice, Juyce of Houfleeke, with Oyl of Roses, Mucilage of Lin-Seed, and Marsh-Mallow-Seed, mixed with fresh Butter, are effectual; the like also for appeasing pain.

2. Mollifie and laxate the Gums; here Juyce of Mallows, of Marsh-Mallows, with Honey or fresh Butter, are frequently to be used, which in inflammation may not be used actually cold.

Re of the Oyl of sweet Almonds, $\mathfrak{z}\text{i}$. Honey, $\mathfrak{z}\text{ss}$. Hens-Grease, $\mathfrak{z}\text{ss}$. make an Oyntment.

The Brains of Hires are chiefly commended; so also the Brains of Chickens and Birds; the Brains also of Lambs and Goats; the Juyce of River-Crabs, with the Water of the Flower of Beans, Bitches Milk, &c, are commended by Authors, and thought greatly to help the eruption of the Teeth.

Forefius stamps the Brain of an Hare and Honey together, and rubs the Gums with that.

Platerus wishes to boil them in Wine, or mix them with Butter, or Honey, after *Forestus's* way, wherein the Finger is to be dipt, and the Gums gently rubbed therewith.

Harimanus saith, To annoint them with the fresh Blood of a Cock-Comb often, makes them come forth without any further trouble or accidents:

Amulets are much spoken of, and variously recited by Authors, which are thought by an hidden propriety to do much.

Miraldus saith, That the Tooth of a Colt of a year old, hung about the Neck of the Infant, causes it to bring forth Teeth.

Calves Teeth of that age, or Mans Teeth so hung, are thought also to purpose: much credit is given to the Right Dog-Tooth of a Wolf, hung about the Neck. Others commend a Male Vipers Tooth so used.

Etius praises the Roots of wild *Colocynthis*, used the same way.

Mathiulus ascribes as much vertue to the Stone found in the Head of Naked Snails; but he bids to bind it to the parts affected: and so probably if the other were used, they might be of greater efficacy.

Parvus opened the Gums with a Pen-Knife, and found it very successful in divers, from great pain, inflammation, and a Feaver, that they may labour withal: Also sometimes from Midwives rash loosing it with their Nails, or edge of Money; in opening also sometimes they are made mad, if it be black, fuscous, hard, and insensible, it is Cancerous, and then we may touch it; yet for the most part it is void of danger, and seldom cured by resolution.

CURE.

After general Evacuation suited to the Age, Constitution and Strength of the Sick, to take away the Antecedent Cause; for which Cause also, Gargarisms, Errhines, Apophlegmatisms, and Sternutatories are useful; if it be more inveterate, Sweaters and Cauteries are used.

Then Topicks for resolution of the Tumour are often to be put under the Tongue; some use Astringents first, others use Astringents with Resolvers, as Bark of Pomegranates, Galls, Salt Gem, Salt of Armoniack, Balauistians, Allom, burnt Brass, torrified Tragacanth, with Root of *Hernodactylis*: more resolving, are Salt and Hyssop, Salt-Armoniack, with Sage, Organy or Mugwort.

Forestus counsels to rubbing of it with Salt Gem; some use Oyl of Vitriol.

If it will not thus be resolved, but tend to suppuration, open it suddenly

suddenly by incision; or a Caustick; open it largely; for else the matter yeeks in, and the Tumour is made afresh; make long cutting, that all the Matter may flow out, then wash it first with Lenients, and then Detergents or Mundifiers; if we cannot draw forth all the *Vomica* or Bag; we must consume it with Verdigrease, and *Sal-Armoniack*. Then it is to be cured as an Ulcer.

Galienus Fabricius cured his Brother that was Dumb for four years, by cutting off this Ligature of his Tongue.

Parvus advises to use an actual Cautey, which is better approved of, if it be malign; but in these we must have a diligent heed that the sound parts be not touched and hurt hereby.

If the Disease returns again, it must be cut again, or use an actual Cautey.

If it be a Caruncle, it must be cured, as with Remedies for a *Polypos*.

If it be black, fuscous, hard and cancerous, 'tis not to be medled withal, for thereby 'tis most irritated and exacerbated.

CHAP. XIII.

Of Paroulis, or Inflammation of the Gums.

Paroulis, otherwise *Parulis*, is at Inflammation of the Gums, with swelling and painful redness.

CAUSE.

The Cause arises from defluxion of Blood, either pure or impure, fallen from the Head by the Vessels.

SIGNS.

It is made in some part or other of the Gums, and stretching to the Roots of the Teeth; the neer parts are distended, red and hot, their swelling is to be seen.

If the Tumour be hotter, pain is greater; if made from a more Pituitous Blood, they are colder, Inflammation and pain are more remis; the Pus breaks forth at Roots of the Teeth covered with a small covering.

PROGNOSTICK.

This often degenerates into Ulcers, Fistula's, Cancers, and Gangrenes,

grees, and therefore the sooner repress the better ; for if it apostemate it may turn to bad-affects, as aforesaid.

CURE.

Cure is by purging and bleeding, then open a Vein under the Tongue, and Cuppers to the Neck; Astringent Gargarisms to repel, wherein sharp biting things, and Vinegar that pains, are to be shunned; they not being Putrid or Eroded; a Decoction of Bramble-Buds, Rose-Leaves, Purslane, and *Sal Prunella* is most excellent; Oak-Buds, *Sal Nitri*, Plantane, Houssleek, Self-heal; and Mulberry-Leaves are also Medicinal.

Galen above others praises Oyl of the Mastich-Tree, being new, and temperately hot, held in the Mouth: in a cold Cause, and Pituitous De-fluxion, add hotter Resolvers; Decoction of Barley, Liquorish, Mal-lows, Jujubes, Agrimony, &c. A Gargarism or Collution of Decoction of Self-heal, Sage and Water-crelles is commended; or a Decoction of Self-heal in the Water of English Tobacco, with *Sal Prunella*.

If it be not dissolved by Discutients, but tend to Suppuration; it is to be opened, its maturity being made by Suppurators; some set Leeches to the swollen Gums.

But a Pen-Knife to open it, if it open not spontaneously, is best approved; then the Ulcer is to be cleansed; dried, and heated; and if an Hemorrhage or Flux of Blood should follow, use the first Gargarism in this Chapter.

The pain, as a very vexing Symptom, is to be appeased; warm Milk is to be gargarised alone, or wherein red-Rose-Leaves have boiled; outwardly a Cataplasim of Crumbs of White-Bread boild in Milk, is to be applied warm.

CHAP. XIV.

Of Consumption of the Caruncle, or weeping Flesh in the greater Corner of the Eye.

DEFINITION.

R*Hys* is a Diminution or Consumption of the weeping Flesh or Caruncle of the greater corner of the Eye, arising either from Cor-rosion, or defect of Aliment, inducing a constant weeping, and shedding of tears involuntarily.

CAUSE.

CAUSE.

Cause is either from the foregoing of a *Fistula Lacrymalis*, or of a *Leucoma* and *Eucanthis*, which were badly cured; sometimes it succeeds *Epiphora*, or a large or more sharp flux of Humours, or sharp Medicines, causing erosion of it; it is sometimes made from the POX, sometimes by Excision, &c.

SIGNS.

The use of this glandulous Flesh, seated in the Corner of the Eye, being to stop the hole tending therefrom to the Nose, and suck up, and impedit Tears, and involuntary weeping; whereas it is deficient, there is a constant involuntary weeping, whereas before the Humours falling from the Brain to the *Os Cribriforme*, were thence derived to the Nostrils, and cast out.

PROGNOSTICKS.

That which is plainly eaten up, is not cured; if only in part, we are to go about the Cure.

CURE.

Is, by Sarcotticks, with Consolidaters and Astringents: a Colliry of Aloe, Tutty-Stone, and Mucilage of *Psyllium*-Seed is good; or Cyprus-Nuts, Red-Roser, Myrtles, Sumach, Dragons-Blood, Bark of Pomegranets, Myrrh, &c. prepared after those wayes as may seem most convenient; some stop up the hole, and supply the place of the Caruncle with some matter; but regeneration of that flesh should rather be made, so that the work of Nature might be done thereby.

CHAP. XV.

Of too great growing forth of that flesh.

DEFINITION.

E*ncanthis* in Greek; *Additio Carnis Lacrymalis* in Latine, so called by *Avicen*, is an immoderate Eminence or growing forth of the Caruncle in the greater corner of the Eye, made from too plentiful nourishment, or redundant Blood, sometimes malign, and effecting pain.

CAUSE.

It comes from evil cure of *Ptergium*, from too much Aliment, or Blood fallen thither.

SIGN.

SIGN.

It is quite contrary to *Rhym*; for in this the Caruncle of the corner of the Eye or weeping Flesh sticks out, and is much bigger then naturally it should, and accustomedly was wont to be.

DIFFERENCES.

1. Is malignant and painful, which is blew, hard, rough, resisting Medicines.
2. Another not; which contrary to the other is smaller, ruddy, looser, soft, and without pain, and is made from Blood, or a more pure Aliment.
3. Another is from melancholy Blood, which partakes of the Nature of a Wart.
4. Another is from excrescence of Flesh after Ulcers.
5. From reduction of Cataracts thither, which there are kept and nourished.

CURE.

In a more soft and benign *Encanthia*, drying and more mild eating Medicines are to be tryed at first; as this of *Ætius*, praised by him; R of Allom and *Myrum* burnt, Vitriol, of each equal parts; mix them: we must proceed to stronger by degrees; some touch it with Oyl of Vitriol, or Sulphur.

If it be great and old, it is only cured by Chyrurgery; it is tyed about with a strait Thread, and then the superfluous part is cut off with a Bistory or Razor; others use an hot Iron, or actual Cautery; then we must lay Driers upon the part to prevent its growing again.

But before we too rashly undertake the Cure by Chyrurgery, these things are to be considered.

1. That Evacuation of the Body be made, to take away fluxions that are to arise to the pained part.
 2. We must use Corrosives first for tryal, before Chyrurgery.
- Wherein, 1. we must use gentlest, as aforesaid. 2. Defend the other parts about *Encanthia* from being touched by them. 3. We must have a care that the whole Caruncle be not consumed by them, but only what is superfluous, else it will turn to the contrary affect, *Rhym*: the like is to be considered in Cure by Chyrurgery.

CHAP. XVI.

Of Ulcers of the Gums.

Ulcers of the Gums are made from erosion by sharp Humours, from inflammation and pustules suppurated and broke, from Worms and the Scurvy.

D I F F E R E N C E.

Some are proper to Scorbuticks, some are more creeping and eating, others less; some succeed to foregoing affects, others arise of themselves.

C U R E.

Their Cure, after purging and letting Blood, if the matter be more hot and sharp, is by Revulsion, Blister, and Cup and Cauterize, to avert and turn away the Flux; then Dryers are to be used. *Riverus* proved this Balsam, wherewith the Ulcer was anointed often in a day; R of Myrrh and White-Sugar-Candy, as much as may seem convenient, put them into an Egg, and rost them, and then make use of the mixture; things are best used at time of sleep, for then they best stay in, and molest least; if they be more foul, and are suppetitated by vitious Humours, Driers are not sufficient: touch them with Oyl of Sulphur; if the Cause be colder, hotter Remedies; if hot, colder Remedies are to be used: if the Tooth next to it be rotted, that must be taken away, else the Ulcer will not fully be healed: see to the peculiarity of the Cause.

Of a Fistula of the Gums.

A Fistula of the Gums is caused as an Ulcer of them, and Cured as Fistula's of other parts: a Decoction of Agrimony with Allom, one drop of Gum-*Ammoniacum*, Honey of Roses, with Oyl of Vitriol, are held peculiar; some add a Cautick. *Celsus* advises to pulling out of the Tooth.

Of Loosness, Putrefaction and Exeſion of the Gums.

CAUSE.

CAuse is from deflux of sharp or vitious Humours, from the Scurvy, &c.

S I G N S are best discerned by Sight.

CURE.

It is cured, after Universals, by washing with the water of Columbines; if there be putrefaction, we must use Detergents, else onely confirm and restore the Gums decayed, by Topicks; a Pouder of Galls, Myrrh, Root of Biſſort, and Bark of Pomgranates, is most excellent; to stay their waſting, Maſtick is to be chewed; they are also to be rubbed with Sage Leaves; wash them clean every morning with Water of Columbines, or Sage, or of Self-heal, or Bramble-Buds, with Allom: If they be Scorbutickly affected, see to the Cure of the Scurvy.

Of a Cancer of the Gums.

ACancer of the Gums is made from an Inſtimation of them, turning apostematous, and breaking ulcerous, which Ulcer not healing, turns cancerous: The Juyce of Rheu applied by a Linnen Cloth dipt therein, and a Gargarism of Decoction of Allom, and Root of five-leav'd-Grass in White-Wine, are praised.

Guordonius used Birthwort, Allom, Hellebore, *Balaustians*, and Brimstone, with Juyce of Agrimony. See for more direction herein the general Chapter of a Cancer.

C H A P. XVII.

Of Excreſcence of the Gums.

E*Pouſis* is a carnosus Excreſcence of the Gums, sometimes with pain, and a Fever.

CAUSE.

Cause is from vitious, serous, and corrupt Blood, flowing plentifully to the Gums, which is easily received from their spongius rarity; also from Ulcers ill cured.

Mm

SIGNS.

SIGNS.

It happens frequently to Scorbuticks; it is sometimes so big that the Grinders are covered, and puts the Teeth out of their Sockets, and hinders close shutting of the Mouth; sometimes the excrescent Flesh is loose, wavering and filthy; sometimes it follows inflammation, and is partaker of putrefaction, other times not.

CURE.

If it be light and without putrefaction, 'tis more easily cured by Astringents and Repressers; Columbines are held most effectual, either the Water of them to gargarise, the Pouder of them for Friction, or an Oynment thereof for Uction, may be used; also to rub them with Mint till they bleed; Pouder of the Root of the Sloe-Tree, Rasp Leaves, &c. are useful: The Juyce of Water-Caltrops are very effectual.

Johnstonus saith this Pouder is proved by much Experience: R^x of the Leaves of Collumbines, Sage, Mint, Nutmegs, of each $\mathfrak{z}\beta$, burnt Allom, $\mathfrak{z}\text{j}$. Honey despumated $\mathfrak{z}\text{iv}$. make a Liniment for the Teeth.

If it be greater and with putrefaction, stronger Eaters and Consumers of it are to be used; as *Aqua-Fortis*, burnt Allom, burnt Salt, Vitriol, and Galls; but we must have a care they be not swallowed; wash the mouth before and after meat with salt Water.

Others, if it be greater, bind it dayly harder and harder with a thred till it fall off, or cut it off, or pull it off with a pair of Pincers.

C H A P. XVIII.

Of a Fistula of the Teeth.

A *Fistula* of the Teeth arises as a *Fistula* of the Gums; there is a corrupt Humour and Sanies always coming forth, which is often stinking; sometimes it flows out by the Roots of the Teeth, and Holes of the Jaw-Bone, or Vessels thereof; sometimes it is derived outwardly, and stirs up Tubercles in the Cheek or Chin, and sometimes opened, it always leaves an Ulcer remaining.

CURE.

It is cured by taking forth of the Tooth, which is done by Instruments or Medicines that make the Teeth to fall out, as with fat of green Frogs that live in Trees.

Taber

Taber *Mammam* praises *Amoniacum* dissolved in Vinegar, and mixt with Henbane-Seed; or Gobelers of Flower and Juyc of Tithimale or Spurge, incorporate with dissolved *Amoniacum*, are effectual. See more of these in the Chapter of Toothach, and erosion of Teeth, and the Precepts as to their use.

If an Ulcer of the Gums remain afterward, see the Chapter of an Ulcer of the Gums.

CHAP. XIX.

Of Swelling of the Lips.

THE Lips which the Greeks calls *Chile*, the Latins *Labia*, from the word *Lambo*, to lick, are variously affected; sometime from vice of Conformation; sometimes from adventitious Causes; sometimes they are affected with Tumours, Ulcers, Fissures, Inflammation, change of their natural Colour, defect of right motion and action; their use being,

1. For decency, and close closure of the mouth, and keeping out whatever being hurtful or offensive might enter thereinto.
2. For forming the Voice, specially some Letters and Syllables.
3. For the more easie assumption or better taking of both Meat and Drink, and retaining of it there to a due while.
4. To beautifie, and keep the Teeth, which sometime are black, rotten and unhandsome, and Gums, from sight; also to keep in the Tongue; and he would seem like a Monster that had them not.
5. To cast Spittle out of the Mouth, or what else we would spit forth.
6. For blowing, or rendring a sound, as for whistling, trumpetting, piping, &c.
7. For Infants to suck withal: *And he that had them not, would look as a Dog doth when he givns*, saith *Riolanus*.

These are variously affected, as we said before, and do sometimes suffer Diseases of magnitude, wherein the Lips be greater than naturally they are accustomed to be; and they that are thus affected are called *Labeones*, or great-Lipped, which cometh, 1. Naturally, from evil conformation from their Nativity: 2. Or is accidental and adventitious, induced from sundry Causes, which are curable: As,

1. From stinging of Bees, Wasps, or Venemous Flies, whereby one Lip (unless both be stung) is bigger then the other, and more swelled in one place, or one side, than on the other. 'Tis known by relation of the

afflicted : The sting is then first to be plucked out, if it may be ; then apply the same Creature bruised that stung : Juyce of Mallows, and Marsh-Mallows also are available.

2. From Poysons, sharp blistering Medicines, handling of Mush-rooms, and touching the Lips thereupon, or things sticking to the Lips : These are easily known by relation of what preceded : Antidotary and Lenifying Emollient Medicines are useful.

3. From Contusion, which calls a Flux of Humours, and they Inflammation ; a Flux of Humours may also be made from other Causes : Repellers and Discutients are to be used.

4. From salivation in the French Pox, then they are pust up, and black like *Carcinoma*, and are to be cured with Specificals for the French Pox.

5. Sometimes they are cancrus ; then see to the Chapter of a *Cancer*, for their Method of Curing.

6. They are hard like *Steatoma*, and are not helped by Suppuraters or Discussers, but Section.

7. From a dry putrefaction, where there's no sign of matter ; and this goes often before death.

C H A P. XX.

Of the Fissures or Chaps of the Lips.

Fissures of the Lips are a solution of the Continuity thereof, from Siccity and Tension.

The Greeks call them *Ragades*, the Latins *Scissuras*, and *Fissurae*.

C A U S E S.

Causés are, 1. Air that is cold, and North Wind, that hurts and chaps the Lips, whose contexture of covering is of so great Tenuity and Tenderness ; and the lower Lip is sometimes cleft in twain, where the two extremities of the Muscles end.

2. Dryness and stretching out are made from vapours hot and dry, ascending thither either from the Stomach or Head ; this happens in Feavers.

3. From Humours, there is extuberancy, soreness and itching ; which Humours being sharp, are cast down from the Head ; or salt and sharp Humours do arise from the lower parts by the *Oesophagus*, and are translated to the Lips.

It comes to Women marriageable from dryness of their Womb, and

and to Infants from hardness of the Teats they suck; or from hottet Milk, Poysons, &c.

SIGNS DIAGNOSTICK.

1. If from cold and wind, 'tis known by relation of the Affected.
2. If it proceeds from driness of the Womb in lecherous Women, then the fissures are not very deep, not very frequently made, not hard, nor are they hot, or itch.
3. If from dryness alone, and want of moisture, there is no sticking; Feavers sometimes, or an hot constitution of the Body, and dry, is present; dust also, or the like, preceded.
4. If from Humours, the Lips are more sticking; if they be more hot, there is greater itching, and deepness of the chaps.

From Cuts or Poysons, as Cantharides, or hardness of the Teats that Infants suck, the relation of the party diseased, and them about them, can relate.

PROGNOSTICKS.

From Nativity, they are difficultly cured; if adventitious more easily, unless they degenerate cancerous: In some Feavers they are Critical, and argue thinness of the Humour; if they be not well ordered or looked to, they may prove ulcerous, otherwise commonly they onely smart sometimes, and are not handsome to the sight: Sometimes they last long.

CURE.

In Cure, We must respect the Cause: As,

1. If from dryness, whether made and induced from internal or external Causes; we must moisten, give inwardly Apples, Cucumbers, &c. Outwardly to the Lips, apply Mucilages, the fat exstilling from wooden Kitchen Spoons fried in the fire, Goose and Capon-Grease, Marrow of Oxe shanks; or this Liniment of greatest force, R^e of the Mucilages of Fleawort and Quince-seed, of each $\mathfrak{z}\beta$. *Lycium*, $\mathfrak{z}\text{ij}$. Juyce of Houleek, Oyl of sweet Almonds, of each $\mathfrak{z}\text{j}$. Yolk of an Egg, $\mathfrak{z}\beta$. beat all into a Liniment, which is to be used in all Causes, as most effectual; Juyce of Crabfish with Cream.
2. If from hot and sharp Humours, we must take them away, purge, and let Blood, and intercept their course to the Lips, the part offending being first found out.

We must use Topicks; cooling, lenifying, and agglutivative; the fume of Herbane-seeds is held marvellous; Oyl of the Yolks of Eggs, and of Wax also, excels Grease of a Capon, Oyl of Roses, Tallow, Oyl of Wheat, Mucilage of Tragacanth, &c. are useable; an Oyntment of Rosin of the Fir-Tree, Oyl of sweet Almonds, and Juyce of Herbane is very good.

If

If in Children from sucking hard Nipples, smoint their Lips with the fat fried from a Spoon that is used about Grease, with Oyl of sweet Almonds, and Oyl of the Yolks of Eggs, which is best, also Oyl of Wax.

All must eschew the outward air, keep the Lips inward; fly hot, dry and sharp things, and hold moist things in the mouth.

C H A P. XXI.

Of Hare-Lips, or Cloven-Lips.

HAre-Lips, or Clefts of the Lips, are called by the Latins *Labia Liporina*, *Rostra Liporina*, or *Leporis*, or *Fissura Labiorum*, by the Germans *Hasenschart*. 'Tis whenas from vice in conformation, the Lips do not cohere, or joyn unitely.

C A U S E.

The Cause is from the Birth, from the Womans imagination at time of Conception, who then either saw an Hare, or somewhat else so affected; or longed to eat thereof, and could not have it.

Sometimes accidentally such fissures are made in the Nose or Ears.

D I F F E R E N C E S.

Differences hereof are onely as to the magnitude; for some are little, some very great, wherein there seems as if a piece of flesh was taken away.

P R O G N O S T I C K S.

The Evil is better born sometimes than the Remedy; 'tis dangerous in Children that suck to use Chyrurgery, also to old men, and Hydro-picks, where we may fear a Cancer therefrom, and very bad scars are left after Chyrurgery.

C U R E.

Cure is by Chyrurgery, the Patient must be aptly placed, then the skin of the distured and gaping Lip must be cut off with a Penknife on either side of its gap, then conjoyn the Lip that is so excoriated, and with a Needle and Thread, while it is yet bleeding, in the future of it, and so let the Thread hold the parts together till they grow together naturally, which in eight or nine days it often doth; after this, draw out the Thread, and use Astringents to smoint it; this fat that fries out of Wooden Kitchen Spoons (that have been used about fat and dripping)

being laid in the fire, Oyl of Wax, of Eggs, &c. correct excrescent flesh, and lastly induce a Cicatrice: Oyl of Eggs is said to take away the Deformity of the Scar made by Chyrurgery.

CH A P. XXII.

Of Lividity, Paleness, Blackness or Blewness of the Lips.

Livor is a paleness, or a blackness and blewness happening to the Lips, from fear, and sudden frights and passions, or from an evil disposition of the Bowels, and Blood infected.

CURE.

Cure is to be done by Paints, as of Spanish Red, of Madder-Roots, and Ankeret-Roots; by rubbing them with a piece of Sheep-skin dyed red, or steeped in a Decoction of red Sanders, with Gum Arabick, made in *Aqua-Vite*.

Chalybeates are to be taken inwardly.

DIFFERENCES.

Differences are taken from Causes: For,

1. One is from fear, sudden frights, and moving of Passions, Wrath, &c. whereby the Blood flows back to the Center, and they ceasing, it returns, and the colour is restored again.
2. It happens to Women, 1. Labouring with the Green-Sickness: 2. With the pale Colours or white Flux of Menstrues, both which being cured, it ceases.
3. From an evil disposition of the Bowels, the Lips want their pure ruddy colour, as in Cachecticks; 2. This evil disposition is seated variously in parts; sometimes in the Liver, sometimes in the Spleen, and sometimes in the mouth of the Stomach, affecting from communion of parts, even as we see trembling of the Lips in a fit of vomiting.
4. Lividity of the Lips sometimes happens in continual Feavers, which is a deadly sign, and shews extinction of native heat.
5. and 6. From *Elephantiasis*, or the French Pox, which being cured, it ceases.

CHAP.

C H A P. XXIII.

Of Mouth-writhing, or convulsion of the Face.

WRithing of the Mouth, or a Convulsion of the Jaws, arises from a depraved motion of the Muscles or Nerves, drawing awry the Mouth and Skin of the Face.

NAMES.

It is called *Spasmus Cynicus*, from the figure of distortion of the mouth, which is like to the grinning of angry or mad Dogs; and is called by the Latins, *Canina Convulsio*; a Dog-like Convulsion.

Some call it *Risus Sardonius*, from the Herb *Sardia*, which is called *Batrachium*, and of some *Apium Risus*, because those that take thereof have their Mouths pulled awry, and distorted, and seem to laugh dying: It is most commonly called *Tortura Oris*, signifying a simple drawing awry, or distortion of the Mouth.

CAUSE.

Its Cause is from resolution of the Muscle of the Jaw, or Muscles of the Face, or the flock of Nerves spread over the Face, affected; or the Nerves of the third or fifth Conjugation, or those that descend from the first *Vertebra* of the Neck, or from the Spinal Marrow betwixt the second and third *Vertebra*, brought from Causes cooling, as in those that remain in a cold Air, and windy, after sweating or obstruction of the Nerves.

DIFFERENCES.

Distinction is to be made betwixt *Tortura Oris*, *Spasmus Cynicus*, and *Risus Sardonius*; as also betwixt a Paralytick and Convulsive Motion: For, *Tortura Oris*, or a drawing awry of the Mouth, which is more simple, comes from the broad Muscle of the Mouth affected, wherein is stretching out of the Mouth; sometimes the upper Lip is drawn towards the Eye, from the Nerve of the third pair being hurt, which also causes the drawing awry of the Cheeks and adjacent Skin, because the affected part draws the sound; the Nose, Eyes, and half the Face, are distorted whenas the Brain is half affected.

Spasmus Cynicus, or *Caninus*, is whenas the whole Face is drawn convulsively from the *Propago*, or set of Nerves spread over the face affected.

Risus

Risus Sardonicus is such a contraction of the Muscles that the Skin is drawn up and distended, as is wont in them that laugh, and the party seems to laugh.

S I G N S.

General Signs are taken from a Convulsion, wherein the sound parts are drawn by the affected parts ; there is often pain foregoing, a numbness of the Skin, and beating ; in a Palsey the affected part is drawn to the sound obliquely, the use of the Teeth is spoiled, they cannot draw their mouth to laugh, nor pronounce the Letter O ; the Eye-lid falls down from resolution of the forces, and strength of the parts ; the face loosens and flats downwards, and is not drawn in wrinkles, as from a Convulsion.

P R O G N O S T I C K S.

It is not easily cured, and threatens Epilepsies, Palsies, Apoplexies, and Death especially, if prolonged ; or if it supervened a Palsey of the whole, or a general Convulsion ; if it be strong and convulsive, it is deadly from the matter translated to the Brain, and Death arrests them sometimes ere five days expire, sometime not in ten days : The Body free from Feavers, Head-Diseases, and strong, and the Disease fresh, and the face but in the half part affected, we may draw from hence some hopes of Cure, and that they may cease sooner, and sometimes spontaneously, or of Natures own accord.

C u R E.

In Cure it is requisite to consider the part affected, whether Convulsively or Paralitically, by what Nerves or Muscles affected, and whence those have their Root and Original.

We may proceed in its Cure much after the same Order as for general Spasms and Palseys, the part peculiarly respected : A Clister therefore premised, we may prepare the matter with such as are prescribed in the Chapter of Palseys and Convulsions ; then purge the Brain with strong Cephalick Pills and Phlegmagogues : if there be fulness, opening of a Vein, first in the Arm, secondly in the Tongue, is approved ; Cuppers may be applied to the Neck ; Internals, Nervals and Cephalicals are good, as were directed for Palseys and Convulsions ; Masticatories, Gargarisms, and Collutions of the Mouth are useful ; Troches also may be held under the Tongue, made in form of Lupines, of Pelletory of Spain, with *Castoreum*, Gum *Bdellium*, Pepper, Mustard-seed, and *Aqua-Vite* ; Vapours from convenient Decoctions may be received into the face.

Anointing of the Face, and Head, and Nape of the Neck, specially

the Roots of the Nerves affected, to the *Vertebra's* of the Neck; for from the second and third do arise the Nerves moving the Jaws: R: Oyl of Been, of *Cassia*, of each ʒj. Pelletory of *Spain*, Sage, Rosemary Couflips, Rheu, of each ʒj. make a Liniment.

R: of Bettony, Sage, Rosemary, Couflips, Bay-leaves, Eldern, Organy, Calamint, Fleabane, of each an equal quantity; put them, being reduced into Powder, into Linnen interwoven, sprinkled with Spirit of Wine, and heat hot; after anointing, apply it to the whole Face, or that half of it that is distorted.

Some use Ligatures to draw it strait from the opposite part to the overthwart part. It is not accounted a Disease, but onely a figure vitiated; the Cramp it self being onely a Symptom of the Matrix-faculty hurt.

If the upper Lip be drawn upwards towards the Eye, the Nerve of the third pair there affected, being cut a little below its compass, it is healed.

CHAP. XXIV.

Of Stuttering, Stammering, or defect of right Pronuntiation.

Stuttering, stammering, and lisping, are defects of right pronuntiation of Words and Syllables, called by the Latins *Balbus* and *Blasius*, arising from several Causes.

CAUSES.

As, 1. A Palsey of the Tongue, where the Cause lies in the Nerves, being obstructed by a moist pituitous matter, or viscid Plegm, or relaxed or overcooled therefrom, then motion of the Tongue hurt from the Nerves of the seventh pair or Conjugation being hurt: See more of this in the Chapter of a Palsey of the Tongue.

2. A *Ranula* or Tumour under the Tongue, called the Bond or Ligature, whereby Childrens Tongues are bound so straitly that their speech is impeditated therefrom; and it is wont to be taken away by Midwives with their Nails, whereby right Pronuntiation and Speaking is afterward procured: See for better information herein the Chapter of *Ranula*.

3. Too great moisture, or a moist distemper making the Tongue more soft and loose, so that it exercises not its motion; this happens to Children from their Nativity, who cannot pronounce R; yet by growth commonly

mostly that superfluous Humidity is spent; but if that moist Distemper still continue, so long they stutter or speak imperfectly: This happens also to elder People from Drunkenness, or deflux of Catarrhs, and Rheumatick Distillation, which are sooner acquitted again; but worse, if the same Distemper be in the Brain.

4. From too great siccity or dryness of the Tongue, whereby speech is vitiated, coming often in Fevers.

5. From solution of Continuation, as Wounds and Ulcers.

6. From magnitude, 1. Encreased, hindering its motion, which is either from natural Conformation, or swelling of the Tongue preternatural; which swelling is either with or without Inflammation: See more of this in the Chapter of a Tumour of the Tongue. 2. Lessened, which also is made either by ill Conformation; or Accidents, as Wounds, Ulcers, hard Cicatrices, &c. which shorten and lessen the Tongue.

7. From fault in the *Aspera Arteria*, or Wind-pipe, being the Pipe by which both natural and vocal respiration is put forth; also from constriction or obstruction of the clefts of the Larynx, is made ill utterance.

8. The *Uvula*, or *Gargareon*, being either defective, or the natural situation or bigness of it changed; being very instrumental to forming the voice, cause an imperfect pronuntiation.

9. Vocal Respiration obstructed or mutilated, we cannot speak clearly and perfectly; this is made either from stopping of the breath suddenly from suffocation, or Tumours in the Jaws, or it is changed and mutilated from weakness, whence they cease to speak, and it is called *Aphonia*: See the Chapter of *Aphonia*, or Dumbness.

10. Those that are born Fools, and insatuated from their Birth, speak not plain; which may be supposed to arise from too great moisture in the Tongue and Brain, effecting too great flexibility thereof.

SIGNS.

Signs both Diagnostical and Prognostical, are gathered from the precedent several Causes.

DIFFERENCES are four-fold:

1. The first is called *Aphonia*, or Dumbness, wherein they speak not at all.

2. The second is called *Babbling*, and *Blasphemy*, or a stuttering and stammering, wherein Words and Sentences are not rightly uttered, and they cannot pronounce some Letters, as R, or in others K and T.

3. The third is *Hastrantia Lingua*, wherein they cannot bring out all the word, or that very drawlingly.

4. The fourth is *Antidoglosser*, called Tongue-ty'dness, from shortness of the Tongue, and is peculiar to Children.

C U R E.

If from defect of parts, that cannot be restored ; it is incurable.

From a Palsy, and *Ranula* under the Tongue, see their Cures in their proper Chapters.

From Tumours, also Wounds and Ulcers of the Tongue or Jaws, seek their Cure in their proper places ; and they being cured, this Affect ceaseth.

From natural Conformation, whether the Tongues be too thick , or too short, it is not curable.

Moisture indicates drying, and Dryness moistening ; if flegmatick impacted Humours hinder vocal Respiration, they must be attenuated and excussed, the Brain must be dried and strengthened ; little Lozenges in form of Lupines are held under the Tongue, made of Sage, Mustard, and Rheu-seeds, Lavender and Rocket-seeds, with Mucilage of Gum Tragacanth to embody them, also Gargarisms of Spirit of black Cherries, Spirit of Wine wherein have been steeped Lillies of the Valleys ; Frictions of the Tongue also, with Sage-leaves, Couflips, and Lavender : It is said that to rub Childrens Tongues with Salt Gem and Honey, makes them speak presently.

C H A P. XXV.

Of a Palsy of the Tongue.

A Palsy of the Tongue is an abolition of its actions and speaking, induced from the Nerves, resolved.

C A U S E.

Cause arises from relaxation, obstruction, or refrigeration of the Nerves, which if they be of the seventh Conjugation, there is a Palsy of the whole Tongue, and motion totally perished : These Nerves come from the Brain, near to the beginning of the *Spinalis Medulla*, or Back-Marrow, and are carried to the Muscles moving the Tongue, which being hurt as before, or wounded, the motion of the Tongue is depraved or abolished, and is well called a Palsy.

More-

Moreover, a Palsey is sometime lateral, as of the right or left side; Taste is also spoiled from the Nerves of the third pair affected.

SIGN.

Signes are taken from motion hurt, from vice in speaking, and taste hurt, which sometimes is safe if the Nerves of the third pair be unhurt; sometimes all, sometimes but half the Tongue is paralitick; the Tongue looks red, and seems to be hot, at other times cooler and moister; there are sometimes present signes of a cold distemper of the Brain, and it sometimes succeeds to Apoplexies.

PROGNOSTICKS.

In more aged People, in Apoplectick, or those that are generally Paralitick; from a distemper of the Brain, tis more dangerous and more hardly cured, and if an Apoplexie hath not preceded, nor is present, there is great danger that it will ensue.

In a lateral Palsey of the Tongue, and in youth and flourishing habits, tis better, and some hopes there is of Cure.

CURE.

Cure is to be begun with Catharticks, wherewith specifical Cephalicks are admixt to carry their force to the Head; general dryers and sweaters are then to be insisted upon; Salt of Pearls is given to x.gr. in Malmsey; Black-Cherry-Water, Oyl of Rosemary, &c. are commended: this Pouder serves best to dry and strengthen the Brain and Nerves, R^x of *Castor*, *Pirethrum*, of each $\mathfrak{z}\text{ss}$. Marjoram, Sage, Lavender, Spike, Betony, Stachas, of each $\mathfrak{z}\text{j}$. Cloves, Nutmegs, of each $\mathfrak{D}\text{j}$. Sugar to the weight of all, make an exquisite fine Pouder, whereof $\mathfrak{z}\text{j}$. may be taken every morning in Black-Cherry or Sage-Water, except on those mornings we interpose some purging Apozem, or the like.

Topicals: To shake off and extract the Humours, and free the Nerves from obstruction by impacted Humours, and strengthen them, are very effectual and commodious,

1. Gargarisms of Juyce of Sage, of Oximel of Squills, and Oyl drawn from Mustard-seed; of Decoctions of sweet Marjoram, Sage, Lavender, or Spike, Organy, Cloves, &c. with Spirit of *Castor*, are very profitably and commodiously used.

2. Lupines, or little flat Cakes held under the Tongue, there to melt by continuance of time, made of Mucilage of Tragacanth, Pulpe of Mustard-seed, Rocket-seed, Sage, Pelletory of *Spain*, Wood-Sage, and the like, are useful and effectual.

• 3. Rub

3. Rub the Tongue with Sage-Leaves, Rocket-seeds bruised, Tobacco, or lay upon it Oyl of Anniseeds, of Cloves, and Spirit of Black-Cherries.

4. The Neck or place of the Original of the Nerves must be anointed with *Aqua-Vita*, and Spirit of *Castor*: Some use Vescicatories to the hinder part of the Head; and *Avicen* applies a Cupping-Glass under the Chin; Cucupha's and Errhines are also useful.

To recover Speech, Spirit of Black-Cherries, Juyce of Sage, and Primroses gargarised, are greatly applauded; so are the Flowers of Valley-Lillies distilled in Wine. See more in *Aphonia*.

There is another Disease of the Tongue, called by the Germans, *De Braun*, and it is a great swelling thereof, with blackness, ruggedness, and dryness; with it also is a *Delirium*, Insanities, and light-headedness, a Disease not mentioned by the ancient Authors, but cometh nearest to that of *Paulus Aegineta*, called an *Erysipelas* of the Brain: It comes familiarly to Souldiers, that lie in Camps in the open and cold raw air.

CURE.

After generals, as opening a Vein under the Tongue, Purgings, &c. if it seem requisite, a Gargarism of Decoction of *Prunella*, or Self-heal in Water, a little Vinegar added, is the best Remedy, and held very certain for the Cure hereof.

CHAP. XXVI.

Of the Frog, or Infants Ligature of their Tongue.

DEFINITION.

B *Atrachos* in Greek, *Ranula*, and by some *Ranunculus* in Latine, is a Tumour of soft flesh risen under the Tongue, referring the form of a Frog, to which as to a girt or band the Tongue adheres, causing impediment in speech.

CAUSE.

It arises from viscid and pituitous Blood, flowing thither and stirring up a soft Tumour; sometimes 'tis only a fleshy excrescence without an humour.

SIGNS.

1. As to its Figure; It is like a Frog, thence called *Rana* and *Ranula*, for the rift in the middle separating the right part of the Tumour from

from the left, the hinder part in figure and colour resembles a Frog.

2. As to its Substance; It is much of the nature of *Oedema* sometimes, sometimes like to *Atheroma* and *Strasoma*. 1. Because it is involved in a Bag or Follicle; 2. Because the matter within is like to the matter of these, or more nearly resembles both in colour and consistence the white of an Egg; therein also sometime hath a Stone been found.

3. As to its Magnitude and bigness, it is seen under the Tongue in bigness of a Bean or Chesnut; sometimes it grows so great that it covers the Teeth, and the Mouth will hardly hold it, and induces great danger of suffocation; and seems like another Tongue, the veins under the Tongue being so mightily extuberated, and puffed up also, from the abundance of a muddy viscous pituit fallen from the Head.

4. As to the Effects and concomitant Accidents: As, 1. They cannot speak plain nor clearly, but croakingly like Frogs, because the Tongue is not stretched forth duely, but held down, and kept straiter and shorter then is requisite to speaking. 2. The Tongue is found lifted up more or less according to the growth or bigness of the Tumour. 3. There is sometimes present Inflammation, sometimes danger of Choaking or Suffocation, where 'tis very great, sometime it is Cancerous.

PROGNOSTICK.

The greater the more dangerous, it is often mortal, both from Suffocation, which it may bring if it be the greater, and near the rough Artery and Larinx, and also a Quinzy that it may bring to elder People.

CHAP. XXVII.

Of a Tumour or Increment of the Tongue.

IT is divided variously, for one is an only distension and enlarging of it from a plenteous aliment, so that it is neither *Erysipelas*, nor *Scirrhus*, nor *Oedema*: It is without pain; sometime it is less at night, than in the morning; herein the Tongue is sometime black or livid from the blood being cold. It is to be cured by evacuation as a Phlegmone and Repulsion, a cloth dipt in Juyce of Lettice and laid upon the Tongue; other coolers and repellers of nourishment are also convenient.

2. Another is a carnous swelling, or fleshy increment of the Tongue, made from superfluous flesh, which had its rise from vitious excrements, and a pituitous superfluous alimentary matter: Preparatives
premi-

Premised, if curable, we may expect most from Chyrurgery.

3. Another is from Blood, and is an inflammation of the Tongue, whose Cure is described in the Chapter of Inflammation of the Tongue.

4. Another is from deflux of a pituitous matter, and then it is *Oedema*, or a softer and loose Tumour, according as the matter is thicker or thinner, moister or more dry: If it be *Oedematous*, Cure is as *Oedema*; if a soft and loose Tumour, we may open the Sublinguar Veines, purge and revulse, use resolving and prarmick Gargarisms, some using scarification, have cured by flowing forth of the swelling matter.

5. Another is *Erysipelatous* from Choller, wherein is Inflammation, and for which, see the Chapter of Inflammation of the Tongue.

6. Another is *Scirrhus*, from *Atrabilis*: Cure it as a *Scirrhus*.

7. Another is *Cancrons*, wherein is small hopes of Curing; and putrifaction coming at the Root of the Tongue, or a flux of Blood in Tongues eroded, the Sick die.

8. Another is from the *French-Pox*, anointings with Quicksilver, poysonous and venomous funges: Shun Purges in this, and use specifics; wash with Juyce of Plantane, Scabious and Lemons; if it be of the nature of *Oedema*, use Remedies fit for an *Oedematous* swelling; if it be great we must beware lest it bring danger of Suffocation.

Some have their Tongues remain without their Mouthes, and this progress of it may be called the falling out of the Tongue, and hurts chiefly by deforming.

I knew a Gentlewoman in *London*, Sister to one that married my Cousin, that if a lock of hair that hung out of her hood behind her Head (which she shewed me when she told me the reason) was put up under her Hood, or in her Head-clothes, with the rest of her hair, she could not shut her mouth, so that she alwayes wore this little brown lock hanging down behind: I told her it could not be according to the course of Nature, there could be no natural cause for it; if so, it must be supernatural; and if so, by the Devils Agents, Witches, which we could shew by divers other Histories and Relations, and Reasons, but they are impertinent here; she chose of two evils the least, rather to have her lock of hair not very long, hanging without, than to go with her mouth open, but I never asked her why she cut it not off; I suppose she suffered it not to grow at length, being shorter than commonly womens hair is by farre.

CHAP. XXVIII.

Of an ÆGYLOPS.

AN *Ægylops* is a little Tubercle situated betwixt the bone of the Nose and the greater corner of the Eye, which before it be broke is called *Anchylops*, and breaking, turns Fistulous, and is called *Fistula Lacrymalis*: The *Arabians* call it *Garab*.

CAUSE

Arises from vitious humours falling from the Head, which are either more watry or thick, muddy and virulent, driven to the corner of the Eye, and there seeking a passage, but being retained they putrify, and rot also the bone, effecting also a cavity, wherein, being broke, is a fistulous Ulcer.

SIGNS.

It is a little Tubercle or Prominence betwixt the root of the Nose and corner of the Eye, reddish, and equally molesting at all times; conceiving within it a cavity, and breaking, turns a Fistula.

DIFFERENCES.

1. One is from a more slow and thick humour, is contained in a bag or skin in form of pap and honey mixt together, effecting no solution of continuir, that opens not, but is taken away by Section, and turns not Fistulous; which the *Latines* call *Abcessus Ocularis*, and the *Greeks* *Anchylopa* and *Anchylops*.

2. Another from effusion of a serous blood from adjacent veins, driven forth by blows, or the like, conceiving Inflammation and pain; and breaking, turns an hollow Ulcer or Fistula, wherein sometimes the Bone is corrupted, and then it is called *Ægylops*.

In this also be differences, for some be benign, others cancerous, wherein touch doth much irritate; the colour of them is pale and livid, the veins appear full and ill coloured.

PROGNOSTICKS.

Anchylopa is better than *Ægylopa*; tis the worse if Inflammation and corruption of the bone be present, tis incurable if cancerated; the worse also the more deeply it is seated: a Fistula is bad to heal, and like to prove a Cronical Affect, yet the fresher the better, the farther off

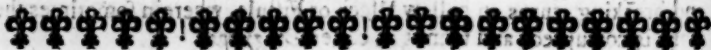
of the Eye the better ; through nearness to which, and tenuity of the bones of the Nose, it is most to be feared ; the continual affluxes of the matter also, and motion of the Eye, hinders its drying up, and healing.

CURE.

Cure is by Revulsion and Repulsion, if not yet ulcerated ; if it be ulcerated, dilate the Ulcer, put in a Tent, of Gentian-root, deterge and mundifie. Some use Astringents for repressing the defluent humours, which others dislike, and use resolving and maturing Topicks, the Pus is all to be crushed out, and then use Topicks, the Collyry of *Rhass*, R of Aloes, Frankincense, ʒi. Sarcocol, Dragons-blood, *Balanstians*, Al-lom, Crude-Antimony, of each ʒi; Verdigrease xv. graines, with Eye-bright-water, make a Collyry. Discussers are to be used, as Rhue boyled in Lee; rank Nuts and Saffron boild in *Alica*, the Juyce of *Festuca* or *St. Peters* Corn, is thought by a propriety to help, so also is the Milk of Almonds.

SYMPTOMES.

Before it be consolidated we must look to the Symptoms : 1. Inflammation is to be cautioned, for which repellens, letting blood, &c. are useful. 2. Hinder its turning Cancerous ; where revulsion is good, an actual Cautey, or touching it with oyl of Sulphur or Vitriol. 3. Look to the Bone, if that be rotted or corrupted, scale it. Causticks (as a Powder of Verdigrease, *Festuca*, Myrrh, and Gentian roots) are usefull, dilatation of the Ulcer being first made, also an actual Cautey. 4. If Callows grow, take that away by Corrosives and Chyrurgery ; then use Sarcoticks and Cicatrizers : See a Fistula of the weeping flesh.





OF THE Diseases of the Lungs.



These three Distempers, *Hæmoptoe*,
Catarrh, and *Asthma*, were writ
 long since, compiled from the
 best Authors, compared and laid
 together, all things of moment
 that were not in one, We extra-
 cted from others, and from all
 abjected what was most unne-
 cessary: Our precedent Discourse of the Lungs and
 their Diseases, will shew what these want: Here the
 Readers may see the Rules and Method of the Antients,
 and compare them. We endeavour'd to draw out all
 the choice Specifics, and appropriated Medicines
 that ease the Symptom, and do good in all Causes;
 so that if the Antients were mistook in the Causes, yet
 in those open Affects the Medicines are prevalent, and
 being found out by sure Experience, never fail.



CHAP. I.

Of Hoarseness.

Hoarseness is a Depravation of the Voice, from an Humour falling upon the Wind-Pipe, and making of it rough:

CAUSE.

The Cause is a defluxion of Rheumatick Humours from the Head to the sharp Artery, or Winde-pipe, made either through cold weakening the retentive faculty of the Brain, or heat dissolving and pouring forth Humours, whose collection and generation came from moistening Causes, or airy Exhalations from the Stomach, which turned to a waterish matter which preceded, and were either from too much Drink, Wines, Bathes, moistening Meats, and raw Fruits, and other things, sending many moist Vapours to the Head.

SIGNS.

There needs no Signs to be set down whereby to know it, onely to distinguish twixt an hot and cold Cause; which are, if the Head be hot, if the Defluxion be more sharp, if the Nose and Face look red, and the Party perceives the Head hotter than accustomedly it used to be; and if heating Causes preceded and went before, we know it is from an hot Distemper, and heating Causes; if the contrary Signs to these be present, we may well guess they have taken cold, either being bare-headed, or by Clamours, whereby the Mouth was long kept open, and cold air drawn in.

CURE.

In Cure, it is good, 1. To prevent a Feaver in an hot Cause: 2. To concoct and thicken the Humour for expulsion, which is done by Pectorals: As, R^x of Maiden-Hair, Liquorish, Figs, Jujubes, of each equal parts, boyl them in Water, and adde Syrup of Violets and Poppies, of each what may seem sufficient to sweeten the Clarified Liquor.

After this, purge with Cephalick Pills; and lastly, dry the Brain.

Medi-

Medicines that respect the Symptom, and that besides their faculty of lenifying the roughness of the Wind-Pipe, and the tickling sharpness of the Rheum, do by a propriety help, are these: R^e of Juyce pressed from green Liquorish, $\mathfrak{z}\text{ij}$. Juyce of Sage $\mathfrak{z}\text{ss}$. with Sugar boil it to a Syrup; then adde *Storax*, *Calamitis*, Myrrh, Gum Tragacanth, Saffron, of each $\mathfrak{z}\text{j}$. make hereof a Lohoch, to be often licked of with a Liquorish Stick, suffering it to melt and slip down by degrees.

Or, R^e Leaves of the Fig-Tree, Five-leav'd-Grass, of mss . Seeds of *Srubb-sblafreos*, Dropwort-Roots, of each $\mathfrak{z}\text{ij}$. Poppy and Violet-Flowers, of each Pug. i. boyl them in Water, then strain them, and adde to the Liquor Sugar for the boyling of it up into a Syrup; Gum of the Cherry-Tree dissolved in Wine, Mucilage of Quince, and *Psyllium*-Seeds in honied Water, are also very proper for Hoarsness.

This is much praised, R^e of Spirit of Sack, $\mathfrak{z}\text{ss}$. make it as thick with Sugar-Candy, as a thick *Eclegma*, or Lohoch, and take thereof often; but in an hot Distemper Oyl of sweet Almonds so thickned with Sugar-Candy, and a Decoction of Penny-Royal well sweetened, is of great account with some.

Hartmanus saith, If it be from Cold, a Draught of good Wine well tempered with Sugar, takes it away.

Rondeletius saith, To clear the Voice there is nothing better than to use frequently our Pills of Benjonom, or this, which (saith he) helps in all Hoarsnesses, from what Cause soever; R^e Conserve of Violets, $\mathfrak{z}\text{j}$. fresh Butter and Milk drawn from Almonds, of each $\mathfrak{z}\text{ij}$. Meal of *Orobis*, $\mathfrak{z}\text{ss}$. Tragacanth, and Penadies, of each $\mathfrak{z}\text{ss}$. mix all together into form of a Lohoch.

CHAP. II.

Of a Catarrh, or Distillation of Rheum.

Catarrhus is a Symptom of things cast out, being a Flux of Rheum falling from the Head upon the subjected parts, arising from Cold or Fulness.

SUBJECT.

A Catarrh is taken for a Defluxion of Waterish and Rheumatick Humours upon any part, as upon the Jaws and rough Artery, into the Nose, Ears, & Eyes; but here it is specially taken for a deflux upon the Lungs.

CAUSE.

CAUSE.

Cause is effectual in the Brain, which either weakened in its retentive, or irritated in its expulsive faculty, casts forth, or lets fall such serious Humours upon the lower parts: Causes hereof are either remote or nigh; remote are such as engender plenty of such a matter and serious Blood, such be all vaporous things, and moistening Causes, as immoderate drinking, Bathes, Wines, Apples, and crude Things in the Stomach, which either sends vapours to the Head, or the Head draws them from thence, by immoderate heat in it.

Or, an hot Distemper of the Liver, or Obstruction of it, cause a Catarrhus Matter to be heaped up in the Head; from an hot Liver, an hot Matter is sent, and is the Cause of an hot Catarrh; from Obstruction are those Humours also forced upwards, that were wont to have their passage downwards in their proper Channels, which may happen in a cold state of the Liver, and where heat in the Head more forcibly attracts; the same is also from obstruction of the Spleen and Courses.

Or distemper of the Head, which if cold, it first repells nor Humours and crude Vapours sent thither; secondly concocts not that excrementitious pituitous matter, from coldness and weakness: The south Air and rainy Weather cause it, as *Scct. 3. Aphor. 5.*

Nigh, are such as weaken the retentive, as cold Air, or cooling Causes; or move the expulsive, as heat, and plenty of the matter, or sharpness of it.

SIGNS.

General Signs are heaviness of the Head and Senses, dulness of the Sight and Hearing, often Sneezing, a sense of the Humour distilling, which is sometimes more sharp, other times milder; sometimes salt and flegmatick, sometimes fresh, and coloured like Saffron, and troubles the Eyes, Nose, Jaws, and Lungs too sometimes, whence a Cough is raised.

Particular are taken from Difference of Causes: For,

1. One is from Plethory, where antecedent Causes were such as filled the Head with Vapours, or Humours, and comes by consent, as from Liver, Spleen, Courses stopd, and Stomach, and then there are Signs of those parts, evil affected, and obstructed; or from Crudity, Drunkenness, an Aquitonian constitution of the Air that preceded; may easily be known also by a sense of distension and fulness in the Head.

2. Another from heat, or a hot distemper of the Head, which is known, 1. By heat perceived in the Head, both by the Patients sense, and

and also by feeling to it. 2. The Humour is more thin, hot and sharp, so that the Nose thereby is sometimes exulcerated, the Face and Nose be red, and sometime a Feaver follows.

3. Another from cold, which is indicated by taking cold, either by being bare-headed, or too much conversant in cold windy Air, also by absence of heat; the Humour is more thick and flegmatick, obstructing the Ethmoid-Bones, and causing hoarseness of the Voice, and a greater sense of heaviness and distension in the Head.

PROGNOSTICKS.

It is familiar to Winter, and not dangerous; unless,

1. It be joyned with Headach, and a Feaver.
2. Or be more frequent, and happens to moist and Catarrhus Constitutions.

3 If they run with violence, called *Choaking Catarrhs*, wherein is danger of Suffocation, falling in so plenteous and preposterous a measure and manner upon the Lungs and sharp Artery.

4. In Old men, for there they admit no Concoction, for their Bodies be cold.

DYET.

As touching Dyet, and things to be observed, note the Cause; for in a Cold Cause all cooling things are hurtful, as Dyet or Air cooling actually or potentially, North Winds: In an hot Cause, a cooling Dyet and Air is good, South Winds hurtful, Vexations of Mind, Watching, &c. bad.

Generally note,

1. To eschew moistening Dyet, and too much sleep.
2. Vaporous things, as Garlick, Mustard, Horse-Radish-Roots, Onyons, Wine, and strong Odours.

3. What ever things accumulating or dissolving Humours, as changing of the temper of the Head from Heat to Cold, Baths, the Sun and Venery are hurtful; let him sleep most upon his Belly, that so the matter may the more readily break out by the Nostrils.

CURE.

In Cure, First, The matter is to be prepared not with Incidents and Detergents, but Thickeners and Concocters, which at first are to be more weak; rest and sleep moderate help much.

2. Let Blood if the Liver be hot, if the Body be full and Sanguine, if Pleurifies and Quinzies be endangered therefrom, or a Feaver, which enkindles the Humours; or if the Head be hot, letting Blood is good.

good to hinder its drawing more to it ; otherwise omit Phlebotomy.

3. Purge the matter by *Apozems*, not too strong, least the matter be too much agitated ; not too often, (*Corroboraters* interposed) lest they be over-weakened ; in a thicker and more remote matter *Phlegmagogues* in form of Pills may be used.

4. Pull back, derive, and turn away the flux, *Frictions* and *Ligatures* to the *Extremities*, *Cupping-Glasses* to the *Buttocks*, *Setaces*, *Cautsticks* behind the *Ears* : *Arculanus* applied *Cautsticks* to the *Crown*, and by the sores drew forth much matter ; but *Septalins* saith, *Cauteries* to the *Coronal Suture* are evil, and by experience we never find good effects therefrom, but the *Membranes*, *Veins*, *Nerves*, and *Fibra's* are inflamed therefrom ; *Revulsion* is also made by *Clifters*, *Errhines*, *Gargarisms*, *Apophlegmatisms*, &c. are used by some to evacuate the matter contained in the *Head*, and condemned by others because they draw the matter in greater force and plenty from the *Head* upon the *Lungs* and *Aspera Arteria*, whence may be made a suffocative *Catarrh*, *Inflammation* or *Exulceration* of the *Wind-Pipe*, or *Quinzies*, though not always.

5. Strengthen the *Brain*, because a part strong may do more by *Nature*, than the *Physitian* by *Art*, and moreover stopping or binding up of the matter is not so good or healthful, as *Natures* expulsion of it, if without damage to her ; among other things *Serpillum*, or *Mother of Thyme* is held to have a *Propriety* herein, or the *Wine* of *Pope Adrian*, R^e of the *Bark* of all sorts of *Myrobalans*, with the *Kernels* dried, of each *ʒiʒs*. *Cinamon*, *ʒj*. *Cloves*, *Galanga*, *Cubebs*, *Cardamoms* greater and less, of each *ʒʒs*. *Red Roses* dried, *ʒiʒs*. *Lavender* and *Rosemary*, of each *ʒʒs*. bruise them, and steep them in seven pints of *Wine* for twenty four hours, then drink morning and evening thereof.

6. *Dryers*, as a *Drink* of *China*, *Saisaparilla*, *Guaicum-Wood*, of *Rosemary*, &c. 2. Or a *Pouder* of *Nigella-Seeds*, red *Roses*, *Succinum*, and *Bark* of *Frankinsence* : 3. Or a *Cap* of *Pouders* interwoven in *Flocks* twixt fine *Linnen*, as R^e *Seeds* of *Romane Nigella*, *Amber*, of each *ʒij*. red *Roses*, *Myrtle-Berries*, *Styrax*, *Calamitis*, *Galls* *Omphacite*, of each *ʒiʒs*. *Nutmegs*, *Cinnamon*, *Coriander-Seed*, *Labdanum*, of each *ʒj*. reduce all to a gross *Pouder* for a *Cucupha*, or loose *Pouders* may be strewed in the *Head*.

The *Seeds* of *Nigella* and *Cummin* parched and applied warm, (the *Head* being shaven) interbasted in fine *Linnen*, being first powdered, are said to be a most present remedy : 4. *Suffumes* to dry the *Brain*, are also very effectual, as of *Nigella-Seeds*, torried, and melted to, or of this

this Pouder cast upon Coals, over the Fume of which the Head is to be holden; R^e of *Succinum*, or Amber, Frankinsence, Seeds of Coriander, Rosemary, Mother of Thyme, Gum of Juniper, Tobacco, of each ʒij. mix them.

Or, R^e of *Nigella*-Seeds, and Amber, of each ʒiij. Storax, Gum of Juniper, Rosemary, and Coriander-Seed, of each ʒij. Myrtle-Berries, red Roses, Mastick, Nutmegs, of each ʒj. mix and powder them grossly, for the aforesaid use.

7. Respect the Flux or Symptom, which if it offend in quality, correct that, as 1. Sharp, and then use Emulsions, and tempers of Acrimony, that the parts be not excoriated, exulcerated, or inflamed from sharp pain; R^e of Barley-Water, lbiv. boyl therein Liquorish, ʒj. white Poppy-seed, ʒij. St. James-Wort, Flowers of red Poppies, of each mʒss. to the strained Liquor adde Syrup of white Poppies, and Violets, of each ʒij. mix all for a Drink, chiefly to be used at going to rest; or *Laudanum* is given by some to the quantity of four or five grains, which where it may safely be given, is very effectual: Chymists commend Oyl of Butter, given to ʒj. at one Dose. 2. Salt, wherein *Johannes Prevotius* proceeds thus; in salt Rheums or Spittle, the Decoction of Barley, Jujubes, Liquorish, and sweet Prunes, chiefly in a Liquor that is made by boiling of the Feet or Head of a Calf or Lamb is good; so are Snails of the Wood, or Hodmondods, and Emulsion of the four less cold Seeds, with Almonds, adding the Flower of Starch, and Cream of *Ptyfan*, a Ponatel of the same Emulsions, adding white Poppy-seeds, if the saltness be more urgent; or lick up the Juyce of fresh Prunes, or Butter, or a Syrup of sweet Prunes juyced, and Juyce of Purflane boiled with Honey to a Syrup. Thus far *Prevotius*.

3. Hot and thin, and then Coolers and Thickeners are conducing, those that were prescribed for an hot matter, and *Rosula's* of Saccharates to hold under the Tongue, are useful here; for example-sake, R^e of Sugar penidiate, ʒjss. Gum Arabick, Tragacanth dissolved in Poppy-Water, of each ʒij. Root of Hounds-Tongue, red Roses, Wood of the Frankinsence-Tree, of each ʒj. with Syrup of Poppies make *Rosula's* to hold under the Tongue, and melt by degrees.

4. Cold and thick, and then Attenuaters and Heaters are more proper both for the matter in the Head, and that that is already flown into the Lungs, a Pouder of *Valerian-Roots*, Spiknard, Rosemary, Mother of Thyme, Myrrh, Sage, Saffron, Costmary, and Spignel-Roots, is then most excellent; or a Wine of Rosemary, Indian-Nard, Spignel-Roots, and *Nigella*-Seeds, with Aromatics for the Head, and Pectorals for the Lungs.

2. In quantity, if it offend, as sometimes, it induces fear of Choking; we must stop it gradually, dull and retard its quick, violent, and preposterous motion, by Intercipients applied to the Forehead, as an Emplaster of Maltich, Frankinsence, Cummin, and *Nigella*-seeds, with Oyl of *Jasmini*-Flowers: Or taken inwardly, as this Pouder much commended, R Bole Armonick, Mans Skull burnt, Hounds-Tongue, Storax, Liquorish, Frankinsence, Myrrh, of each 3j. Saffron, 3ss. Opium, Thebaick, ʒj. with Syrup of white Poppies, make Pills: These also are praised, and held from a propriety to stop Catarrhs; Poppies, Rosemary, Ragwort, Strawberries, Amber, *Valerian*-roots, Spignel, or *Menm*-roots, Hound-Tongue, Storax, Myrrh, Root of the Sloe-Tree, Honey-Water, and *Rosa Solis*-Water, Neck-Laces, or Beads of Amber hung about the Neck, fume of Onyons stewed in an Oven, Leaves of Laurel and Winter-Bark snuff up the Nose, Tobacco taken in a Pipe, and a Decoction of Pimpernel, taken morning and night in fulness of the Head from Rheumatick Humours.

Renodans reckons up these things that stop a Catarrh: Syrup of Poppies, Jujubes, and Quinces, Liquorish and Myrtles, Leaves of Colts-foot condite, Hyssop, Bole of *Armenia*, Hounds-Tongue, Troches of Camphir, and Oyl *Omphacina*.

Hartmannus saith, An Amulet of the Root of Female-*Verbasus*, or *Maxlein*, gathered from the fifteenth of August, to the eighth of September, the Moon decreasing, being hung about the Neck, is the most sovereign Remedy for a Catarrh. To intercept the Flux also, Intercipients applied to the Head shaven, specially to the Crown, are available, as a Bag of *Succinum* sprinkled with Spirit of Wine, or of the Pouder of *Chamepithis* sprinkled with Oyl of *Succinum*.

Lastly, The Symptoms are to be considered; If it happen to Infants, the Nurse is to be dieted, Milk is to be rectified, and she must be purged, and take Pectorals: One grain of Frankinsence in Pouder given to the Child, is held a secret; the Head is to be sprinkled with Pouders that be astringent and strengthening, but not too strong.

If a Fever be joyned, let Blood, give Coolers, and omit hot Medicines; if a Cough molest much, it must be suffered awhile, till the Cause which is the Catarrh, be cured: so also Excoriation, and pain from sharpness, and heat of the matter, is helped by the aforesaid things that cool and make mild the flux of Humours; too great sneezing may lawfully be mitigated: See the Chapter of Sneezing, to hinder a Quinzy impendent; a Decoction of Lentils are thought to be effectual.

C H A P. III.

Of an Asthma, or hurt of breathing.

AN *Asthma* is an hurt of breathing, with noise and frequency, arising from a pertinacious Obstruction of the Lungs and its Vessels, or Compression thereof, and afflicting without a Fever.

Respiration is the proper action of the Lungs, which we ought to know what its right *medium* and constitution is in bodies not affected, whereby we may also distinguish how much it is depraved; it is twofold, free or strait; Free Respiration is a facility of Breathing, with little motion of the Chest, from the Middriff and Lungs rightly constituted, and not diseased, whereby it is voluntarily lessened or enlarged, drawn in or sent out, more quickly or slowly, and is called Natural Respiration.

Unnatural Respiration is very divers and various, according to its celerity or rarity, greatness or smallness, motion and respite, equal or inequal. For,

1. *Macropnea* is a Vice of Breathing, wherein plenty of Air by inspiration distends the Breast exceedingly, and the whole *Thorax* is moved by all the Muscles, because the Heart (for cooling of which, breathing is ordained) being over-heated, as in Fevers, or almost suffocated with fuliginous Vapours, requires much Air to fan and cool it by inspiration, and sends out many fuliginous Vapours in expiration.

2. *Tachypnea* is a greater and more frequent respiration from the same Causes, being greater.

3. A third kind of depraved breathing is called *Dyspnea*, or a short breathing.

4. *Asthma*, which is more frequent drawing of Breath.

5. *Orthopnea*, whenas the sick are forced to stand upright to fetch their Breath.

6. *Apnea*, or an ablation or total abolishing of sensible respiration, wherein is great danger of Suffocation; it comes sometimes from eating of Toad-stools, sometimes from swoonding, and in suffocation of the Womb, wherein the Heart is thought to be ventilated, refreshed, and cooled by Transpiration, or Perspiration, of which it being the Author, and all the whole Body being spirable, within and without, according to *Hippocrates*, why may not perspiration by the pores of the Body supply the Heart in a defect of respiration? and *Galen* saith, If that

Pores of the Skin be obstructed, so that Transpiration is prohibited, and so consequently the fuliginous vapours retained, putrid Feavers are raised, whose Basis is the Heart.

SUBJECT.

Subject is either the Lungs, Middriff, or sharp Artery, and the Organs of breathing by the Animal Spirits and Nerves.

CAUSES.

Causes of *Asthma* are either obstruction of the Lapets and Gristles of the Lungs, by a thick flegmatick impacted matter, or stones, and crude Tubercles, risen in its substance, and causing obstruction either through weakness of the Lungs, and then it is gathered and made by degrees, or from vice of other parts, which transmit such a matter to the Lungs. *Sennertius* thinks it to come from the Liver by the *Vena Arteriosa*, because Asthmaticks are so often Cachectick, and have their feet swell; and though Catarrhs be present, whereby it may be thought that the matter falls from the Head, and is thickened and dried in the Lungs, yet because a Cough would be made, if the Humours came by the sharp Artery from the Head to the Lungs, he doth not think the matter comes from the Head, and because sometimes it ceases without expectorating.

Or, 2. Constriction of the Pipes and Vessels of the Lungs or Middriff, which may come, 1. Through dryness, as in Ptilicks, specially when they are nigh Death. 2. From the smoak and fume of Quicksilver, of Coals, Lime, anointing with Quicksilver, gross Vapours, arising from the Womb to the *Aspera Arteria* and Pipes of the Lungs, cause a constriction, straitening and narrowing of those parts.

Or, 3. Compression of the Lungs and Middriff, which is made either, 1. Through plenty of Blood, as in the Hemorrhoids stop, whence the parts of Breathing are straitened by compressing and crushing together: Or, 2. of Water, as in Dropsies, by whose turgency and abundance, distention of the *Abdomen* is made, so that a compression of the Lungs and Middriff is made therefrom, whereby free breathing is impeded, and hurt. 3. From swelling also of the Liver, Spleen, or other Bowels, or extraneous Bodies, causing Compression of the aforesaid parts, cause a *Dyspnea*, or short breathing. 4. From abundance of Vapours collected in the inferiour Ventricle, sometime being more benign, sometimes malignant, which are carried to the Middriff, and hinder its free motion and Office of Respiration.

To these also may be added Defluxions of a thin matter falling upon the

the Muscles of the Breast, and ordained for its motion, or intercostal Muscles and Nerves of the Middriff, so that free motion and acting of those parts is impeded, and hindered; or the Spondils of the Back luxated inwardly, coming along on their Backs, whence the Breast falls upon the Back, and the way of the Breath is made more narrow, and so *Orthopnick's* are suffocated.

S I G N S.

Signs are more common: As, 1. Thick and frequent breathing, which is aggravated by running, or great stirring, by lying on their Back, or taking cold, to which the Lungs and Middriff are exposed, and very obnoxious too: Or, 2. A Cough from a matter in the Lungs: 3. A noise or rattling in breathing, from the Air breaking through the parts obstructed by a pituitous matter: 4. Expiration is easier than Inspiration, for in that the Instruments do spontaneously fall down, being void of Air, that stretched out their Capacity; but in this they are harder to be raised and distended to receive the Air, that is to be drawn in, from the agglutination of the matter, and heaviness, oppression and weakness of the Organs of Respiration.

Or less common; which come from particular Causes: As, 1. From a defluxion upon the intercostal and Muscles of the Breast, and then the Breast is moved heavily, and there is great pain thereof: 2. From a crude Tubercle, or borch in the Lungs; there is a Fever present if it be apostematous, and this being suppurated, the matter is cast out with the Cough; if onely an excrescent swelling, or some outgrowing Tubercle, or stony hard concrete matter, sticking in the substance of the Lungs, then the Symptoms and short breathing encreased gradually as that encreased; they are not so much troubled with difficulty of Breathing, they have no Fever, the Disease is continual, and they are sound: The same Signs also are present in obstruction of the Lungs and Wind-Pipe from a glutinous flegmatick thick Humour, onely that *Stertor*, or a rattling noise in breathing is also present. 3. If the Cause be from the Liver, then there are Signs of the Liver being weak and ill-affected; there is a Cachexy, or ill habit of the whole Body, *Chlorosis*, Stopt Hæmorrhoids, and swellings of the feet. 4. If the Cause come from the Head, as Catarrhs do, (which sometimes in an high degree suffocate or *Quarchn*, as the Vulgar term it) it is more periodick, or comes at times; molests chiefly in Autumn and Winter, and is worst on Nights.

*D I F F E R E N C E S.

One is continual, another periodick, or that comes by fits; one comes suddenly from Catarrhs and Defluxions, or a matter translated from

from other parts to the Lungs; another by degrees, and congestion of an Humour more thick, and pertinaciously adhering: Differences also are made from parts offended and offending; from Causes also, as Compression, Constriction, or Obstruction, of all which we have sufficiently spoken heretofore.

SYMPTOMES.

Symptoms are a Cough, Catarrh, Noise, want of Breath, specially in going fast or up-hill, swellings of the Feet, difficulty in making Water, which troubles sometimes, and arises from a matter sent to the Reins; sometimes also a Fever, Hoarseness and Expectoration are Companions.

PROGNOSTICKS.

In driness of the Lungs and a Pysical state, in old men; and an inveterate obstruction, there is little hopes; also if they are made buncchy from it, or in an acute Fever, because by its heat the matter is made drier and harder, and not easily cast out by Expectoraters; old sometimes strangles Children, and ends in Dropsies and Peripneumonies sometimes; sometimes by its diurnity and stubborness kills; many times if they be weak they swoond, because their breath is gone; cold weather is bad for them; free breathing is a great sign of health, and they that breath freely die not, as Hippocrates observed.

CURE.

In Cure, Consideration of Dyer and Regiment is first to be had, wherein observe these things: If it be from a Plegmatick matter obstructing, as most often it is, Dyer must be heating and drying, with which Attenuaters, and Cutters of a thick matter are meet to be mixt; Partridges, Capons, Hens, are good, which are rather to be roasted then boiled; Flesh of Fish, Fruits and Pulse are bad and engender crude and clammy Humours; Drink is to be little, because by flatosity and distention of the *Diaphragma* or Midriff, the evil is increased; if they thirst, Meats must be less hot, because the heart is overheated; Drink is then often to be held in the Mouth to moisten, say some; but others, more wisely, advise to drink freely, so the thick matter is made thinner; Air is to be hot also and dry; the Breast is often to be rubbed gently; Exercise is to be moderate.

In an hot Cause and dry, as in Pifficks, Inflammation of the Lungs, and a Fever, the contrary to these are to be used and endeavoured.

Cure

Cure of an *Asthma* from thick and clammy Humours is performed.

1. By attenuation and thinning of it; this is done by cutters and makers thin of a thick matter, which are hot and dry; and because reason shews us that those things that dry too much make such a matter more thick and dry; whereas by preparation we intend to make it more thin and moist, and easie to be brought forth by Expectoraters, they are not to exceed in heat or driness. Among such as are held fit preparatives for such a matter; the most excellent are, Oxyssel of Squills, Syrup of Horehound, Hyssop, Liquorish; these may be mixed with Waters in form of Julips, as R^e of the Water of Horehound, of *Enula Campana*, and Water of Honey, of each $\mathfrak{z}\text{iv}$. Syrup of Maidenhair, Lungwort, and Oxyssel of Squills, of each $\mathfrak{z}\text{ij}$. with Oyl of Brimstone, make it of a pleasant tartness: or R^e of the Conserve of *Enula Campana*, and Orris, of each $\mathfrak{z}\text{ij}$. of the Powder of Oak of *Jerusalem*, Horehound, Coltsfoot, and Liquorish, of each $\mathfrak{z}\text{ij}$. Figs drawn through a Sive, being first beaten with *Angelica* Water $\mathfrak{z}\text{ss}$. Syrup of Horehound, what may suffice to make an *Eclegma*.

Also Decoctions may be made of Herbs, Roots, and Seeds, and sweetned with Syrups; or an Oxyssel may thus be made, R^e of Oak of *Jerusalem*, Lungwort, Hyssop, Scabious, of each $\text{m}\mathfrak{j}$. Nettles, Thyme, Figs, of each $\text{m}\mathfrak{j}\text{ss}$. boil them in Vinegar, and being streined, add thereunto Honey, and make an Oxyssel.

2. Preparation being made, purging of those Humours is to follow, where among other things, such an *Apozem* for divers Doses is most excellent, R^e of Agarick sliced thin, $\mathfrak{z}\text{ij}$. Roots of Briony grossly beaten, $\mathfrak{z}\text{ss}$. Roots of Wild Cucumbers, and Rubarb, thin sliced, of each $\mathfrak{z}\text{ij}$. add thereto some Aromaticks, and let be infused in Thyme and Hyssop Water, and add thereunto some Pectoral Syrups to sweeten it.

To those that nauseate Potions, such Pills may be given, R^e of *Collocynthis*, Elatery, or Juyce of Wilde Cucumbers dried, of each $\mathfrak{z}\text{ss}$. Agarick $\mathfrak{z}\text{ij}$. Zedoary, Aniseeds, and Mustard-Seed, of each v . Grains, with Syrup of the Juyce of Orris or Flower-de-luce-Roots, make Pills to be taken in three Mornings; some like Pills better than Potions, because they stay longer in the Stomach, and draw better from remote parts. We must purge by Intervals, but not in the Fits for fear of suffocation.

3. Vomiting is much credited by some, and rejected by others; *Rhasis*, *Riverius*, *Hartmannus*, and others, wish to vomit, and commend it from their own experience, and that sometimes the Sick are delivered

sivered thereby; *Primerofius* saith, Sometimes it hurts not; but *Ludovicus Septalius* condemns Vomiting, specially in a strong fit; because thereby the Brest, saith he, is wonderfully tortured, and there is danger of Suffocation, the Matter being violently drawn to the *Aspera Arteria*; others are silent hereof, neither using nor condemning it: See more hereof hereafter in Cure of an *Asthma* from vice of the Liver, and in *Cachexies*.

4. *Sylvius* advises to revulsion of the Matter, and aversion of Humours, as by application of Cupping-glasses a little above the Reins, Errhines and Apoplegmatisms.

5. Expectoraters or promoters of Spittle, which bring forth such thick matter by *Anacatharsis* or Spitting; such were they that were directed for preparation of this Matter, R^e of clear Turpentine ʒj. Syrup of Colworts, of Horehound, of each ʒj. Powder of Orris, Brimstone, and *Enula Campana*, of each ʒj. *Armoniacum* dissolved in Oyl of Sweet-Almonds ʒiv. make a Lohoch. *Jacobus Sylvius* saith, The Root of Ator or Cucopints prepared any way, and mixt with Pectorals, is the best of things to promote spitting.

6. Discussion of the Matter is next useful, that is done by External, the Brest being first rubbed that the Pores may be opened, and then foment with hot Oyls and Laxating, as R^e Oyl of Orris, of Sweet Almonds, of each ʒj. Saffron ʒj. mix them for Unction: or R^e of the Meal of Fennugreek, Melilot, Hyssop, Calamint, of each equal parts, boil them in White-Wine, and add Honey and Flower of Brimstone a sufficient quantity to make a Cataplasm for the Brest.

Also the Brest may be fomented with Sponges dipt in Pectoral Oyls or Liquors; and these are to be used some at one time, and some at another for change, and because they should not lie on too long.

7. Extracters of the Reliques of the Matter, as by rubbing of the Brest with blistering Medicines, and stinging Nettles; and burnings, described by *Aetius*, were used by the Ancients, but left by Modern Practicks.

8. Dryers of the parts of breathing, as Lungs, &c. is to be ordered; that is done by Fumes, as of Frankinsence and Brimstone, to stay long about Baths of Brimstone, or an hot and drying Air, Brimstone Baths; the use of Aromatics: *Gentilis* commends the fume of Arsenick to be wonderful herein, but because Arsenick is of such a poysonous quality, we ought to be cautious in its use, and correct its vice with Aromatics.

Secondly, In *Dyspnae's* and *Asthma's* from vice of the Liver, transmitting a matter to the Lung, as in *Cachecticks* is apparent: These things are moreover to be observed.

1. Let

1. Let Blood, a Clifter premised, for hereby those Humours are lessened in quantity, and corrected in quality; and the Veins less swelling, Breathing is made more free.

Galen proves Phlebotomy in a dry *Orthopnea*, but in *Puifficks* and dried Bodies, and others, where we fear native heat thereby to be impaired, and so greater plenty of crude, pituitous Humours are generated, it is not good to open a Vein.

2. Purge, as before directed, frequently and more mildly, chiefly with Potions and Apozemes, together with Purgers being admixt, such things as respect both Liver and Symptom.

3. Vomit. 1. Because Humours redound in the whole Body. 2. Because the Stomack is often ill affected. 3. Because by Vomit, Humours and Vapours, making compression or constriction, are moved and brought forth.

Platerus used the following with good success, R^e of the Juyce of *Orris*, or Flower-de-luce-Roots, $\text{ʒ}\beta$. *Hyppocras*, $\text{ʒ}j$. mix them for a Vomit.

Hartmannus saith, *Asthma*, *Orthopnea*, and *Dyspnea* are quickly at first cured with a Vomit of *Aqua Benedicta*; but if through stubbornness and oldness of the Disease, they are not cured after two Vomits, proceed to other things.

Riverius saith, Among other Vomits for this purpose, *The Juyce of Tobacco drunk to ʒiij.* obtains the principal place.

4. Diureticks are useful here, because Nature strives also to expel a great part of the Noxious Humours by the Reins, which *Septalius* saith, Are not to be used generally, because that in a thick matter they dry, and carry off the serous part of the Humour, whence the rest is left more hard and dry, but here they seem to be very necessary and helpful.

3. If the Matter come from the Head, be directed by the Chapter of a Catarrh to dry the Head, and stop defluxions that fall upon the Lungs.

4. If the Middriff be affected, and that by Vapours, causing compression, Clifters more strong and frequently given, are useful: For saith *Rondeletius*, *Asthmaticks* are wont to be grieved with much windiness, from which sometime an *Asthma* is made, distending the *Septum Transversum* or Middriff, from whence they cannot breath freely: See for Medicines proper against Windiness in the following List of such Medicines as peculiarly help short-windedness.

5. If any hurtful things by some hurt the parts of breathing, or Organs of respiration, their force is to be opposed by Antidotaries; together with other things that generally are good for an *Asthma*, and short

and frequent breathing; in the fit we must only Palliate, not Vomit, Purge or give Clusters; for fear of stirring the matter too much, and endangering suffocation; by exercising before meat, many have been choaked, which may be from the fit suddenly thereupon invading, therefore let them not move violently or suddenly before meat; then the Breast may not be rubbed; then are to be given such things as respect the Symptom, and are helpful against Shortness of Breath, among which Saffron is chiefly commended, which is said to restore breathing afresh in dying men; the Green Roots of *Angelica* condite; a Linſeus of Sulphur waſht often in Colts-foot Water, with Syrup of Oak of *Jerusalem* of *Hierum*; Seeds of Southernwood, Waters of hot Baths that proceed from Brimstone; the Broth of an old Cock, with Pectorals, and Agarick of *Benedictus*, *Victorius*, *Faventinus* and *Provorius*, Syrup and Oxymel of Tobacco of *Quercetanus*, *Millepedes*, or Sows, in White-Wine, macerated; *Lac Sulphuris*, or Quick Brimstone, with *Benjamin* and Salt in an Egg, or the extract of Hart-Radish-Roots, with Essence of Sugar, or of *Enula* with Oyl of Aniseeds of *Hartmannus*, a draught of Wine $\mathfrak{z}\text{ij}$. *Amyriacum* $\mathfrak{z}\text{j}$. Water of Hyssop, $\mathfrak{z}\text{iv}$. of *Johnstonus*, Natural Balsom; Cardomoms which the Physicians of *Malaver* give to Asthmaticks, Pine-Kernels, Oyl of Sulphur, Vinegar of Rheu, or of Squills, an Oxymel of Rheu, Squills, Seed of Woodbine, Mustard, Nettles and Anise, boild in Vinegar, and then a sufficient quantity of Honey added; also the Chymical Oyl of Turpentine, of Hyssop, Thyme and Aniseeds; Roots of Briony, of the greater Centaury, Peucedane, Cummin, *Nigella*-Seeds, Rhubarb, Bay-Berries, Germanander, and a Conserve of Roots of Holyoak, are most worthily praised.

Of Vomiting of Blood from the Spleen.

DEFINITION.

It is an Ejection of a thick Excrementitious Blood from the Spleen, by the Mouth, and Seigh, or Stool.

CAUSE

Is obstruction of the Spleen; or too great quantity of feculent and melancholy thick gross Blood sent thither, whereby the Spleen having more then it can digest and acquit her self of, this cleggy and thick excrementitious Blood is forced upwards, and so the Stomach being offended therewith, casts it out with violence; Portion of it going also downwards by stool is cast out, the Excrements being less or more coloured without it.

SIGNS

SIGNS DIAGNOSTICK.

Blood is cast forth, 1. By Vomit, which is dreggy, black and thick. 2. Cast out by violence, insomuch that it often causes fainting and swooning. 3. In great plenty. 4. By Stool, where tis not cast forth so violently and plentifully, nor on heaps, but sent forth mixt with the Excrements, sometimes more plentifully, sometime only giving them a little Tincture.

PROGNOSTICK.

It doth not often happen, but when it doth, the more violent and often they Vomit, the worse; a Tympany of hard and difficult Curation sometime succeeds.

CURE.

1. We must respect the Spleen, see that it be not obstructed. 2. Look to the Forces and strength to uphold them. 3. Hinder future dangers.

A Specificall, and that only that cures it, is Wormwood taken constantly for a due time together; it may be used in divers forms and manners, but because of its bitterness, in Pills or Gobelts it may be more plentifully and acceptably taken.

Of Diseases of the Middriff.

THE Middriff being the chief Instrument of Respiration, and lying obliquely, separates the *Abdomen*, and *Thorax* or Brest; and is afflicted either from other parts by content, or essentially in it self; in it self it is diseased either through Distemper, Tumours, Inflammation or Wounds.

DISTEMPER.

Distemper of it is either hot or cold, a cold Distemper arises as a cold Distemper of other parts; there is no *Delirium* nor Feaver: they that have pain of the Middriff without Inflammation, a Feaver arising, are delivered. *Hippocr. Aphor. 40. Sect. 6.*

A hot Distemper is of high affinity, though not of so high a degree, or so dangerous as an Inflammation of the Middriff, which arises from Hot and bileous Blood entering into the thickness of the Middriff or *Diaphragma*, and puts forth it self by these Symptoms.

1. An Acute Feaver, and continual.
2. A *Delirium* or doring rage following thereupon.
3. A beating or palpitation of the Hypochonders on the borders of

the Middriff, the Hypochonders from the Membrane of the *Peritonæum* are also plucked and stretched out.

4. Respiration is inequal, sometimes frequent, sometimes seldom, sometimes little.

5. Pain.

6. Convulsions at last are made herefrom.

PROGNOSTICK.

Cure is difficult by reason of the great danger from its connexion and fellow-feeling with Heart, Liver and Brain; it is very acute, and the Sick rave, and are deprived of rationality, whence they are not easily persuaded to the use of such Medicines as might be most conducive to Curation.

CURE.

In Cure (which is like that of Inflammation of the Lungs) we must repress flowing Blood by Internals, and Topicals applied to the Breast warm, but that have a cooling force to mitigate the Inflammation and Ebullient Blood, we must chiefly hinder and beware a *Delirium*, by reason of the danger thereon ensuing; washing of the Extremities, and Revulsives, Repellers to the Head, and Corroboraters, are useful.

Of Swellings, or Tumors of the Middriff.

Tumours of the Middriff are either hot or cold, of hot we have already spoken, under the Title of Inflammation.

Cold arises from a crude and thin matter, which penetrates the thickness of the Middriff, and insinuates it self thereinto, and effects a Tumour: the collection of this Matter hath its Original from Compression, as in those that lean hard on their Breasts in Waiting; or concussion, as Blows, Bruises, &c.

SIGNS.

It is known by tension of the Hypochonders, a *Dyspnæa*; there is no appearance of the Tumour outwardly, or *Delirium*.

PROGNOSTICK.

The fresher, the easier to Cure; if they last long, they consume the sick by degrees, by a *Tabes*, as saith *Fernelius*, without any kind of a *Delirium*; but if a *Delirium* be present, the Disease is more critical and dangerous.

CURE.

CURE.

In Cure the matter is to be evacuated by Hydragogues, strengthen the Bowels from a new collecting of such matter, outwardly apply Discutients, with Emollients, *Sarsaparilla* is commended; but Dryers, that evacuate all the serous matter, and leave the other remaining thicker, do hurt: sometime it may turn to an Abscess, and the matter be cast forth into the Capacity of the Breast, and so cast out by coughing.

Of Wounds of the Middriff.

Wounds of the Middriff, say Authors, bring the Wounded to dye laughing, cause a *Delirium*, and retraction of the small Guts upwards, and Stomach sometimes ascends into the *Thorax*, with great sense of weight and pain there.

Wounds in the Carnous be not so dangerous as in its Nervous part, wherein 'tis held incurable; a Convulsion sometimes takes them away; where-ever it be hurt, from its continual motion it is not easily consolidated.

CURE.

Its Cure is the same as for Wounds of the Lungs.

Of Blood broken out of the Vessels of the Bladder, and there clotted and putrified.

DEFINITION.

TIs an eruption of Blood from some Vein distended, and from breaking and pouring forth the Blood into the Bladder, which sometimes and in part is cast out, the rest remaining in the Bladder clotted, and induces oftentimes a Gangrene, Faintings, obstruction of the Bladder, or other bad Symptoms.

Its *CAUSE* is expressed in the *DEFINITION*.

SIGNS DIAGNOSTICK.

Signs Diagnostick be at first a fungous or spongy Flesh, which sometimes grows within the Bladder, and filling the Bladder do greatly injure its actions, made from a Hamorrhoid or Vein swelling, which at last

last breaks, and empties the Blood into the Bladder.

Secondly, When 'tis broke, there is a voiding of Blood by the Urine in part, though the other part clodders, and grows thick; upon which there is made,

1. Faintings, Heart-qualms, &c.
2. Change of the colour to paleness.
3. His Pulse small, beating often, and various.
4. His courage fails, spirits are dull, he is sorrowful and listless.
5. The forces decay, his strength declines, and heat is enfeebled; putrified Blood, as putrified Seed, brings many desperate Symptoms.
6. There is often clotted Blood pissed forth: *Aph. 8. S. 4. Whoſoever piſſes Blood (thin or clotted, and is pained in the Hypogaſter, or that part of the Belly betwixt the Navel and Secrets, or Pincum, or Pecten, the Diſeaſe is about the Bladder.*

7. If it thus thicken and curdle in the Bladder, by the motion of Urine, the clotters of Blood will sometime be carried into its Neck, or Urine-passage, and there stop the going forth of the Urine; therefore by some 'tis called Obstruction of the Bladder, or reckoned among the Causes of Obstruction of it.

PROGNOSTICKS.

Great are the Symptoms that arises from Blood clotted and putrified; *Primrose* saith, 'tis pestiferous; *Riolanus* saith, it quickly becomes gangrenous.

CURE.

Cure must be speedy, for delaying brings greater danger; therefore,

1. In a great Hemorrhage, or when the Blood breaks out immoderately in the Bladder, opening a Vein of the Arm is to be instituted and repeated, drawing out the Blood by times.

2. Cupping-Glasses are to be affixed to the Loins and *Thia*; the extremities bound.

3. Applications; (which are to be done after due situation of the Body, who is to be laid with his Hips upwards) and they are to cool and repress the flux of Blood; Sponges dipped in *Posca*, laid to the share; Irrigations also, and Foments, and Cataplasms of Astringents, and such as stop Bloody Fluxes, as Plantains, Knotgrafs, Shepherds Purse, Blood-wort, Horsetail, Nettles, Comfrey, Bramble-Leaves, Pomegranate-Rinds, &c. boiled in *Posca*, or Vinegar and Water mixt in equal Proportion, therewith fomenting the Region of the Bladder, or boiling them thicker, draw them through an Hair Sieve, for a Cataplasim to be applied

applied blood-warm to the Region of the Bladder, binding it on conveniently with linnen Clothes.

4. Together with these to stop the coming down of Blood from the opened Veins into the Bladder, injections of Juices that bind and con-
 sipate by a Syringe, are profitable.

5. In the mean while we must not neglect internally, that may prohibit the apiness of the Blood to flow, and bridle it; which is done also by astringent Medicines, and chiefly such as are aforementioned.

Secondly, We must look to the Blood that remains in the Bladder, which clotters there; and putrifies, and may beget very bad Symptoms; for which,

1. Inwardly are to be taken Medicines that hinder Blood from clot-
 tering, and dissolve it being clotted; Garden-Cresser in Broath, or
 a Decoction of them in white Wine, are most laudable, which both dis-
 solve Blood already clotted, and also hinders it from coagulating in
 any part of the Body: Very prevalent to break and cause the clots to
 come forth, be the Decoction of Bugle, Thyme, Masterwort, or Herb
 Gerrard; of these also may Wound-Drinks (as they are termed) be
 made, to drink of plentifully on Mornings, Afternoons, and Nights.
 Platerus cured a Maid that pissed at first pure, then clotted Blood, with
 two Potions of Mummy, Cubebs, and Cinnamon, in Shepherds-purfe-
 Water, and of Gum Carabe and Mummy in Whey; Decoction of a black
 Hen, her feathers on, boild with Shepherds-pursey; and an Unguent for
 the Pinum: Such a Powder (or Electuary made of the following
 things, by adding some proper Syrup) for such as like not Potions or
 Decoctions, may be of great force to dissolve and drive forth the clots
 of Blood sticking in the Bladder, or in Neck; Re of Rhybarb, ʒ of
 Spem of the Whale, or Spem of Cari, ʒj. Seeds of Radish, Bitumen, Ju-
 daicum, Absinth, Mummy, ana ʒss. mix them for a Powder.

2. Outwardly may Fomentes and Bathings be used, of Chervil, Mal-
 lows, Parsly, Bistort, Wormwood, &c. Injections also to bring forth
 those clots sticking in the Neck of the Bladder, and stopping the Urine
 are very good, which if they avail not to do, a Syringe must be put up
 to loosen the passage: If all these do no good, Death is impendent,
 unless by Chyrurgery the concreted Blood be taken away.

Of Inflammation of the Bladder.

TIs a Distemper made from great heat residing in the Bladder, or rather its Neck, with a sharp Feaver, and other acute Symptoms accompanying.

CAUSE.

1. As to the Cause, 'tis Blood fallen thither putrified and inflamed, caused from outward violent Causes, or inward, as Phlethory, or heat of the Blood, or sharpness, and other Causes, expressed in the Chapters of the inflammation of other parts.
2. As to the place, *Fernelius* saith, The Neck alone is the subject, as being more thick and fleshy than the substance of the Bladder, which (also saith *Johnstonus*) in its substance being thin, and without Blood, 'tis not so likely Inflammation should be seated there, but rather in the Sphincter, the Muscle of its Neck.

DIAGNOSTICKS.

1. There is an Acute Feaver.
2. Great and vehement pain in the *Pinnum*, or Share; and from these two arise many other great and dangerous Symptoms, as *Deliriums*, Watchings, alienation of the Mind, and Inquietude.
3. Heat and redness, and sometimes hardness of the Share.
4. Distention of the Share and *Pellen*, from plenty of Urine, because the Urine is suppressed.
5. Binding of the Belly, because the strait Gut, or *rectum Intestinum*, is straitened through the greatness of the Inflammation; and though they have a desire to go to stool, yet, *Tenasmus*-like, they void nothing.
6. The Ordure and Excrements for the most part be thin, and without residence.
7. Suppression of Urine, with an earnest incitation and desire to piss.
8. Sometimes vomiting of a Choleric Matter.

PROGNOSTICKS.

1. Of Diseases of the Bladder this is the most dangerous, and deadly for the most part about the seventh day.
2. 'Tis sometime dissolved from the flowing forth of Urine copiously, or an *Erysipelas* rising on the Skin.
3. There is hopes if it be more light, the Feaver remiss, the Inflammation

mation changed into *Pus*, and the Abscess inwardly broke, and purged out by Urine.

DYET.

Thin Drinks, as Cinnamon-Water, or Barley-Water; let him eat no Flesh, nor their Broaths, &c. as in other Inflammations.

CURE.

1. Internals: 1. Generals, letting Blood by the Ham or Ankle-Vein: 2. Purging at first is in no wise to be used, because by stirring Humours, and making them have recourse to the diseased part, it much aggravates the Evil, and for this Cause Fluxes of the Belly at this time are to be stopd.

Clisters to bring forth hard Dung that may cause pressure of the Bladder, of mild and emollient Medicines, are very allowable.

2. Externals: 1. We use Repellers, upon these we must not insist too much, because the Bladder is membranous, and may by coldness hurt finewy parts: 2. Hinder free passing out of the Urine: 3. Prohibit resolution of Humours: Things are to be applied actually warm, and their repelling Vertue counter-poised with Anodines and Lini-ments; the Bladder inflamed indures not, so well as the Reins, astringency.

If pain urges much, we may adde *Opium* to Oyntments; Cataplasms and Emplaisters are not so good as Bathings, Lotions, Foments, or Unguents, because by their weight they press and crush the Bladder.

A Liniment of VWhite-Bread-Crums, boild somewhat thick in Oyl of Roses, with a little Saffron and Camphir, with some grains of *Opium*, if pain be very intense, is very helpful: Some use Foments of hot water applied in Oxes Bladders. Inseffions to fit in are very convenient for the aforesaid purposes, then the Sick may better void the Urine.

Then we must come to Resolvers of the matter into *Pus*, which is done by Emollients and Suppuratives. If we fear its turning gangrenous, a Cataplasim of *Orobis*, Beans and Lupines boild in Wine, is to be applied.

Lastly, The Symptoms are to be respected, as a Fever, VVatching, Raving; Ischury, and Disury; a Syringe is sometimes put

into the Neck of the Bladder, to bring forth the Urine. See the Cure of these in their proper Chapters.

3. Revulsion by Frictions, Bindings, Cuppers, with Scarification upon the part, are directed; yet Cupping-Glasses are condemned by some, as bringing more hurt than profit.

4. Blood is to be cooled, and humours tempered, and pain appeased; Julaps, Emulsions, and Clusters may serve hereto, also Anodine Suppositories, or little Bags wherein are put Yolks of Eggs, with *Opium*, and Juyce of Henbane; but 'tis better to boil Poppy-shells, Camphir, Saffron, and Henbane-Seeds, in Oyl, and therein dip Wool, and wear that in the *Anus* so long as may be convenient.

We must not use any Diuretick Medicines, nor any Irritators, salt, sharp, or erodent Things; nor may they drink much; the Urine is to be kept milde, and made slippery, that thereby the Bladder be the less offended.



O F





OF THE Diseases of the Uterus.



Here are not all the Diseases and Affects of the *Uterus* ; They are most of them such as are not in many Practices of Physick that treat but of a few Diseases ; so that it is supposed the Physical Reader may have Books of those Diseases that here are wanting, and these may be such as are wanting in some such Books, and so as it were compleat a Practice together : We did indulge our *Genius* and Fancy in writing these thus out of order ; for one time We wrote a Disease of the *Uterus*, another time a Disease of the Lungs, and another time a Disease of the Head ; and We having wrote these, seeing many things in Observations, and in our own Experience, somewhat deviating herefrom, ceased to write the rest in this Order and Method. All these Signs, Causes, and Cures are found in many, and the Readers may reap good, and benefit thereby, specially our Cautions and Animad-

versions joyned herewith, being considered, and well compared. There are abundance of Books of all sorts extant, and dayly put out; and We were loth to obtrude upon the World matter of that old and drossy Mould, without some Alteration or Refinement, or Additions of some Rarities, and new Experiments.

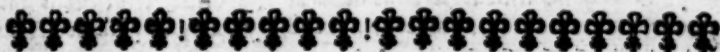
But it must not be expected that all People should be found thus, and no otherwise handled than is described in these Chapters of Diseases of the *Uterus*; nor must any think that here be all the Maladies and Distempers incident to the *Uterus*; and those that have the Diseases here set down, are not always so handled as those Diagnostick Signs specific; nor do they always arise from those, and no other, nor no more Causes than what be there described: Sometimes the *Uterus* is full of stones, sometimes smaller and more, sometimes larger and fewer; and sometimes it is all stone, as we read of the *Vesica Urinaria*. A Gentleman told me an old Woman, a Witch, was dissected some few years since in *London*, and had a large Teat, like a Sow's, outwardly and inwardly her *Uterus* was turned to a perfect stone: This year at *Rome* a Serpent was bred in the *Uterus* of one Woman. *Lycosthenes*, *Pliny*, *Reiznerius*, *Paraeus*, *Vierus*, *Bodinus*, *Rondeletius*, *Ludovicus Vives*, and Others, have delivered their Experiences of divers sorts of Animals, both for bigness and form, bred in the *Uterus*; as some like Frogs, some like Puppies, Mice, Rats, Kittlings, Magpies, Harpies, Moles,

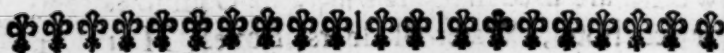
Moles, Lizards, Horsleeches, &c. Also many little Worms are bred in the *Uterus*, and Glandules watery or scirrhus, Water-Bladders, Bones, Hairy Apostems, Grumous Blood, and Apostems of fat *Crinis* and *Ichor* together; the *Uterus* weighed in one that was so filled, eighty seven pound: Many sorts of *Mola's* and Fleshy Lumps, Bladders of gorey Matter, and purulent, are found in some dissected; also Gangrenes, Fissures, Ulcers, and Discoloration, incident to all other parts of the Body of Man, have been found by Dissection in the *Uterus*; and most do arise from different, and some from strange Causes, and have been very difficult to be known by the Signs, or relation of the Sick, specially thereby to be distinguished one from another.

Horace. *Si quid novisti rectius istis*

Candidus imperti, si non, his utere mecum.

1,





CHAP. I.

Of Distemper of the Uterus.

1. **O**NE is hot, known by Veneriousness, Fowness, Yellowness, Blackness, & Adulstion of *Menstrua*; 'tis either from the Birth, or after the Birth, from outward Causes, chiefly Venery.
2. Another is Cold, more frequent then an hot Distemper, caused by immoderately cooling Medicines or external Causes; in it is less Lust, and in Copulation not so much pleasure: the *Menstrua* are Pituious, there is windiness from multitude of cold, Pituious Humours, and weakness of concoction, they are more pale and listless.
3. Moist, there is cold adjoynd, plenty and waterishness of *Menses*, Womans Flux and continual moistness of the Privities, bring molestation, there's aptness to abort; the Seed is cast out, and they have no desire to *Venus*.
4. A drie Distemper of the *Uterus* is made also in a general driness of the Body, from defect of Humours or old Age, or drying Causes, as Inflammation and Heat, there are sent forth few *Menstrua*, and Seed; the Mouth of the *Uterus* is dry, blackish and clefty, they desire not much Copulation.
5. Compound Distempers, as of heat and driness, of cold and moisture may be made, whose Causes and Signs may be gathered from the four aforesaid Differences.

CURE.

In cure of them all we are to observe;

1. That Heat indicates Coolers to be necessary, cold indicates Heaters to be necessary; and so for driness and moisture, their contraries; and for compound Distempers, if heat and driness be conjoynd, Indications are for cooling and moistening Medicines; and if cold and moisture be adjoynd, we must heat and dry by Medicines, as well outwardly applied, as inwardly taken.

In the choice of such Medicines as heat, dry, cool or moisten, we must elect such as are proper to the *Uterus*, called *Hystericals*.

3. In a bare Distemper there is no need of Purgers, because we do not suppose that Choler, Flegm, or Melancholy are present, but that by their aforagoing, they may effect a Distemper to the *Uterus*; and we treat here onely of the Distemper, and not of hot, cold, dry or moist Humours.

4. We may not use Medicines hot, cold, dry, or moist, in the third degree; 'tis best to have them of the first degree of temper; nor may they be too long used, lest the *Uterus* be changed from one Distemper into a worse, and its Functions be violated.

CH A P. II.

Of the Narrowness of the Vessels of the Uterus.

CAUSE.

TIs an Interception of them, made either, 1. From outward Causes, as Baths, binding Medicines.

2. From Cicatrices, or from a thick or membranous Flesh, cleaving to the Orifices of the Vessels.

3. From stoppage of them by the multitude, and thickness of Humours, which may be endeavoured by Nature to be avoided there, which had not heat to thin them, or they are essential to the *Uterus* it self.

4. From Scirrhs, hard swellings, or too great Fat, either consisting within or out of the *Uterus*.

SIGNS.

Signs of it differ as the Causes, in all the *Menstrua* are detained; cold Distemper is discerned by its proper Signs, as see the Signs of a cold Distemper of the *Uterus* in the aforagoing Chapter: From this Distemper we may guess the thickness and indigestion of crude and stegmatick Humours which stop the Veins, and the Blood is less apt to flow.

Tumours, Scirrhs, and the like, causing Compression, are also known by their proper Signs.

PROGNOSTICKS.

From Tumours, Scirrhs, pieces of Flesh, Cicatrices, and Membranes growing there, 'tis hard to cure; from outward Causes, and fatness of the near parts, 'tis more easie.

CURE.

CURE.

Cure varies as the Cause: 1. From binding Medicines, and then we must use Moisteners and Emollients.

2. From obstructing Causes; the Cause being first taken away, we must move the *Menstrua*; bitter, sharp, Histerick, and Chalybrate Medicines are to be used.

3. If there be fatness that causes it, 'tis to be cured by Extenuaters; we must detract from its nourishment, and look to its original.

C H A P. III.

Of Weakness of the Uterus.

DEFINITION.

WWeakness of the *Uterus* is a dulness or deficiency in undergoing its duty, made from Distemper, occult Qualities, and weakness of native heat.

SIGNS.

Signs are windiness, little desire to Copulation or Venery, and when they do couple, they take little pleasure therein; they are often barren; sometime they conceive often, but abort; the *Menfes* flow weakly, and untimely, and there is an impotency of ejection of the Seed in the Carnal Act; all which are the Actions of the *Uterus*, she should do, and through weakness cannot perform her office.

CAUSES.

Causes are the same that cause Distemper, either hot, cold, dry, or moist; and therefore the Chapter of Distemper may give sufficient light both as to the Causes and Cures, especially from cold and moist Causes, under which the *Uterus* is most defective in doing her Functions, and in hot Distempers she over-does; therefore that cannot so well be added as a Cause effecting a weakness, or a languishing of the *Uterus* in effecting its Office and several Actions: for though Humours may be the Cause of Weakness, yet it is not weakened till thereby it be first brought into some Distemper.

C H A P. IV.

Of the Inflammation of the Uterus.

THE heat, pain, and Feaver being abated, we must digest and resolve; R^x of the Roots of red Lillies, Mallows, and marsh Mallows, of each two parts; Barley-Flower, one part; Flowers of Chamomile and Melilot, of each half a part; boil them in austere Wine with Oyl, then beat them, and draw them through a Sieve, and apply them in manner of a Cataplasma.

Oyls, Liniments, Foments, and the like, may be made for this purpose, of the foregoing things, and their like.

But if it will not be resolved, but suppurate (which is known by increase of Symptoms, as Resolution of it was known by their remitting) then hasten its suppuration, which is done with such things as helped in resolving, whenas it was naturally so disposed; but for Example-sake, R^x of Pulpe of Figs drawn through a Sieve, of the Leaves of Mallows, and marsh Mallows, boiled soft in Brest-Milk, and beaten to Pap, Hogsgrease, and Mucilage of Fennugreek, of each what may seem sufficient for a Cataplasma. Or,

R^x of Oyl of Lillies, $\mathfrak{z}\mathfrak{j}$. Butter, Hogsgrease, Mucilage of *Althea*-Roots, of each $\mathfrak{z}\mathfrak{ss}$. make a Liniment.

When Pus is made, heat and pain wax less, there is a sense of fluctuation, then we must strive to break the Abscess with loud Vociferations, Coughing, Sneezing, and application of Cupping-Glasses, exercise of the Body, and Pessaries, whereof *Riverius* sets down this, R^x of Goose-Fat, $\mathfrak{z}\mathfrak{ss}$. Turpentine, $\mathfrak{z}\mathfrak{i}\mathfrak{j}$. Pouder of Rheu, Niter, and Orris-Roots, of each $\mathfrak{z}\mathfrak{ss}$. mix them, and use it with Wool for a Pessary; when the Abscess is broke, we must cleanse and consolidate, as is wont to be done to other Ulcers.

During the Cure, an exquisite and thin cooling Dyet is to be observed, Pysan-Broath is commended, Wine is to be shunned, and all hot, salt, and sharp things, all violent motion is hurtful; let them rest at quiet, and sit still, in a dark House, if their senses be distempered.

SYMPTOMS.

Symptoms occurrent, and to be respected, are,

1. The Feaver, for which letting Blood, cooling Julaps, Emulsions, and cool Herbs in Broaths, are necessary.

Sc

2 Pain

2. Pain which is to be mitigated by Fomentos and Cataplasms, in Unctions, half Tubs, Baths, and Pessaries, wherein Opium is to be put; inject VVomans-Milk with Hens-Grease, Mucilages of *Althea*-Roots, Fleawort-Seeds, Fennugreek-Seeds, and the like.

3. VVatchings and disquietings of Nature, to compose which, give Narcoticks with moderation.

4. Pains of the Midriff, Heart, Head and Stomach; for which revulse, use Frictions, Ligatures, and Cupping, repel Vapours, and strengthen those parts by Remedies proper thereto.

CHAP. V.

Pain of the Uterus.

Pain of the *Uterus* is made from Causes dissolving, continuing and inducing a sad sense of feeling. The pain is vellicating; firstly, from sharp Humours: secondly, from corrupted Seed, retained and made sharp; or sharp Humours coming down in Womans Flux, or therefrom the Menstrues vitiated, which set forth themselves chiefly (by gnawing) in the Neck of the *Uterus*; and is like to the Cholick from bilious Humours.

S I G N S. The Blood is found sharp in other things; there went before bad Dyets, and Cold perhaps made the Humours sharper.

C U R E. Appraisers of Annimomy, as warm Water, Milk, Oyl of Sweet Almonds, with Anodines, and if need be, Narcoticks. 2. Takers away of the Cause.

S I G N. 1. From Winds, which are more stirred up, and raise more vehement pain, from taking in cold Air after delivery, or when the Menstrues are coming or already in flowing; or induced from the same Causes of Cholical Pains.

From this Cause, as from all other, pains infest free (as well as great-bellied) Women; there is chafing, rumbling, and Signs of Wind are present, to which if there be anxiety, faintings and disquietings, there is fear of a malignancy in those breathy Vapours.

Of the Diseases of the Uterus.

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C U R E.

Winds are to be dissolved as in the Cholick; a draught of hot Water helps; Infusions, Fomentis, Baths, and Emplasters of Carminatives; if we adjudge these to be malignantly qualified, we must add Antidotes; Seeds of Nettle in Powder drank in Wine, are most beneficial for flatulent Pains. *Hemnus* hath this Electuary, R Castor, Myrrh, Stryax, Saffron, *ana* ʒij. Orris, Spicknard, *Alabastrum*, Roots of *Asarabacca*, *ana* ʒj. Opium, ʒss with Syrup of Mugwort, make an Opiate; also Oyl of Rhue, for unction of the Region of the *Uterus*, is commended for its Pains from flatuosity.

2. From clotted Blood, which cannot pass out but is there retained, there preceded that, a Copious Flux of Blood from the *Uterus*.

S I G N.

The pain is fixed and specially perceived about the Orifice of the *Uterus*, and is very sharp, if the Blood hath acquired putrefaction, the Blood cast out, it ceases, or is mitigated, and then returns again; it draws into consent the streight Gut and Bladder, when as a Tenesm and frequent making Water are made therefrom.

C U R E.

1. Dissolve the clotted Blood. 2. Evacuate it.

III. Burdening Paine, or a sense of gravity, made from Menstrual Blood, the Blood be either too thick, and that may be caused by the Womans drinking cold drink, after any heating of her Body extraordinarily, or other Causes preceding gave occasion to it, or the Vessels of the *Uterus* are less open, whereby the *Uterus* is overburdened, and not speedily delivered of that burthenfom excrement.

S I G N.

Signs of suppress Menses are present, or that they observe not their legal Course, sometimes Hysterical fits invade.

C U R E.

Respect the Cause, and mitigate the Symptom, for which these are specificall; Seeds of Piony, of Cow-parsnips, and Plantaine, a foment of Decoction of Mugwort, Devils-bit-Seeds, of *Agnus Castus*, and Linseed; or a Bath may be made of them for the Woman to sit in, or after Bathing with the Foment, the residue or boiled Herbs may, being strained, be applyed hot to the Region of the *Uterus*, in manner of a Cataplasm.

IV. Ulcerous Pain; or of dissolved unity, from Wounds and Ulcers, here injection of Juyc of Plantane by a Syringe is best. See Wounds and Ulcers of the *Uterus*.

V. Inflammatory; for which also look in its proper place.

CHAP. VI.

Of Worms of the Matrice or Uterus.

THAT VVorms, though of different kinds, be bred in all parts of our Body, is a truth not to be gainsaid.

CAUSE

Is the same as of VVorms of other parts, *viz.* viscous and cold, and raw Humours, which by their clamminess, adhering to the Orifice or Neck of the *Uterus*, by degrees rotting, and receiving heat and nourishment, grow to living Bodies.

SIGN.

There is great molestation, itching of the *Uterus*, and Belly, with inquietude and want of sleep, hereupon ensues an inordinate Feaver, whereby the sick sometime consume; there is often moistness of the Lips of the *Uterus*; sometimes the Worms themselves come forth, which unless they do, all other indications are but doubtful.

DYET

Must be such as may not encrease their Aliment, as things that breed thick, sweet, and Phlegmatick corruptive Juices, may do; Drink may be altered with some Antidotes against Worms steeped in a Jug, but a moistening Dyet is not to be used.

CURE.

1. We give Catharticks after Preparatives, and openers of the first Passages.

2. We come to Medicines killing the Worms; which are better injected then taken by the Mouth; such Medicines are expressed in the general Chapter of Worms: Clusters may be had in use also, and Emplaisters, whereby the Worms be not only killed, but forced out by the expulsive faculty of Nature set on work; such an Emplaister as this may seem most requisite hereto, R^r Powder of the Pulp of Collocinthis, ʒj. Savin, Rhue, Tansy, Roots of Birthwort, *ana.* ʒss. Aloes, ʒij. Frankinsence, ʒj. Ox Gall, as much as may be found needful

for

for the consistence desired, make an Emplaster or Cerot, to be applyed upon the Region of the *Uterus* and Privities.

It would not be amiss to use a Purgative Apozem after these, for several mornings together.

CHAP. VII.

Of Stones of the Matrice.

CAUSES.

Causes be Internal, the same as the Stone of the Reins is caused by, viz.

1. A Material, as crude, slow and tough Humours, sticking to the Tunicles of the *Uterus*, otherwise they would easily be cast forth. *Hippocrates* saith, *Pus remaining in the Uterus, is dried, hardened and concrete into a Stone*: Many Histories do tell us of these Stones bred in the Matrice, and by some the *Uterus* hath been found stony.

2. Efficient, as great heat of the *Uterus*.

Feeding or suppetitating Causes, be ill Dyet, encreasing crude and viscous pituitous Matter, as Cheese, Milk, Fish, Pulse, and gross Nutriments, and bad Air.

SIGN.

There is pain in the Region of the *Uterus*, which being crushed, 'tis much exacerbated; it hinders Conception, and causes immoderate flux of Menes. *Asim* discovered them by putting his Fingers up the Fundament.

PROGNOSTICKS.

If too long delayed are Cured, the *Uterus* being the common sink of gross and vitiated Menstruous Blood, it may be so encreased, that the whole *Uterus* may be made stony.

Nicholas Fontanus saith, *That he hath known it fill the whole capacity of the Uterus, and totally suppress the Menstrua, therefrom being made corrupt and purulent Ulcers.*

CURE.

A good order of Dyet set. 1. Preparation by *Saxifraga's* is to be instituted. 2. Evacuation of the Antecedent and Suppetitating Matter. 3. Solution of the Stone, and lenition or appeasing of Pain, with slippery making Medicines, may pass all under one; Juyce of Mallows, of Pellitory of the Wall, Bisnallows, Liquorish, Fenugreek-Seeds, Line-Seeds, Oyl of Sweet Almonds, Boath of Licers, &c. Clifters also

of those Herbs, and the like, may be often injected; onely to mollifie and lenify.

Injections also, Haire-Tubs, Foments, and other Applications, are not altogether to be slighted.

After these, Extraction is to be made by the Midwife, putting up her Finger into the Fundament, and pressing down the Belly upon the Bones adjoyning near the Privities, that the place the Stone is seated in may be lifted up; then with a Crows Bill, or Nippers, artificially drawing it out.

This done, a Prophylactick Method is to be kept for some while after.

CHAP. VIII.

Of a Cancer of the Uterus.

DEFINITION.

Carcinoma Uteri, or a Cancer of the Uterus, is an uneven, sublivid, and painful swelling, made from Attribilis and adust Melancholy; sometime from the matter sharper ulcerating; and of bad curation.

CAUSES.

Causes be; first and chiefly a Scirrhus, for a Scirrhus Cause is onely Melancholy thickened, and not yet adust, but receiving adustion, it turns a Cancer, and is called Scirrhus Carcinodes. Cancers often follow Scirrhus of the Uterus, being ill cured; for then they easily degenerate cancerous.

2. Its Original Cause is an atrabilarious Humour, menstruous Blood is sometime detained, and afterwards made dry, and acquires adustion.

SIGNS DIAGNOSTICK.

1. The Tumour hard and renitent, blewish, uneven, and very painful, in the Capacity or Neck of the Uterus.

2. The Tumour may sometimes be seen by Speculum Matrices.

3. There is pungent pain about the Shire, Abdomen, and Loins.

Signs of a Scirrhus degenerating into a Cancer, be, If before, because the matter was more cold and dry, there was no pain; and now from the matter growing mote acrimonious and hot, it begins to pain; but hardness remains as did in a Scirrhus, without effecting a Disease of extraordinary magnitude; yet *Riolanus* saith, The magnitude of the Uterus is greatly

greatly encreased thereby, so that sometime it hath been seen as big as an infants Head.

PROGNOSTICKS.

1. At first it might be remedied, but then, because it brings not much molestation, tis disregarded.
2. Crown, tis incurable; and so much the worse, because feculent excrementitious Blood is always nourishing it.

DIFFERENCES

Differences are twofold: 1. Not ulcerated, made from a milder Humour, whereof we have hitherto treated.

2. Ulcerated, from a more sharp Humour; Adulteration and Putrification make Humours sharp; it hath more sordid Lips than a Non-ulcerate, from whence efflow a thin, yellow, or black stinking Humour; nor is its pain gentler, but of harder curation than a Non-ulcerate-Cancer, called by some notwithstanding, *An hidden Ulcer*.

CURE.

Cure is treble: 1. To stop its generation in a Scirrhus matter.

2. For a whole Cancer.

3. For an ulcerated one.

First, To prohibit the turning cancerous or Scirrhous, or mutation of the scirrhus matter into a Cancer.

1. Letting Blood is thought very conduible; it may be made in Ham or Arm, chiefly in Hemorrhoids, for they vent out gross feculent parts of the Blood, and avert; Bleeding is best in Spring and Fall; if she have not her *Menstrua*, chuse the *Saphena Vein*.

2. Such Simples as purge Melancholy are to be prescribed, of not too heating Purgers; this must be frequently done, and better it is to take two too weak, then one too strong; *Senna*, *Epithimum*, *Myrobalans*, and the like, conveniently mixed both in quantity, and with due Correcters, steeped in Whey, in form of a *Nodus* for half an hour, the Whey being first made scalding hot, then lightly pressed out and drunk; the force of the *Nodus* may last four or five times for so using.

3. All Subtracters from the antecedent Cause, are to be used, of which the aforementioned are not to be neglected.

4. Topicks, which are to be applied to the Privities, being moderately cold, and drying, and mild; an Ointment of Oyl of Roses, and Yolks of Eggs, with Camphir, prepared in a Leaden Mortar, is most excellent. 2. Juyces may be injected into the *Uterus*, as of Herb-Robert, Milfoil, and Mullein, which are commended; or Decoction of green

Cori-

Coriander, *Nimphaea*, and Poppies boiled in Milk; or Unguents dissolved in Milk, or suitable Decoctions, may be injected.

Riverius saith, With the following Receipt, the cancerous swelling of the Paps have been healed; R^x of the Oyl of the Yolks of Eggs, ʒij . Juycce of Nightshade, Pauls Betony, and Housleek, *ana* ʒiiij . crude Mercury, ʒij . let them be beat in a Leaden Mortar, with a Leaden Pestil, till they attain to the thickness of a Liniment; Foments also for the washing of the parts affected, of the precedent things, or their like, may be made very useful.

Secondly, If the matter be already made cancerous, and the Cancer hath received growth, though not brought to perfection, there is little hope of Cure; if confirmed, there is none: Here, if there be any hope of Cure, (after using of Generals, as in the Direction for preventing its growth, is instructed) we must flee to Specificals, but mild, for 'tis apt easily to be enraged, and pain to exacerbate; therefore injections of *Saccarum Saturni*, beat in a Leaden Mortar, with Juycce of River-Crabs, are specificall; Decoction of Frogs, or Herb-Robert to be injected, Oynments of *Pompholix*, Cerufs, Camphir, *Saccarum Saturni*, Oyl of Roses, &c. with a Cataplasme of Frogs boyled, are specificall.

If it be confirmed, we must onely use Palliatives, that misery may be the less, and life the longer; the part being now hardened, 'tis most difficult to mollifie it, and restore it to its former sanity; therefore the chief thing now must be mitigation of the pain; Injections of emollient Anodine Simples, with Sperm of Frogs, Foments and Inseffions, are to be had in use; Narcoticks and great Dullers of the pain, in more urging Torments, are allowable.

Thirdly, If ulcerate, we must accommodate Medicines to it, as Metals, Mineral-Waters, Dryers, Dullers of Acrimony, and Protracters of its augmentation, the Ashes of River-Crabs wash in Nightshade-Water, mixt with Lead, or Antimony, is much trusted to by some in an ulcerate Cancer.

If much Blood flow from the ulcered Cancer, as often do, the best is Juycce of Plantane and Frankinsence injected into the *Uterus*.

Lastly, If it may be hindered or cured, a Prophylactick Method is to be observed, lest a Relapse should happen afterward.

CHAP. IX.

Of a Dropſie of the Uterus.

DEFINITION.

A Dropſie of the *Uterus* is a repletion and diſtention of it from Water collected in it, either from fault in it ſelf, or other parts, inducing a ſwelling and impotency.

CAUSE.

Cauſe is either eſſential, where, 1. The ſtopping of their wonted *Menſtrua*, by a cloſe cloſure of the *Uterus*, and the preſence of wateriſh Humours in the *Uterus*, which not having paſſage out, becauſe of the cloſe ſhutting up of the Oriſice, but heaping up more and more, do effect a Dropſie.

2. As a ſtopping of the *Menſtrua*, and of the *Uterus* induces it, ſo alſo a weakneſs in the *Uterus*; native heat being very weak, and not able to make good digeſtion, nor expulſion of Humours that are gathered thither.

Causes inducing a weakneſs of the *Uterus*, are either, 1. Abortion, 2. Laborious Births, 3. Immoderate flowing of Menſes dilating that heat. Or, 4. Suppreſſion of them, ſuffocating and choaking that heat. 5. Or windineſs of it. 6. A *Mola*.

3. 'Tis made from copulation with one that hath an *Aſenſus* and Tympany of the Belly.

Secondly, By Conſent: As,

1. From the Liver, which cooled over-much, and weakened, Dropſies generally ſpread over all the Body: Yet, as *Hippocrates* ſaith, Dropſies of particular parts may be made without any defect in the Liver: From the Liver comes forth the increaſe of pure Blood, if its Sanguification be not ſpoiled; which if it be, inſtead of pure Blood, Water is made and diſtributed in the Body, in great quantity.

2. From the Spleen, which is contumaciouſly obſtructed, but is the moſt ſeldom cauſe of all.

3. Diſtilling of a ſerous Humour from the *Vena Cava* into the *Uterus*.

SUBJECT.

Subject is the *Uterus*, Water being either collected and retained in its Capacity through cloſe cloſure and ſhutting of it up, (*Primroſe* denies this, ſaying, 'Tis not made in the Cavity; for if ſo, Water would flow out, as out of the mouth of a Veſſel) or made in little Bladders within the

Uterus, like *Hydatæ*, out of the which the Water comes not into the Capacity of the *Uterus*, or 'tis included in a Membrane.

SIGNS.

Signs of it are a swelling of the *Uterus*, so that they are often thought to be with Child; it dints, if the fingers do crush the Region of the *Uterus*; 'tis very discernable by sight; the Woman perceives a squabbling of the water upon turning of her in her Bed from one side to another.

2. There is difficulty in fetching her Breath.

3. There is *Nausea*, and distaste of Food. But

4. Great thirst from thin and salt Flegm, though seated in the *Uterus*, yet communicating its vice to the Stomach, by the common Vessels and Wayes.

5. Softness of the Paps; and want of Milk.

6. Shakings, Heart-pains, and Feaverish fits often afflict her.

7. The *Menstrua* are stop'd, or if they do flow, they are very few, or like washings of flesh.

8. Smallness and leanness of the Neck of the *Uterus*.

DIFFERENCES.

First, As to its Causes: 1. Essential, and then some Distemper or Disease of the *Uterus* went before, and there be signs of the *Uterus* being hurt: 2. By Communication, as from the Liver; then there be Signs of the Liver affected, the Blood is waterish, and there be Signs of great coldness and weakness of the Principal Bowels.

Secondly, As to the Subject or Parr: 1. 'Tis made in the Capacity or Orifice of the *Uterus*; then by touch the *Uterus* is felt close shut, a great loose swelling is perceived, and the fluctuation of Water there; sometimes it happens in Child-bearing, and is not cast out till the Birth, which is destroyed by so much stinking water. 2. 'Tis contained in certain Bladders and Vesicles adhering to the substance of the *Uterus*, in which the Orifice of the *Uterus* seems to be fallen together; there be greater Pains, there is less fluctuation and rumbling of the Water.

DIFFERENCES betwixt it and other Diseases.

1. It differs from an *Abscess*, 1. By less fluctuation: 2. By situation of the Tumour: 3. By signs of the *Uterus* onely affected: 4. An *Abscess* also rises from superiour parts, and goes down to lower parts, and possesses the Legs. 5. There is also a bad colour of the Face.

2. It differs from Gravidity, or Great-Belliedness, because, 1. The motion of the Infant is felt: 2. The Breasts are made more solid and full of Milk: 3. In a Dropsie there is a swelling of the *Uterus* according to the amplitude of the Belly and *Uterus*; but in conception 'tis more round

round and heavy. 4. There is a bad bloody Humour flows from the *Uterus*, soon ended, and comes not orderly again, which is not so from the birth.

3. It differs from an Inflammation of the *Matrice*, because in that there is, 1. A great burning and continual Fever. 2. The Region of the *Uterus* feels harder. 3. Nor is there so much of waterish slimy stinking Excrements flowing away from the *Uterus*, as is made in a Dropsie.

4. It differs from Inflammation of the *Uterus*, for then there is presence, 1. A Sounding, specially if the *Uterus* be struck. 2. Tension, or stretching out of the *Uterus*. 3. There is not so great a burthen and heaviness as in a Dropsie.

5. 'Tis distinguished from a *Mola*, because herein are, 1. A greater weight in the bottom of the Belly. 2. The Paps at birth time do swell.

6. From a Scirrhus of the *Uterus*, for in that is great hardness, but a shining, softness and lankness of the flesh in Dropsies.

PROGNOSTICKS.

1. If it be in the whole Orifice of the *Uterus*, the Child growing bigger, the Woman grows better; 'tis cast out at time of delivery, the *Uterus* all the while before being close shut.

2. If Water be shut up in Blisters and little Bladders adhering to the *Uterus*, 'tis harder to cure.

3. In general 'tis a Cronical Disease, not quickly killing, or quickly forsaking the Diseased.

4. If the Water be not corrupted nor sharp, in time 'tis cured.

5. If it be not Essential, if obstructions be present, there is great fear of an Universal Dropsie.

6. If it comes before, it hinders Conception; if after Conception, it causes Abortion.

DYET. Must be hot and dry; all moist things must be avoided; she may drink pure Wine, or rather some pleasant Dyet-drink.

Air must also be hot and dry, either naturally or artificially, according to *Galenists*; see further direction for Regiment in the Chapter of the Dropsie *Ascends*.

CURE.

In Cure, 1. Blood-letting is to be superseded, unless, 1. The Par-ty be Phlethorick and Sanguine-coloured, young, lusty, and in the Spring time (for letting Blood weakens the inbred heat, and extingui-
T r 2 eth

eth the Spirit.) 2. If the Diseased wants her accustomed Evacuation by the *Uterus*, a Vein of the Ankle may be opened, with repetition. Or,

3. if the Hemorrhoids be supprest, Nature having used to make a vent that way, are to be opened by Leeches.

2. Purgings (to which some promise Preparates, which unless there be thick Humours present, are useless; for Water neither concocts nor is made thick) which salth *Hartman*, Doth little good, unless when the vice proceeds from Liver or Spleen, then Antimonial Pills shew their efficacy,

3. Diureticks excel Purgers, but are not so excellent as in General Dropsies; the best are the Roots of Flower-de-luce, Bark of Eldern, and of the Roots of Danewort, Saldonellas, Horse-Radish-Roots, Juniper and Broom burnt to Ashes, and steeped in White-Wine, and the Wine drunk Medicines also from their specifical affinity to the part, are rather to be chosen, being good for Dropsies, than those that respect the part not at all.

4. Education of the Water by Injections, by Semi-Cups, or Bladders, by Foments, or a Pultis of *Saldonella* to the Privities, are commendable; Issues are not good, but Pessaries, Clusters, and Emplaisters, such as are prescribed in the general Cure of Dropsies, are helpful: the skin of a Sheep new killed, and being yet warm, sprinkled with Wine, and applied to the Belly, is commended.

5. Openers and Movers of the monthly *Menstrua*, if they be stoppt, or flow not rightly, are chiefly to be insisted upon; Chalybrate Pills, and Hystericks, having also a diuretick force and drying, are to be chosen.

6. Carminatives, either by the Mouth, or in Fomentations, or in Clusters, are to be used, because commonly there is great plenty of windiness, which disturbs much.

If the Water stick fast in little Bladders and Stings, and be not eductible, or to be brought forth, Clusters are often to be given, and Vomiting, with Emeticks, may chance to break those Pellicles by its tearing, and plucking working; great and strong Exercise, sleeping, jumping, and the like, may sometime break them, and cause them to send forth their Water.

Ritnerius also, to break these, commends this Bolus to be taken twice a week, R^e Mineral Borax, ʒss. Saffron, ʒss. with Juice of Savine, make a Bolus.

If the *Vena Cava* doth distill a Watery Matter, *Hartman* commends for a rare secret, Vitriol of Mars.

Lastly, The *Uterus* is to be strengthened and reduced to its right temper.

temper again, to perform its duty in due measure and manner.

CHAP. X.

Of Inflammation of the Uterus.

INflammation of the *Uterus*, is a preternatural Tumour risen from hot Blood gathered there and putrified, infesting with many Symptoms, and terminated in a Scirrhus Botching.

CAUSE

Is Blood which is hot and boiling, fallen by the Vessels into the substance of the *Uterus*, either from an hot Liver, or plenitude of the whole Body, attracted and moved thither by violent Causes. As, 1. Falls and Blows. 2. Retention of the *Menses*. 3. From cold Air, after a Womens Delivery, unskillfully taken in, it happens often, the Loches being suppressed thereupon.

4. Hard Travel and Abortion, where the great pain, heat, and opening of the Vessels, causes the efflux of much Blood.

5. Violent drawing forth, of the *Secundines*.

6. Exulceration.

7. Immoderate use of Venerie.

8. Too swift diambulations, and overmuch painful journeying, especially in time of bearing, or when their *Menses* are flowing.

9. Too much cold, or too much heat.

10. Too much grief, or too much joy.

11. Too much labour, or too much rest.

12. Too much use of strong, or too much use of weak, medicines.

13. Too much use of hot, or too much use of cold, diet.

14. Too much use of dry, or too much use of moist, diet.

15. Too much use of sweet, or too much use of bitter, diet.

16. Too much use of acid, or too much use of alkali, diet.

17. Too much use of sharp, or too much use of blunt, diet.

18. Too much use of hot, or too much use of cold, drink.

19. Too much use of dry, or too much use of moist, drink.

20. Too much use of sweet, or too much use of bitter, drink.

21. Too much use of acid, or too much use of alkali, drink.

22. Too much use of sharp, or too much use of blunt, drink.

23. Too much use of hot, or too much use of cold, food.

24. Too much use of dry, or too much use of moist, food.

25. Too much use of sweet, or too much use of bitter, food.

26. Too much use of acid, or too much use of alkali, food.

27. Too much use of sharp, or too much use of blunt, food.

28. Too much use of hot, or too much use of cold, air.

29. Too much use of dry, or too much use of moist, air.

30. Too much use of sweet, or too much use of bitter, air.

31. Too much use of acid, or too much use of alkali, air.

32. Too much use of sharp, or too much use of blunt, air.

4. A suppression of the Excrements of the Belly from heat and dryness of the *Uterus*, and thrusting together of the Passages by the *Uterus*, stretched out.

5. *Mensura* do suddenly sometimes go forth, but few in quantity and prave in quality.

6. The Pulse is small and often.

7. The Stomach is evil affected, from consent and bad exhalations.

8. Cramps and Convulsions in the Arms, Fingers and Neck.

9. A *Delirium*, and talking adley.

10. A fainting and failing of Spirits from the violence of the Disease, and Symptoms concomitant herewith.

PROGNOSTICKS.

Cure is hardly to be attained, if it hath gotten the Nature of an *Erysipela*, which kills the Child; and causes Abortion, nor if it be Gangrened; it is very doubtful if all the *Uterus* be affected, if Symptoms be many and great, if it turn to rotting, and break, for then there is an incurable Ulcer made; whence noysom Vapours are carried upwards, and affect the principal parts by consent, and at last may kill the Sick with a slow Fever.

DIFFERENCES.

Are either, 1. from the part; whereas, 1. It is of the whole *Uterus*, wherein is pain all over. 2. Of one of the sides, where the privy parts on that side are most hot and pained, and the Leg on that side is badly moved. 3. Or of the back part, in which pain urges more towards the Loins and Back; and retention of Excrements is greater from its lying upon and straitening the *Rectum Intestinum*. 4. Of the fore-part, in which, because it coheres with the Bladder, there is hurt of making Water, or a Strangury; and there is greater pain about the Secrets. 5. Of its Neck, where heat, swelling and pain are most felt, it is to be discerned red, and its Veins like Spiders Webs filled with Blood.

Or, 2. From the Humour; where, 1. It is made of pure Blood, wherein all Symptoms are more remiss. 2. Of Chollerick or Attribilarious Blood, wherein all things are more cruel and dangerous.

Or, 3. From the Events; whereas, 1. It degenerates into a Scirrhus: Symptoms are here more mild; a sense of gravity is perceived in the Womb, the evil lasts long, and at last a Dropsie of the Womb is frequently made. 2. Into an Abscess, then Pain, Fever, and all Symptoms are increased; Horrors about evening especially do invade; there is a sense of heat that fluctuating and breaking broke, the Matter is sometimes poured out into the Capacity of the Womb, sometime into Vicine Parts.

Cure

CURE.

Cure is begun with letting Blood in the Veins of the Arm, whereby Evacuation, Revulsion and Interception of that hot and Chollerick Blood is made, and they derive better from the Liver, than the *Saphena*, which some appoint chiefly to be cut, because by reason of its vicinity and nearness to the *Uterus*, they think it draws Blood from thence most immediately; but opening of the Leg-Veins are condemned by others, because in a deficiency the opening of them draws Blood to the *Uterus*, but the Ham-Veins are better approved, than the Feet-Veins for Derivation; and letting Blood is frequently to be performed according to the constitution, strength and age of the Sick, and condition also; if that she be not with Child, and so abortion may be endangered, or if it comes not after abortion, wherein the Woman voided blood very largely, and is faint: Blood also is to be drawn forth more largely or penuriously, according as the Feaver remains more intenc or remis, which is chiefly respected in opening the Cubit-Vein; and when as the turgent and redundant Blood is emptied, the cutting of the *Saphena* is more effectual, and less hurtful.

2. See that the Belly be not Bound or Costive, if it be, give cooling and Emollient Clusters.

3. For Revulsion, apply Cupping-glasses to the Shoulder-Blades and Loins, and with Scarification to the Hips, binding of the upper parts, &c.

4. Choller and sharp Humours are to be purged from the Blood, and though strong Purgatives are not allowed, because they irritate too much and move Humours to fall upon a part weakened, and not able to repel them, yet gentle benign Medicines do not hurt, but help and bring ease, as *Cassia* extract with Syrup of Violets, *Manna* dissolved in Broath, &c.

Avicen, *Fontanus*, &c. think Clusters more conducive for Evacuation of the peccant Humours, but if they be very strong, so as to evacuate and carry Humours to any purpose, they exacerbate much, and may encrease the Inflammation; if they be gentle and emollient onely, they evacuate not the Humours, but Excrements of the Guts only, and are proper, if the Belly be Costive as abovesaid.

5. Topicals are in the mean while to be applyed, as Epithemes, and Fomentations, Cataplasms, Inseffions, Pessaries, &c. which are to be made of things that cool and moisten without any astringion; yet we must observe that things that are too cold, or too long adhere to the part, are inimical to the *Uterus*, that being the place of Conception. Secondly, Things too cooling and repelling, may harden the Matter, and cause it to turn Scirrhus, for fear of which, some Resolvents and Emollients are to be mixt.

Re of Plantane, Night-shade, Water-Lillies, Lettice, Endive, and Violet Leaves, boil them in Water for an hilt Tub, of foment the Region of the *Mierus* therewith.

Re of Plantane, Parnane, Red-Rose-Leaves, and Water-Lillies, boil them in Milk and Barley-Water, for a Cataplasm.

Dip a Sponge in Vinegar of Roses, and lay to the bottom of her Belly, betwixt her Navil and Share.

Re of Juyce of Plantane, Sengreen or Purslane, and therein dip Wooll, and put it up for a Pessary.

Re Juyce of Plantane, inject it by a Syringe. Or,

Re of Oyl of the Balsom-Tree, Juyce of Plantane, of Purslane, of each equal parts, for an Injection.

A Decoction of the Roots of Endive and Cichory, or of Plantane-Leaves in Whey is held specifical, to be drunk for Inflammation of the *Mierus*.

Hartman and *Johnston* are highly opinioned of Mother of Time, bold in Strected Water and drunk, or the Decoction applied by Sponges.

CHAP. XI.

Of the Mola in the Matrice.

DEFINITION.

A Mola is a shapetels lump of flesh, without Bones or Bowels, growing in the *Mierus* from an imperfect Conception, from fault of the Seed, belyng a true Birth, and gotten instead thereof.

Galen defines it to be a mass of flesh without form.

Etius and *Paniz*, An hard Swelling.

Platerus saith, It is an immovable and insensible Body of soft flesh, that is void of a certain Figure.

CAUSE.

The Cause is, first from faulty Seed, and that as well masculine as feminine together, (others onely allow the Womans Seed to be the cause hereof) which wanting a forming quality, and being drowned in menstruous, thick and humourous Blood, a shapetels mass is made, and by heat hardened.

SIGNS.

It is a Mass of Flesh, void of a certain form, Immoveable and insensible, lying like a Stone, with a great sense of weight.

1. It belies or countereits a true Birth, because, 1. Herein is longing.
2. Loss of Appetite. 3. Swelling of the Breasts. 4. Stopping of the Menstrua. 5. A bad colour.

2. It is distinguished, First, From a true Birth, because in this is, 1. No perceivance of its Body for many months; and then an hard senseless and immovable Body, is perceived. 2. There sometimes follows a pricking pain, which is not in a true Conception. 3. The Woman perceives a motion like trembling and panting, distinct from that of the Infant. 4. Though the Breasts swell, there is no Milk, it is from supprest *Menstrua*, and they flag afterward. 5. It differs in the bulk and figure of the *Uterus*, for in a true Conception it is chiefly lifted up towards the Navil, and softly straitened towards the sides; but in this the Belly is lifted up into all its dimensions. Secondly, From a Dropsie of the *Mittum*, for in that there is a soft swelling; it yields to pression of the Hand and Fingers, and the dints made therefrom, rise again in height, there is a rumbling and sense of water; which things are not so in a *Mola*, though a Dropsie may follow, and be conjoynd with it in time.

DIFFERENCES.

Some are more soft, watery, slimy and bloody; and some more seculent and hard; some flatulent, or puffed up, and spongy: They are not known to be in the *Uterus* of Bruits, they not abounding with *Menstrua*, as Women do.

Sometime they grow in the Neck, sometime also in the Bosom of the *Uterus*.

PROGNOSTICS.

It is dangerous, 1. Because in time the Liver sometimes is weakened, and a Dropsie ensues.

2. They carry it in their *Uterus* two or three years sometimes, and sometimes is incurable if not looked to at the beginning.

3. It is sometimes very great, and is expelled with a very doubtful *Erysis*, and large fluxes of Blood accompany its egress, so that sometimes the Spirits being exhausted, and an Inflammation, Fever and *Delirium* being raised, she dies in the act of ejecting it.

It is excluded sometimes before, sometimes with the Birth, and sometimes without it.

CURE.

In Cure we are, 1. To hinder its growth and encrease, and take away its aliment, for which Blood is to be drawn forth by the Arm and Ankles; Copulation, sowing more weak Seed, is to be shunned; the *Menstrua* are to flow, and we must purge tenacious and vitious Humours from the *Uterus*. In Dyet, all fat, cold, gross, viscid, windy Meats are to be shunned; let her drink Wormwood Beer or Wine: Exercise is not so good here, as for Expulsion, if the growth of it may not be hindered; for it

rather moves flux of Humours that encrease its growth; but moderate and gentle exercises are not to be abandoned.

2. If grown, to expel it: Here such as are for ejection of the dead Child, and moving of the *Menstrua*, are useful; and such things as are contrary to those used for preservation of the Child in the *Uterus*, are to be instituted: In Meats, Openers, Attenuaters, and Dissolvers of concremented matter, are good; Exercise, as leaping, jumping, running, &c. that were for the dead Birth, are good.

Then after Preparation, give Purgers, and things that move the *Menstrua*, whereof take this for an Example: R^e of Berberis, Savin, Cinamon, and Diptamy of *Creeet*, of each ʒj. Motherwort, *Nigella Romana*. Seeds, *Affafetida*, Saint John's-Wort, of each ʒʒ. take ʒj. for a dose in sugared White-Wine.

The Juyce of the Leaves of Lovage drunk in Mugwort-water, is held a secret.

Hartmannus saith, *A Secret is not more happily given for exterminating this, than the Ponder of Secundines, which is to be given more often, (if the Mola hath continued long) in Mugwort, Gentian, Penny-Royal, or Nettle-Water, some Cinamon-Water being always added; and that hereby he cured many generous Women, which by learned Physicians were thought desperate.*

Externally are many things to be used to relax the parts, and discuss and shake off the impacted matter, as are Inseffions, Fomentations, Cataplasms, Oyntments, Pessaries, &c. of emollient and resolvent Medicines, as Chamomile, Mallows, marish Mallows, Mellilot, Mugwort, Dill, Rhen, Motherwort, &c.

Natural Bathes also, and such as have force of rarifying and dissolving, are good.

Some apply dry Cupping-glasses, and painful Ligatures about the Calves of the Legs for attraction sake.

If all Medicines fail, and the Woman is like to miscarry therefrom, *Platerus* advises, That it be taken away by Manual Operation, or in extremep^ril, by Section made by the Abdomen into the Uterus.

S Y M P T O M S.

Symptoms happening herein are to be respected.

As, 1. A Dysentery, that commonly goes before the expelling of the *Mola*, and is to be cured as other Dysenteries;

2. Windiness, which causes great rumbling and distention, and is taken away after preparation and purging of the Humours, by Clusters, Pessaries of Juyce of *Mercury*, and Cardamoms, Inseffes, and Unction

of

of the Pecten, with Oyl of Dill, Cummin-Seeds and Castorium.

3. Fainting and Swoounding fits, that follow upon the great Hemorrhages that happens in the Expulsion of the *Mola*, and are helped by Cordials, and such as strengthen the forces, and uphold Nature.

4. Clotted and congealed Blood, for whose Cure, if there be need, see the Chapter of Blood clotted in the Bladder.

CHAP. XII.

Of Condiloma Uteri.

Condylomata, are swellings of the Rinkles in the Neck of the Uterus, rising in height, and inflicting pain and heat there.

CAUSES

Are thick and adust Humours, or Humours that have flowen thither and are become rotten; they are often made after some Exulceration there.

SIGNS

They are like *Hypofarcos*; they appear to the Eyes, they are Tuberculous and Membranous, they are rather lifted up while the Menstrue flow out, they are often joyned with *Rhagades*.

CURE.

A good order of Diet prescribed. We must take away the Cause, we must repercuss and dry; if there be Inflammation, we must correct that by Anodines and Coolers, as by Oyntments, Inseffions and Perfumes; if old and inveterate, 'tis good to use first Emollients, and then Digesters and Driers.

Reguleterius advises to this Pouder, which is to be sprinkled upon the parts, *R* Savine, *ʒj*. Burnt Hermioda&ils, and Mfrril Albes, ana *ʒiij*. Chalcitis, Allom, ana. *ʒij*. Red Orpment, *ʒj*. mix them all into a Pouder; this is rather to be used when they are hardened by long continuance, for then Consumption by Causticks, or a pair of Pincers, are to be ordained to take away the Tumid Flesh, and an Astringent Pouder presently sprinkled on the place that is nippt by the Pincers of Steel, Pouder of Egg-shells, and Mulleint Leaves.

Much more might have been spoken of this affect, but seeing they are caused and cured much after the same manner as *Condylomata* of the Fundament, we refer it thither.

CHAP. XIII.

Of Itching, or Itching Pushes in the Uterus.

Pushes of the *Uterus*, are Tubercles risen in the Neck, and effecting by their sharpness great Itching and Pain.

CAUSE.

Cause is sharp, bilious, and sometimes adust Humours insinuated there, and producing their effects.

S I G N.

There is great itching, which is sometime more painful; sometime scaly matter falls off; they are best discerned by *Speculum Matriæ*.

P R O G N O S T I C K.

By encreasing it may degenerate into Ulcers; they are sometime very hard to cure, specially if they be Malign or Venereal, which often happen in Womb-Pury, yet may be made when that is not; and Womb-Pury may be caused without the conjunction of this.

C U R E.

Preparation is made by Endive, Hops, Fumitory, Borrage, Lettice, Cichory, &c. then we must correct the quantity and quality of Precious Humours.

Topicks used in Bathes and Injections, a washing of the part with Wine and Niter, and such things as prohibit Itching; for which see Chapter of Itching.

If they be Venereous and Contagious, a Lotion of Plantain and Rose Water, with Aloes, and a little *Erugo* artificially dissolved therein, is to be used.

CHAP.

CHAP. XIV.

Of Womb Melancholly.

DEFINITION.

Melancholly of Women is a *Delirium*, and sadness, with perturbation of the Mind and Sences, coming by Intervalls, and without a Fever; made from base exhalations from the *Uterus*, affected with a Melancholly Humour, dulling the Animal Spirits.

CAUSE.

Cause is Melancholly, and an earthly gross seculent Humour seated in the *Uterus*, and there exhaling to the Brain fuliginous melancholly Vapours, which deprave the Animal Spirits, and sensitive Faculty, drawing the original of its growth from natural and dry Evacuation in the *Uterus* impeded, as either suppression of the *Menstrua*, or retention of the Seed, or both, which thereby putrifie.

SIGNS & DIAGNOSTICK.

1. There is fearfulness, sadness, unsatisfiedness in every thing, dejection of mind, and sometime raging, anxiety and weeping, they sleep little.

They laugh, dote, talk idley, and are most gartulous at such time that the *Menstrua* might be expected.

2. Distemper of the principal parts, from the Vapours sent to them and afflicting. As, 1. to the Heart there is made anxiety, sadness, the Arteries of it beat vehemently about the Milt and Back. 2. To the Stomach there is made loathing of Meat, and want of Appetite, so that sometime the Sick thereby are greatly wasted. 3. To the *Thorax* are made great Pains from Vapours, transmitted by the intercostal Arteries, and vellicating the Membranes of the *Thorax*; the side also, from the Region of the Heart to the left Pap, is often pained. 4. To the Jaws there is made a Sense of Choking, and they are much vexed with dryness there.

PROGNOSTICKS.

This is a Disease of some difficulty to cure, both in respect, 1. Of the Symptoms it hath with it. 2. Of the parts thereby Afflicted. 3. By reason of the stubbornness, being a cold and dry affect. 4. Of the great danger there is of the Brain being primarily affected, through long

long continuance of this Disease, whenas 'tis very hard (if at all curable) to be removed.

VIXCEREA H

Bleeding is first to be instituted (after an orderly Dyet, as is prescribed in the General Chapter of Melancholy) By Bleeding, open the Cubit-Vein first; then, if the *Menstrua* be stop'd, open the Ankle-Vein some days before they are to come down: If Blood be more hot and black according to the *Galenical Rule*, we may more freely draw it out.

2. Preparation, and Alteration of the melancholy Humour, is to be made, by Cordials and Specificals for Melancholy: Borage, Bugloss, Dodder of Time, Balm, Rosemary, Archangel, Woodroof, Violet-Leaves, Vipers Bugloss, Fumitory, Featherfew, &c. boild in Whey clarified, and drunk; or Syrups of the Juyce of Apples, of Dodder of Time, of Borage, and the like, or Julaps of those Syrups and White-Wine, or Cordial distilled Waters are good for variety and change, which sometimes greatly pleaseth the Sick.

3. Purge with such as properly purge Melancholy, and are made friendly to the *Uterus*, by the mixing therewith Specificals to carry the force of the Medicine to operate more specifically upon the *Uterus*.

If she be Costive, help that by often Clusters. Medicines in substance, as in Pills, do dry too much, therefore Potions, or purging Julaps are preferred: Extract of black Hellebore, of *Lapis Lazuli*, &c. are Medicinal.

Venery is very helpful for her, acted moderately and seasonably.

Emollient and moistening Bathes are good, both to moisten and temper, and hinder thick and dry Evaporations, and appease watching; for which, if it be immoderate, we must use somniferous Emulsions, Julaps and Applications to her Head, Pomanders to smell to; and in extremity of watching, *Laudanum* to two or three Grains, may be given.

Comforters of the Heart, and Cherishers of the Spirits, are continually to be given, and whatever may avert and turn away Melancholy, and make her chearful.

CHAP. XV

Of Symptoms affecting Great-Bellied Women.

Many, various and great are the Diseases and Symptoms that arise to Women during the time of their going with Child: The first, and that happen in the first times of her going with Child, is not many.

1. A Spasm or Cramp, chiefly vexing the Calf of the Leg, which is eased by anointing with Oyl of Bays by the fire, and wrapping an hot wollen Cloth thereupon.

2. A

2. A *Diarrhea*, or *Lientery*, wherein the Meat passeth through the Body just as it was chewed, no alteration being made.

3. *Illiac Passion*, wherein are great Torments and Belly-pains from the Guts inflamed, and involved one within another, called by some *Convulsus*; and whatsoever here is swallowed down, is presently cast up again by Vomit, either because it cannot pass, or because Vapours arising herefrom disturb and evert the Stomach.

Cure is as a common *Illiac* Passion, respecting the Fruit in the *Uterus*, and condition of the Woman.

4. *Nausea*, and Vomiting. This, as in Child-bearing, so also after Delivery, is very molestation; and sometime Food, sometimes onely Humours, if the Stomach be empty, are cast out.

Disdain of Food is often concomitant herewith, and the Woman neither affecteth the thing she eateth, nor eaten, doth she keep it, or not without great offence.

The Stomach is to be strengthened: a cleansing Potion premised, give Decoction of Wormwood, Centuary, Mint, Cinnamon, *Enula*-Roots, &c. but if a Decoction be too strong, steep them, being aptly prepared, in her Beer; if she dislike them so, from great Weakness of her Stomach, compose them into a mass, to be swallowed in Pills: give her every night going to Bed the quantity of a Nutmeg, of this or the like Electuary, R. *Marmalade* of *Quinces*, ʒij. Conserve of Roses, ʒj. Cinnamon, Mace, of each ʒj. with Syrup of Mint, make it into a due form: Strengtheners and astringent Oynments also for the Stomach, for External Use, are to be used.

5. Womens Longings, and coveting of divers and strange Aliments. See the Cure in the Chapter of Womens Longings.

6. Belly-ach, from Wind and bad Vapours. 'Tis taken away with Carminatives, and as is directed in the Chapter of Wind from the *Uterus*.

7. Toothach.

8. Headach and *Vertigo*, which also are made from filthy exhalations, and unwholsom vapours sent from the *Uterus* to the Head. See their Cure in the Chapter of them; particularly, 1. Respect the Cause; 2. The part from whence they arise.

II. In the middle time of her going with Child, are,

1. A Cough; This arises, 1. From compressure of parts. 2. Suppression of Humours, which putrifie and send molestuous and irritating vapours to the parts destinated for breathing; this sometime in the last Months doth urge most; and the reason may very well be, because then

a greater quantity of noxious Humours are heaped up, than were at first.

PROGNOSTICKS.

This is bad in Women with Child, because thereby the Vessels of the Uterus are sometime broke, and therefore causes Abortion.

CURE.

In Cure avoid all sharp and irritating things, give *Pysians*, and Sweet Wine, avoid such meats as stop the Pipes of the Lungs, and increase an aliment apt to turn a pituitous Excrement. If the matter be more tenaciously seated in the Lungs, give expectorating Symps, Lohochs, Decoctions, and Pysians; Oyl of Sweet Almonds is very helpful, anoint the Breast with loosening pectoral Unctions.

2. Fainting, panting of the Heart, and Lipothimy, from fuliginous and malignant Vapours communicated from the Uterus, whereby the Heart striving to expel those exhalations, doth frequently stretch and contract it self.

SYMPTOMS.

Symptoms hereunto annexed, are, Tremblings, want of sleep, Despair, Leanness, and a walking condition.

CURE.

In Cure, Diversion of the Vapours, after a Lentine, is to be endeavoured; Frictions of the lower parts, Ligatures, Cuppers, &c. are convenient; give her Balm-Water, Syrup of Mint, with other Cordials: If this doth no good, breaching the Basilick Vein is sometimes very helpful, both to refresh the Heart, and the Infant too, being almost strangled with the great quantity and bad quality of humorous Blood; yet we do it with some moderation, and supposing the Woman be young, fleshy and strong.

3. Pain of the Loins and Hips. See its Cure in the general Chapter of Pain, in our Chyrurgery.

4. Swelling of the Legs; this proceeds from abundance of gross cold Humours, through redundancy of them in the Body, being thrust down thither; this happens also in the last Months of her going with Child, they are scarce perfectly healed till they be delivered; yet in the mean time we are not to protractate the Cure, lest from the part too much weakened, and the Humour by long being seated there, growing more contumacious, a worse Case ensue afterward, and it be harder to be cured. 1. We must go about Discussion, and Dissolution of the Humours and swelling. 2. Strengthen the part. If by the coldness of

the part we fear a Gangrene, 'tis prevented by scarifying of the part, for so 'tis ventilated, and putrefaction impeded.

5. An Hæmorrhage of the *Uterus*, or Hæmorrhoid-Veins, sending out Blood either from too great plenty of it, made from abounding of it in the whole Body, or weakness of the Birth, not attracting that that is sent thither for its nourishment, or prave Humours sinulating the expultrice force of the *Uterus*.

CURE.

Here we must, 1. Respect the Cause, which is either to lessen or amend the Blood, or to tame the acrimony of it: 2. The Effects, which is an Hæmorrhage, which indicates a suppression; that is done by Astringents and Medicines that thicken the Humours, and fix them, and make the parts rough.

III. In the last months of her going with Child, is,

1. Costiveness, and hard Signs made from the *Uterus*, compressing the strait Gut; or secondly, from the driness of the fæces, the moisture of the alimentary matter being sent to the *Uterus*.

PROG.

By hard striving to go to stool, the Cotyledons and Vessels of the *Uterus* are sometime loosened, and there is fear of Abortion.

CURE.

Clifters are not now so good to be used, the Child being come to such a growth, but Suppositories in their stead; fat Broaths with Mallows, Syrup of Prunes, or Prunes first stewed, then pricked, and steeped in Infusion of *Senna*, then eaten, are very good; moistening and slippery food is best for her. See more in the Chapter of Costiveness.

2. Stopping of Urine, made also from largeness of the *Uterus* crushing the Bladder; or it may be made from other Causes, which, and whose Cure, see in the Chapter of an Iscury.

3. Swelling and puffing up of the Veins from gross and flatulent Blood; Phlebotomy, or opening a Vein, because it detracts nourishment from the Child, is not allowed: We must palliate, and keep a good Dyett till time of Delivery, for then these Affects are wont to be dissolved.

4. An effusion or pouring out of water from the *Uterus*, which was gathered in the time of their going with Child 'twixt the Membranes comprehending the Birth, and being now heaved up in great plenty (specially in such as have lived an idle and sedentary life) Nature casts it out after this manner: It hath with it paleness of face, linkness of

the skin, windineis, and are like to those in Dropsies, there is fear of it turning to a Dropfie, the retentive faculty is weakened, and the Child not free from danger; nor may such a proper Cure as ought, be administred; the multise a drying Dyet, roasted Meats, Bisket made with Aniseeds, Salsaperilla-Drink, and Fruits that are dry, and have some Astringency.

Emplasters may be applied to the *Pudendum*, and some gentle laxative Apozem cannot bring any great prejudice, being discreetly administred.

CHAP. XVI.

Of Abortion.

DEFINITION.
A Bortion is a depraved action of the *Uterus*, the Infant being immaturely and before its legitimate time cast out, unperfected and violently being excerned, caused from weakness of the retentive or too great force in the expulsive faculty of the *Uterus*.

The Seed not as yet conformed; is called *Seminis effluviu*, that is, Cast out: for whereas Nature propagates greedily its own Sex, in reference hereto the propensity in Man to ejaculate Sperm, is not greater than the greedy coveting in the Woman to suck it in, and Nature is as industrious now to keep it, and cherish it; the *Uterus* after the act being close shut, as before covetous of receiving it, the *Uterus* then gaping; but from impptency in it, or provocation, made from their several Causes, it cannot keep it, or is forced to cast it out before it be formed.

CAUSES.
The Causes of Abortion are either Internal or External:

1. Internal; which is either, First, From vice of the expulsive faculty, made to act either from acute Diseases, or sharp Humours, from winds, Inflation, and Inflammation of the Womb, whereby the parts are forish, and cannot well endure to be crushed: 2. From great distiction of the Belly, so that great straining is made to cast out the hard Excrements: And Hippocrates saith, *The Tensismus, or a Disease moving many and troublesome Stools, coming upon Women with Child, causes them to abort.*
3. Violent Causes, as strong Vomits, and purging Medicines, or a natural Flux, exceeding in quantity, and too frequent in motion, from hard may stimulate the expultrice.
4. From great weight of Humours, and burthen,

burthen, so that Nature is forced to abort, or cast out, to ease her self.

Secondly, From vice in the retentive faculty, which arises, 1. From abundance of moisture, and slippery Humours, or flegmatick and loose, whereby the Ligaments are laxated, and the Child slides away. 2. From two or more Children, which the *Uterus* cannot well contain. 3. From often use of Venery, whereby the *Uterus* is made slippery, and more open. 4. Fatness of the *Uterus*; whose Bodies also usually are fat.

Thirdly, From weakness which is made, 1. From bad Affects and Symptoms, so that it hath force no longer to retain the birth, as are Convulsions, Swoonings. 2. Looseness of the Ligaments, from long lasting, waterish fluxes, and moisture. 3. From Distempers, as too great heat, cold, dryness, or moisture.

Fourthly, From Diseases of magnitude, as, 1. A Mole. 2. Scirrhus, or great fleshy Substances, so that the Child is crushed, wants room, and is sometimes suffocated, and dies. 3. From Apostems in the *Uterus*.

Fifthly, From Nourishment: And first, From want of it, the Infant dies, and abortion follows; that is, 1. From letting her Blood too much in the time of her going with Child; 2. From a *Tubercle* or Consumption that the Woman labours under. Secondly, From too great plenty of it, as surfeiting of too much Meat and Drink, strangles it. Thirdly, From bad quality in the Nourishment, and Medicines, moving the *Menstrua*, poisons, &c.

Sixthly, From evil Conformation of the *Uterus*; as, 1. Very great and bulky, so that the Child is not fitly closed and comprehended in it, but is loose and slips out upon any light occasion. 2. From too great straitness of it, whereby both the Child is killed, and not having room, is forced out also: as straitness of the Stomach may cause vomiting.

II. External Causes are either, First, In the Air; which is hurting either, 1. Naturally, as is hot and moist; *Hippocr. Aph. 12. Sect. 3. faith, If Winter was Austral and Rainy, or dry, and a North Wind blow, Women, to whom their Birth happens in the Spring, upon every light occasion do abort.* 2. Artificially made unwholesome, as stinking, made from Bogs, Jaques, or fumes of *Assaferida*, *Galbannum*, *Castoreum*, the snuff of a Candle, or the like evil Stenches; for the *Uterus* flies stinking things, and embraces sweet.

Secondly, In Dyet; which belongs to external Causes; but of that we have already spoken.

Thirdly, From violent Causes; which, 1. Either cause solution of continuity, or too great concussion and shaking of the *Uterus*, as is sneezing, jumping, leaping, running, dancing, blows, falls, and the like.

Fourthly, Vehement vexings, disquietings, chidings, anger, wrath, perturbation of the Mind and Senses.

Fifthly, Sudden frightings, swooning, failing of the Spirits, the noise of a Gun, clap of Thunder, and the like, do sometime cause, and much further abortion.

SIGNS DIAGNOSTICK.

Signs preceding Abortion, are, 1. A lessening of the Nipples and Paps extenuated, which shews the want of Blood in the Veins of the *Uterus*, and of the Paps, or that through violence of the Birth, or rupture of the Vessels, the Blood is rushed into the *Uterus*, from the Veins of the Paps; for then the Paps that were full and plump before, slack, and become lank and small: *Hippocrates* saith, *If a Woman hath Twins, and one be a Wenck, and the other a Boy; if the right Breast is suddenly diminished, she loseth her Boy; and if the left, her Girl.*

2. Much Milk flowing from the Nipples.

3. Pains about the Belly and Loins, which end about the Share, and Os Sacrum; 2. About the Region of the Reins, descending to the Hypogaster, chiefly arising from Cold; 3. Painful Throes.

4. The Child is fallen down lower then duely it ought, and the expultrice faculty is mightily provoked to cast it forth.

5. There flows out a thin watery and bloody evacuation from the *Uterus*; or *Menstrua* being black, and Throes accompanying, certainly denote Abortion near.

6. If in acute and dangerous Diseases she happens to be in Travel, both she and the Child too, are usually killed thereby.

7. Shakings of the parts, and trembling motion, and redness of the Face, and a disturbance in her Body, are sometimes Foretellers and Forerunners of Abortion.

PROGNOSTICKS.

1. Abortion is most dangerous, or they are most apt to abort in the sixth, seventh and eighth months.

2. Frequent Abortion causes Barrenness.

3. From violence and disturbance in Nature, acting contrary to its mutual Harmony, Abortion is far worse than a legitimate and natural Birth.

4. Sometimes Abortion threatned, by Medicines is stayed or deferred for a while, and then returns again.

CURE.

CURE.

Cure, is altogether preventive, in which, 1. We must respect the Cause, which if it be from Phlebotomy, letting Blood is rather to be done then refused; if *Femina* asserting, that unless a sufficient quantity of Blood be drawn out before that she looks for Delivery, the Child will be overwhelmed and suffocated with plenty of Blood, which may fall out of the Veins into the *Uterus*, they opening through fulness: some bid a Vein to be cut before Conception. 2. If *Cyclophyma* offends, we must purge, and take away the irritating Cause, and temper *Achymony*. 3. The Bowels must be corroborated, the retentive faculty confirmed, Distemper corrected, and things hurtful avoided; all which prevent well, if used before conception.

Zacharius Lusitanus found Cauteries of exceeding excellency for Derivation and Evacuation of Humours; which if they be too thick, we must thin them, if too thin and watery, thicken them.

In too great moisture, Sweating and Dryers are useful; in Driness, Moistners and Nourishers. Precaution before Conception, by fitting the Body, and freeing it from all infirmities, is as useful as defending it, when it is conceived, from Death and Miscarriage.

Before Abortion is nigh, these Medicines are good Preservatives, 1. Sage-Ale drunk every morning, or Cinnamon boild in Beer. 2. *Aurum Potabile*, which strengthening Nature in her Center, fortifies all Parts. 3. Juyce of Lobsters given twice a Month in Wine, or the Salt of them, are good Preservatives against Abortion.

These are held for Secrets, and if the Child be not yet divulsed from the *Cotyledon*, certainly prevent Abortion; R^x of the Leaves of Gold, xii. *Spodium*, 3*ss*. Mastich, Roots of Tormentil and Bistort, of each 3j. mix them; give 3j for a Dose every morning in Plantane-Water, or rather in a draught of Ale wherein Tansy is steeped, for Tansy by a Magnetic Quality draws the Child, keeps it in its natural place and order. 2. The Stone *Astitis*, or *Lapis Pragnans*, so called, because there is one within another, and signifying the Stone with Child; this if hung about a Womans Neck, so as it touch the Skin, will the most surely, among helps, preserve the Child in the *Uterus* till time of delivery. 3. Garden-Tansy bruised, sprinkled with Muskadine, and applied to her Navil: Also the Load-stone applied to the Navil, or Coral, Emeralds, and Jasper-Stones; or Bones of a Stags Heart worn about the Neck, or under the Arm-holes, are held Specificall. *Zach. Lusitanus* commends a Girdle of Sea-Horse-Skin, or Wolf-Skin. These following Pouders are also proper against Abortion, R^x Roots of Bistort, shavings.

shavings of Ivory, ana. ʒij. Red-Coral, Amber, Borax, ana. ʒij. Coriander-Seed, ʒiij. Cristall, Kermes-Berries, Magister of Pearl, and Coral of each ʒss. mix them into a Powder. Or, shavings of Ivory, Date-Stones, Mastick, Rootes of Bistort, ana. ʒij. *Radixus Christi Parvulae*, ʒss. Leaves of Gold, ʒss. make a Powder. Or, ʒij. Cinnamon, Red-Rose-Leaves, ana. ʒss. Leaves of Gold, ʒss. iv. cur small, and mixed with the rest in Powder; Astringents in several forms are outwardly to be used: together with the use of these the Labouring Woman must beware of too violent motion. Sit in rest and quiet, stop all molestations, and whatever may enrage the Humours. Copulation must be shunned, for in taking in new Seed, the young Birth not well formed, is loosened and ready to fall out; a good Dyet must be kept, and not spr to engender Wind.

Symptoms, as vehement pain, &c. are to be lenified, and the forces upheld by all means we can devise, and the Heart is to be comforted by Cordials.

If Abortion cannot be prevented, then we must promote the coming forth of the Child, dispose all things to its ease and orderly coming forth, taking direction from the Chapter of a Legitimate and Mature Birth.

CHAP. XVII.

Of the Dead Child.

THE Child dies in the *Uterus*; sometime sooner, sometime in the last Month, from defect or bad quality of nourishment, from violent Causes, Internal or External, or about time of Delivery, from hard labour, &c.

CAUSES.

I. Defect of Aliment is made, 1. From the Womans small nourishment. Or, 2. from the Nourishment extracted, as is made in letting Blood in great Hemorrhages, whereby Nature sends all the Nourishment from the Child, to make good Blood to fill up the Veins that are empty in the Woman.

II. The badness of Alimentary Juicy, or redundancy of Vicious Humours that kill the Child, the Womans Body being Cacoehymick; or it is made bad from other Causes.

III. From

III. From Violent Causes. 1. Inward, as violent strong and initial Cathartick Medicines. 2. The falling down of abundance of slippery moist Humours, that loosen the Ligaments, and slacken the Vessels. 3. Violent Fevers, wherein are bad and dangerous Symptoms concomitant.

2. External. As, 1. a Blow, *Rivierius Obs. 34. Cui.* 3. by too great Exercise after a Blow. 2. Forcible Percussion, or Excussion, as Coughing vehemently, loud crying, and earnest Vociferations, Sneezing, &c.

3. Frights, and sudden and dreadful scares and terrors.

Lastly, It arises by hard labour, by indisposition in the Woman, made from several Causes, or unskillfulness in the Midwife in delivering it.

SIGNS.

Signs are, 1. A sudden falling and slackening of the Breasts, so soon as the Infant is dead. 2. Coldness of the Navil, and the Belly. 3. No motion of the Child is perceived, but she perceives a kind of fixt and unmoveable Body in her Uterus. 4. Wet your Hand in warm Water, and lay it on her Belly, and the Child, if alive, will stir thereby. 5. Her Urine is thick, stinking, and full of base Sedimentary Matter. 6. There be Dreams of dead Men, and frightings out of sleep. 7. She covets strange Aliments, not ordained to be eaten. 8. She looks scurvily. 9. Her Breath stinks. 10. She wants her usual mirth. 11. She perceives a distast of Spittle coming to her Mouth. 12. The Child is apt to sway and sway to this side or that, as she turns her, more then it did when it was alive: Yet when Children are alive, but misplaced in the Uterus, they are apt upon the turning of the Woman to have a preposterous swaying to this side or that; but some advise to hold the Stone *Ætius*, or the Herb Tansey, to the Navil, which will remedy that swaying, if the Child be alive, but not if dead. 13. Half a point of White Wine burnt with 3ss. of Cinnamon, and Drunk, if Child-pains come then upon the Woman, the Child is dead; if not, it may be weak or sick in the Uterus.

CURE.

As soon as we are certain of its being dead, we must bring it away, with Medicines Internal and External; Internal are such as are set down for bringing away the Birth, and expelling the Secundine. 1. Therefore in form of Pouders most efficacious Simples may be reduced and composed. *Rivierius* hath two excellent Pouders, the first is this, R^x of the dry Leaves of Savine-Roots, of Birthwort, Myrrh, *Castoreum*, of each, 3j. Cinnamon, 3ss. Saffron, ʒj. mix them all into a Pouder, give 3j.

for

for a Dose in Savine-Water, or take of Diptamy of Creet, Savine Borax, of each, $\mathfrak{z}\mathfrak{j}$, mix them into Powder.

Previnsius sets down, as excellent, this Powder, R^e of Mineral Crysol. $\mathfrak{z}\mathfrak{i}$, $\mathfrak{z}\mathfrak{j}$, Borax $\mathfrak{z}\mathfrak{i}$, Cinnamon and Saffron, $\mathfrak{z}\mathfrak{i}$, $\mathfrak{z}\mathfrak{j}$, make a Powder, give a dram in White-wine or Mugwort Water.

The Powder of Diptamy alone is very prevalent.

Angelus Sala greatly applauds *Mercurius Kue* for its force, in sending out the dead Child, given to four or five Grains.

2. Potions also as well as Pouders are prepared, and of as great efficacy for expelling the dead Child. Where, 1. a strong Decoction of Hyssop drunk hot, or its Juyc, when it may be had, obtains the chiefest place. 2. The Juyc of Lovage, or in Winter, if that may not be had, the Seeds of Lovage in Mugwort-Water, are held a singular secret. 3. *Fontanus* his Powder of *Euphorbium*, *Diptamy*, of each, $\mathfrak{z}\mathfrak{i}$, Borax, $\mathfrak{z}\mathfrak{j}$, *Cantharides* prepared five Grains, taken in $\mathfrak{z}\mathfrak{i}\mathfrak{i}\mathfrak{j}$. of Decoction of Savine, for a Draught or Potion, is exceeding strong, and is warily to be given. 4. Juyc of Scordium, $\mathfrak{z}\mathfrak{j}$, with Saffron. 5. The Milk of a Birch, newly having pupped, is commended.

In External things, or Topicks. 1. The Strong *Æther*, being held to the Privities, by a magnetick vertue draws away the Child. 2. *Hartman* saith, The Eyes of an Hawk dried, and with Pepper bound to the Crown, forces out the Child dead or alive.

Clisters, Suppositories, and Pessaries, of proper and irritating Simples, are convenient.

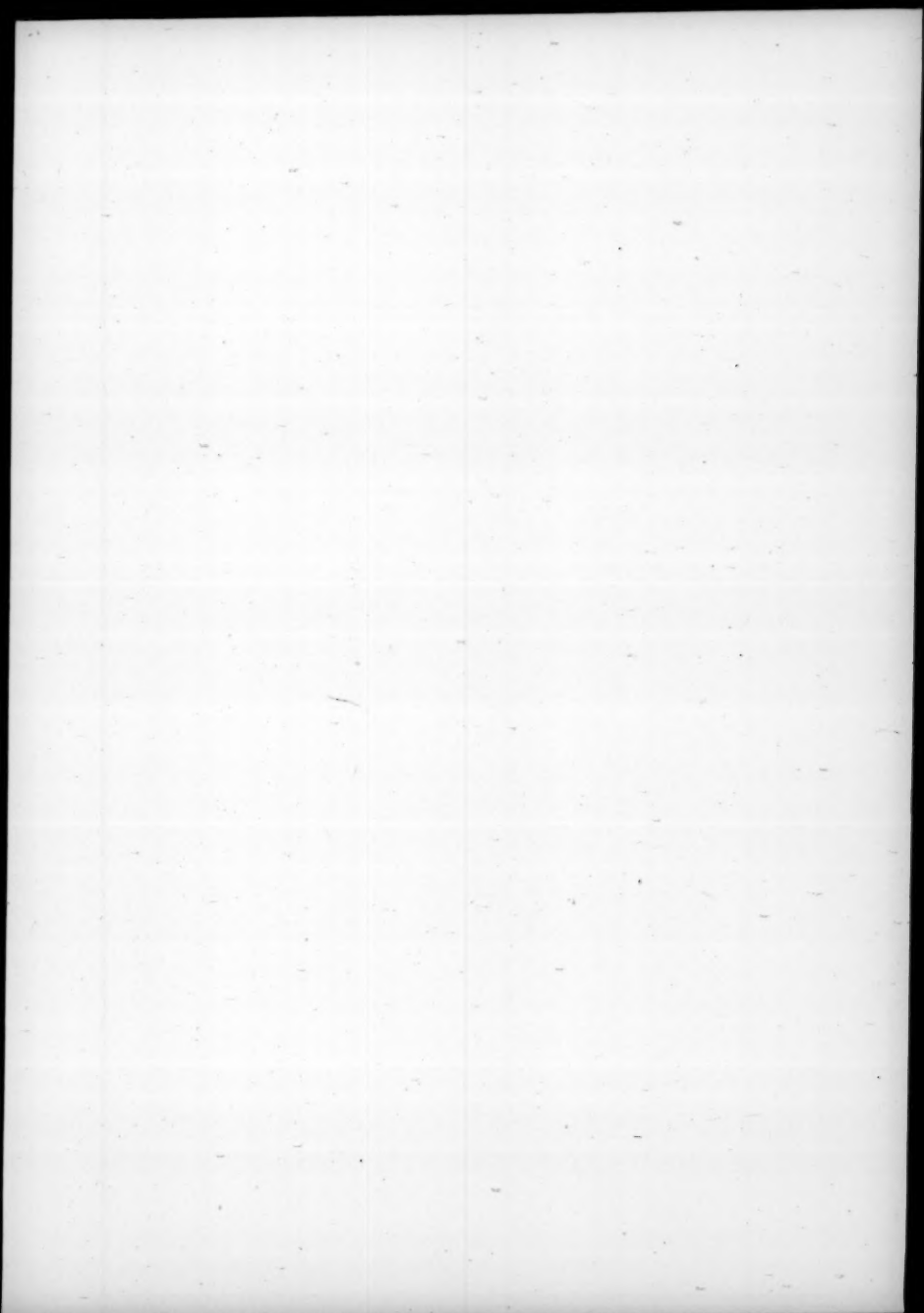
Foments and Unctions of those parts appertaining to the Uterus, to make slippery, mollifie, and dilate the Passage, and provoke the Expultrice Faculty of the Uterus, are not to be neglected; Oyl of Tansy, or the Juyc of it, to anoint the Privities, is principal.

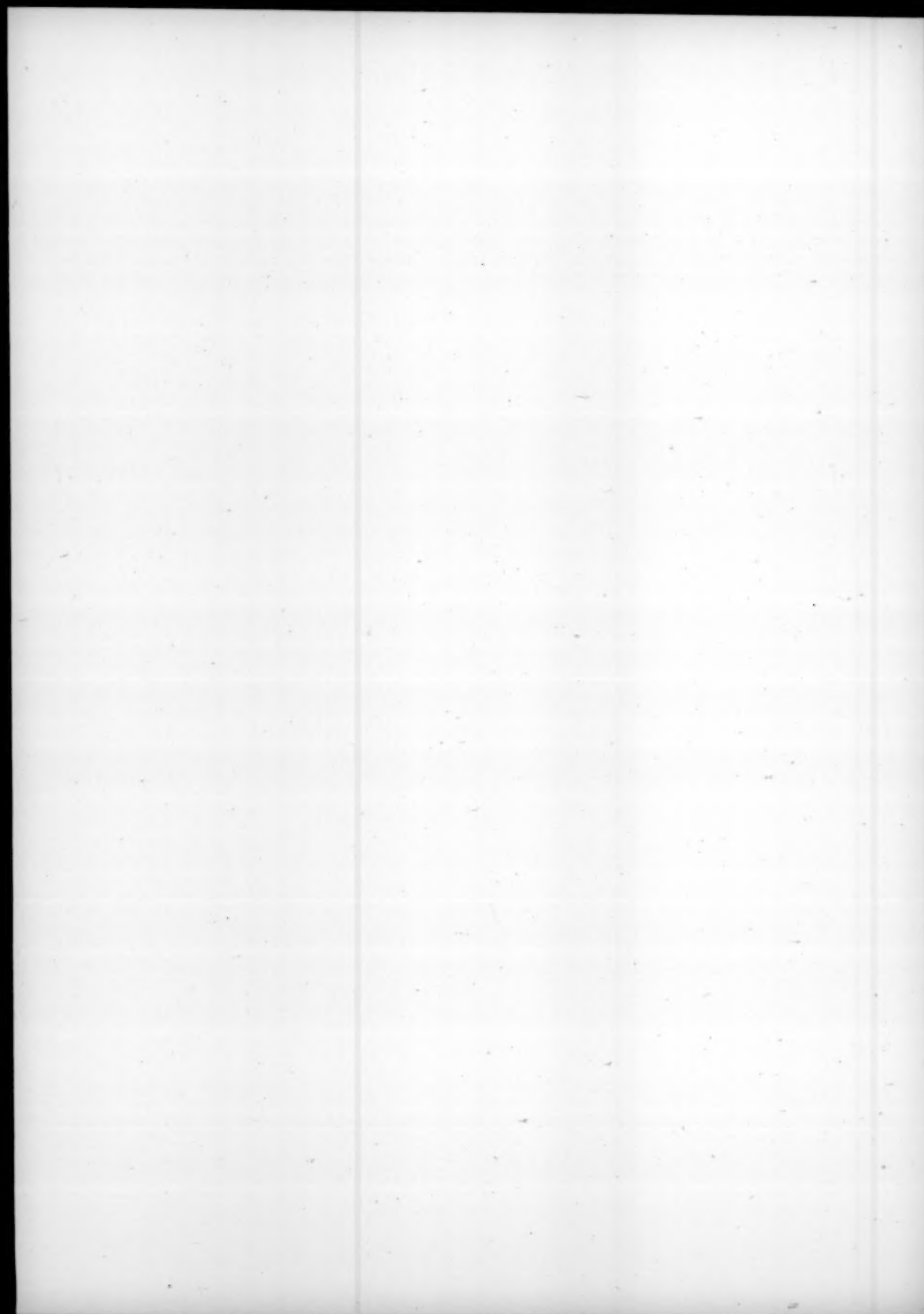
Suffumes of *Galbanum*, of Asses-Hoofs, (by a Funnel, of the cast Skin of a Serpent) and of Brimstone, are Medicinable.

Things also applyed to the Thighs, as was directed to facilitate the Birth, are useful.

If yet by all these it be not avoided (as it will hardly but be) and be very hurtful to the Woman: Chyrurgery must be exercised, the Child must be drawn out with Instruments, considering the strength of the Woman, and the disposition of the Pulse, that it may be done with more safety.

Riverius, after the use of all inward Medicines, advises a good strong to be taken, whereby sometime, with the abundance of Humours in the Uterus that are evacuated by it, the Child also is sent out.





C H A P. XVIII.

Of a Feaver happening after Delivery, or a Feaver of Milk.

Hippocrates saith, Diseases happening after Delivery are very bad, vehement, and dangerous, in respect of the feculent bad matter they are made of, which is sometimes kept long, and putrified; all the purest part being sucked by the Infant, the dreggy, thick, black and melancholly gross Blood, is retained still in the Veins of the Uterus (being very large) from suppression of the Loches, or a vitious habit of the Adenses retained longer then due, and corruption of them doth induce a continual putrid Feaver. Errors in Dyet do often adde fuel to fire, and where the Cause is often times of it self too weak to raise a Feaver, eating of bad meats put on a vitious apparelling of the Humours, whence the matter is provoked to action, and Nature is impeded in digesting it otherwise.

2. As Fevers arise, 1. from the ill quality of the Humours, 2. from suppression of them, so 3. from redundancy of milk, which are Feavers of one day, and called *Feavers of Milk*.

S I G N S D I A G N O S T I C K.

1. From Milk, wherein is great swelling of the Breasts from fulness of it, there is great pain of the Back and Shoulder-Blades, the Loches rightly flow, and unless the Paps be inflamed, or milk coagulated, are wont to cease the third or fourth day, and to be without danger.

2. From suppression of the Loches, or evil disposition of feculent humorous Blood; there went before a bad Dyet; there be Signs of the Humours corrupted, the wonted evacuation Nature used to have after the Delivery, is stopt, whence a putrid and continual Feaver arises.

P R O G.

That made from Milk is of lesser danger, and shorter continuance then that that is made from stopping of the Loches, or vitious apparelling of the Humours in the Uterus; that from Milk commonly ends the third or fourth day, and is a kind of *Ephamera*, or a Feaver of one day, as 'tis called; 'tis for the most part without danger, and is to be committed to Nature, a good Dyet being kept; and is wont to be terminated by sweat.

C U R E.

In Cure thereof we are onely to use Remedies to such as are caused
Y y from

from Humours ; where,

First, If the Loches be stop't, cut a Vein of the Ankle ; if that bleed not sufficiently, apply Cupping-Glasses with Scarification to the Legs and Thighs ; if time of the Flux be gone, and the Fever still persevere, the Cubit-Vein may be opened, for this draws the Blood upwards, as the Ankle-Vein opened drew it downward ; yet *Galen* saith, *If a Vein be opened in any part of the Body, it will empty and draw from the Vessels of all parts.* Astringents are to be shunned.

Secondly, From an evil state of the Humours, or corruption of them, we may use gentle Purgatives ; the Humours must be altered, sharp and too cold things are specially to be avoided.

The Fever, if vehement, is to be respected ; Cordials and Coolers for the Heart and Spirits, are to be given to the sick Woman, and Nature is to be strengthened with Electuaries, Julaps, Confections, Lozenges, Pysans, or what else the Sick best affects, made of such things as are generally prescribed for Feavers.

C H A P. XIX.

Of a Loosness following a Fever, after Womens Delivery.

A Loosness often supervenes the *Fever*, and is sometime and most commonly void of pain and acrimony, and flows healthfully, if not immoderate, chiefly in long lasting, for so it may weaken much, and lessen the vigour of the Spirits ; and then 'tis to be restrained by, strengthening Nature and the parts, by gentle and wary means.

C U R E.

It will not be amiss first to prescribe a gentle Purge, made of Infusion of Rhubarb, *Myrobalans*, &c. in Plantane-Water ; to the strained Liquors convenient Syrups to sweeten, as for a Julap, being added : *Fallopins* saith, *Rhubarb dries up superfluous moisture in the Vessels of the Uterus ;* but whether it dries so much, or no, it purges, & leaves behind a binding quality, & strengthening to the parts, and therefore best of all Purgatives in fluxes ; and Astringents are not to be used till the irritating or abounding Humours be evacuated, both which, Rhubarb doth effectually and methodically : After the parts are eased of the burdening Humours, the retentive faculty is to be restored and confirmed, which is done by moderate Astringents that have not a glewing force, but are friendly to the Bowels by correcting their slippery and non-retaining Distemper : they

may

may be used in several forms most convenient both for internal and external use.

To this sometimes succeeds, and of it is made a Dysentery, or Bloody Flux, which brings with it a Fever, cruel Torments, Watchings, and frequent Seighs. Here we may use the foregoing Direction, onely adding the use of Clusters made of Plantane, Cinckfoil, Mallows, *Pimpinella*, or Burnet, Red Rose-Leaves, &c. boiled in Milk; yet the premising of a cleansing Clister before one absolutely binding, is not altogether irrational.

Opening a Vein also, specially if the Liver be distempered, is very needful; choice is made of the *Basilick* or *Salvaticula*-Vein in the Arm.

Many more might be added, but if need be, recourse may be had to the Chapter of a Dysentery, whence may be had ample Directions, and many Medicines very suitable hereto; so that Reiteration seems needless, and double labour, where single will serve, is to be avoided.

C H A P. XX.

Of Monstrous Births, or Imperfect Children.

Many and very differing are the forms of deformed and monstrous Births; some being either ill-conformed, as double-Bodied, a double Brain, when other Limbs are single; some parts placed upwards, as sometimes are the Genitals in the Forehead, that should be below; and sometime a single Body downwards, whenas 'tis double upwards; some are maimed, and some want Limbs and Parts; some are altered in respect of Sex, as Hermaphrodites; some have Bestial forms; some in form of Birds, others four-footed, Diabolical and cruel, made of the seed of the Devil; some are an Ell long.

C A U S E S.

1. The Cause is not certainly natural, say Divines, but the Hand of GOD miraculously effecting it, as sometimes it is; One Woman complaining of the many Mouths she had to feed, viz. her Children, brought forth a Child without a Mouth.

2. Astrologers refer it to the Stars, and position of the Moon in deficient degrees at time of Conception.

3. The Cause is Imagination of the Woman at time of Conception, diligently applying the sight of those things she saw, to her self: Hence

it is that some, having looked and pondered upon the sight of a ravenous Bird called *Harpa*, have brought forth such a one: Another brought forth a *Negro*, looking upon the Picture of a *Negro* that hung in her Chamber at time of Conception: A Woman at *Pisa* is reported to have brought forth a Child all hairy, like a Camel, because she used to bow every day to the Image of *John Baptist* cloathed in Camels Hair: Some Women in seeing an Hare, bring forth a Child with an Hare-Lip: One Woman seeing a Boy at time of Conception with two Thumbs, brought forth a Boy also on both hands double Thumb'd, as was the Boy she saw: Another Woman at time of Conception seeing a Child that had a great Head, from Water gathered in it, called *Hydrocephalus*, or a Dropsie of the Head, brought forth a Child with a great Head also, that was spongy, and the skin puffed up, but not filled with Water. As Women, so also Sheep are thus affected from the strength of the imaginatrice faculty at time of Conception; for *Jacob* laying peeled Rods in the Gutter where they were to drink, they brought forth parti-coloured Lambs: Women that seriously and deeply think of the ill-shapen Members they see in others, conceive and bring forth Children so mis-figured; also 'tis very bad for Women at time of Conception to see Pictures on a wall, or Images, for fear they bring forth Children of like conformation. Some think that Children are like the Mothers true Husband, that are got by another, because the Woman was in fear when they were got, and so conceived by the imagination alike: But, say they, if the same man get them when the Woman is not in fear, but secure, and her Husband far from home, the Child will have the likeness of its true Father or Begetter, because the Mothers Mind doth the Child dispose.

Moreover, some, according to the Vulgar Stories, having been struck with a piece of Flesh, the Child hath had the Mark of that piece of meat in the same place that the Woman was struck in; and some having struck a Woman with a Mouse on the Cheek, she hath brought forth a Child representing the figure of a Mouse on its Cheek: And why may not feeling, as well as seeing, move the imaginatrice faculty to effect these?

4. A Cause of many being born Crook-Back'd, great-Headed, from abundance of Humours, or full of running sores, or leprous, may be from the Act of copulation done at such time as she had her *Menses* on her.

5. Monsters are either made; 1. By the Devil, or also by the imagination of the Woman; or begotten by Beasts coupling with Women, the seed of the Beast, or brut Animal, mixt with the Womans seed; so that the Birth participates of the likeness of both Getter and Bearer.

Na-

Nature striving always to begeth like: So Men coupling with Beasts beget Monsters, half a Man, and half a Beast; and hence perhaps it came that some People are horned, wild, and live on Grass, Herbs, &c. whose forms most shew them to be Men; some also have Tails as Beasts; and many are variously formed; as if there was a Form made equally concurring to Mans and Beasts; sometimes the fore parts are like a Man, and the hinder represent a Beastial Form. Or by natural ill conformation in the Uterus, as where there was a deficiency in Nature, in making two distinct Bodies of matter so prepared and disposed, that is, confused and crushed all into one, so that double-Bodied-Infants with their Members displaced, are herefrom made. Also such as want full Limbs, or deficiency either in quantity or number of Members, may be from a simple fault in the Seed and Uterus, or some hidden quality making a deviation from Natures accustomed course in forming.

See more in our Book of Philosophy, called Physiology, Jatroscopy, and Pneumatography, in divers places; in our Book of Generation, the first of the Twelve Books of that Book; in our Book of the necessary parts God gave to all Creatures according to their knowledge, or the necessary Knowledge God gave to all Creatures, according to the Parts and Bodies He gave them; and also in our Chapter of divers shapes of Men.

CHAP. XXI.

Of following Symptoms, or Diseases of delivered Women, as fault in quantity and quality of Loches, or Child-Bed-purgations; of Throes, or After-pains; of stopt Secundines, or After-Burdens staid.

I. AN Inflammation of the *Matrice*, caused from hot and boyling Blood retained in the Vessels, and putrifying.

'Tis known by the Signs of Inflammation of the *Matrice* in general, and cured so.

II. Fissures or Wrinkles, which are raised from the stretching in bringing forth the Child, and flux of *Menstrua*.

They are cured with gentle astringent, and contracting Medicines, Injections by a Syringe of Comfrey-Roots, Bramble-Buds, Balsaltians, Sumach, Pomegranate-Rinds, Cypress-Nuts, and the like, or a Pessary of them, or Oynments, are effectual.

III. Ga.

III. Gaping of the Matrice, and looseness of the Puvy Parts; they are to be seasonably contracted; else they may possibly hinder the Woman for having any more Children.

Here the foregoing Remedies may be used, adding stronger Astringents, as Decoctions and Baths of Oak-Buds, dry Sloes, *Acacia*, *Hypocistis*, Roots of yellow Water-flag, Medlars, Mastic, and Madder-Roots, or Oynments of Dragons Blood, Gum Tragacanth, extract of Comfrey-Roots, Pouder of Tobacco Pipes, Oyl of Myrtles, of Mastic, &c. Natures work in contracting those parts that were before so dilated, is admirable.

IV. Excoriation of the *Membra* after Delivery, being excoriated in the lower part.

Oyl of Saint John's Wort for Uction, is most excellent; and a vulgar Remedy is Oyl of sweet Almonds taken inwardly.

V. Hemorrhoids or Piles do happen to Women that bring forth frequently, and with difficulty straining to force out the Birth; the inward Piles are most often opened.

They are cured by Pollipody-Drink (after the *Saphena*-Vein in the foot is opened, and some lenitive Medicine to keep her Body soluble) by a roasted Onyon beat with Oyl, and applied Plaister-wise; or, if too hot a Medicine, Oyl of Snails, or Hodmondods excels; or a Pulteis of Wood-lice, bruised and mixt with Oyl, is incomparable good.

VI. There arises a Fever from laborious and hard labour, and great pains.

VII. The Genitals swell from irritation by hard labour, and striving to thrust forth the Infant.

VIII. Sometime Convulsions arise; then draw Blood from the Arm and from the Foot; foment with Emollients, and laxative Medicines. Hippocrates saith, They are very dangerous, because they argue a great weakness, and exceeding torments are wont to follow.

IX. An immoderate flowing down of the *Menstrua*, or monthly Courses; this infirmity seldom happens to Women after their Delivery, but when they do flow after Delivery so immoderately, we must stop them.

A thickning and binding Dyet inclining to cooling, is most expedite; Broaths made of Comfrey and Knorgrals, are transcendent; or Shepherds-purse boyled, or taken in Medicine by a specifical Vertue to the Privities; or Leaves or Blowers of Bramble so taken, do cure them; Fomentents also, and Oynments of Astringents, and Epithemes to the Liver (if that be disordered) are not to be neglected. *Nicholas Pontanus* saith, If the Woman's strength will bear it, there is not a surer Remedy than

letting

letting Blood, which is to be done twice or thrice in the Basilick-Vein; binding of the upper parts, rubbing of the Extremities, and Cupping-Glasses to the Breasts, are also by some used.

X. Sometimes an illegitimate stoppage of them follows, and then they are cautiously to be provoked to their due and orderly efflux, for which take advise with the Chapters of deficiency of *Menstrua*, or of their not duely and ample flowing.

XI. The immoderate flowing of Loches after the Birth; after the Child is brought forth, the spaciosity and thickness of the *Uterus* is gradually lessened by the effusion of Loches, which are nothing else but the Reliques of Blood gathered in Child-bearing between the fungous Conditories of the *Uterus*.

C A U S E.

The Cause is, 1. From immoderate opening of the Vessels.

2. From breaking of them.

3. From heat of the Blood, made from hot and sharp Medicines in painful Travail, to cause Delivery.

P R O G N O S T I C K S.

They are sometimes, both after a legitimate Birth, and Abortion also, so abundant, and flow with such an unbridled rashness, that often times therefrom is not a little danger of perishing; they are wont to cease within forty days, sometimes sooner.

C U R E.

Cure is as for *Menstrua* immoderately flowing; this flux is not to be stoppt, but moderated, and that with great wariness; for if by Astringents they be stoppt, many and cruel Symptoms arise thereupon; Aliments must thicken, and have some astringive force to restrain the violence of the Blood; Yolks of Eggs, Panatels, Rice Broath, Gellies, Meats sprinkled or dipt in Sawces effectual to this purpose; Steeled Water, or wherein Gold hath been quenched, for ordinary Beer: Draw Blood by Revulsers to the superiour parts; bind the Belly up gently with a swadling Cloth, for so the vessels be compressed; Clothes dipt in Oxidate are to be laid to the Loins. To temper the Blood in the *Vena Cava*, Internals may be given, as Julaps, Electuaries, Conserves, Syrups, &c. *Aurum Potabile* cures a flux, and provokes it where it is not, doing all things as Nature herself would have it. Externals also, as Oyntments, Fomentations, Injections; for which *Gallen* praises Juyce of Plantane cast in by a Syringe. If after these, clots of Blood remain in the *Uterus*, causing pain and tension, and other evils, by evaporations therefrom, they must be avoided.

XII. Suppression of the Loches, whereby that Blood that is heaped up in Child-bearing, is not evacuated after Delivery of the Birth, as 'tis naturally

naturally accustomed to be, and the amplitude of the *Uterus* is thereby not lessened; they may either be lessened, or quite suppressed; whereupon do follow to the Woman in Child-bed most grievous Diseases.

CAUSE. Cause is either evil Dyer, or taking cold, or other Causes that cause suppression of the *Menstrua*.

S I G N S.

Signs are evident from relation of the Sick, who hath not had that accustomed and natural evacuation, the *Uterus* will remain stretched out and hard, as if it did still contain the Child in it.

P R O G N O S T I C K S.

Many Diseases and grievous Symptoms do arise herefrom, there is Inflammation of the *Uterus*, from the Blood putrifying that is stop'd, and at last a Gangrene arises, which brings Death inevitably.

C U R E.

We must not delay, we must draw down the Blood to the Womb, and open the vessels. 1. Give laxative and emollient Clusters: 2. Ligatures and Frictions; Cuppers to the Share and Hips are to be applied. 3. Open the Hemorrhoids, if they used to flow; if not, the *Saphena*, or both Ankle-Veins. 4. Foment the bottom of the Belly, and Region of the *Pudendum*, to which adde Perfumes and Pessaries, beginning with mildest Simples first. 5. Internals, to open the mouths of the Vessels, and render the Blood apter to flow, and stir up the expultrice faculty in Nature: *Aurum Potabile*, where Nature is burdened, moves a flux, and stays it again, when all the oppressing and hurtful Humours are avoided, strengthening Nature in her Center, and performing all things, as 'tis the duty of Nature to do: *Forestus* gives successively Decoction of Squinanth in Broath. Lastly, We may give a lenitive Purge or two, nine or ten days after Delivery, of Infusion of *Senna*, *Rhubarb*, *Agarick*, *Epithimum*, and *Mechoacan*, as may seem most requisite. More Remedies may be sought out of the Chapter of suppressed *Menstrua*.

XIII. After-Pains or Throes do grievously torment some Women, and few are free therefrom after delivery of the Birth; but because within two or three days they usually cease, they do not desire the help of the Physician.

C A U S E.

The Cause is ofteneft flatulent from taking cold, whereby wind from Distemper of the parts is raised, and mightily molests. Wind also may be

be made from Humours; without an outward distemper from the ambient cold Air.

2. The sharpness of Blood is reckoned as a great Cause hereof: *Fontanus* saith, It is from a multitude of thick menstuous Blood retained: Others say, From Clots of Blood, or Blood concreted: *Johnstonus* saith, They come from too great narrowness of the Vessels.

3. From Meats then taken, cold and windy in quality, as Fruits, Cucumbers, Cream, cold Drink, &c.

S I G N S.

Signs are easily known from the relation of the Woman in Childbed.

P R O G N O S T I C K S.

Hippocrates thought Women to be most afflicted with Throes at birth of their first Child, but Experience shews that it is not an allowable Saying; few but are more or less troubled herewith after Delivery, but commonly after three days, of their own accord they are allwaged, unless some of the foregoing Causes be in fault.

C U R E.

In Cure we must respect the Cause: *Sennertus* omits Purges; if a cold distemper and wind offend, we must use Heaters and Carminatives, as well outwardly as inwardly, as in Chollicai pains; but they are first to be prevented, if they may be, for which this Powder is held of great worth, given presently after the Birth, R^e Roots of the greater Confound, ʒi. Peach Kernels, Nutmegs, of each ʒij. Amber, ʒß. Amber-griese, ʒss. give one dram of it in Wine, or in Broath, if a Fever be present.

If they cannot be prevented, they must be cured; the Belly must gently be bound up, that the *Uterus* stir not out of its place: Clusters are to be injected of Oyl of Almonds, Cammomile, Bays, &c. that are anodine, emollient, and carminative. Internals are, Cinnamon-Water, ʒß. with two grains of Amber-griese, or ʒss of Bay-berries taken in Muscadell, Decoction of Vervain, Decoction of the Grass of *Pernassus*, Oyl of sweet Almonds, all which excel; also Decoction of Cammomile-flowers, in white Wine, which *Fernelius* holds for a Secret.

Riverius sets down this Powder for After-Pains, R^e of Date-Stones and Peach-Kernels, of each ʒss. Nutmegs, ʒiv. Diamargariton calid, ʒij. Aniseeds, ʒj. Cinnamon, ʒiiij. Saffron, ʒss. take one Dram in White Wine and Sugar once or twice a day: Or the following Powder excels, R^e Seeds of Carrots, Cinnamon, of each ʒj. Bay-berries, Date-stones, of each ʒss. Amber-griese, gr. iv. reduce all into a Powder.

Topicals that help against these Torments, or After-pains, are Anodines, or such as operate by an hidden quality.

Anodines, or the choicest of them, are; 1. An Emplaister of Tar, Grease, and Doves-Dung, to be applied to the Region of the Kidneys. 2. An Emplaister of Onyons boyled well in Water, wherein, 1. Line, and Cummin-feed, and Cammomile-flowers have boyled, then being quashed together, mix therewith some Oyl and Pouder of Cinnamon, to be applied to the Region of the *Uterus*.

Anointings also with Carminative and Anodine Oyls, and Foments of Hysterick Herbs are helpful, wherewith the *Abdomen* and whole region of the *Uterus* is to be bathed.

Also the Skin of a Weather, being yet hot, the Weather having been newly killed, makes mild the Pain.

Suffumigations also, are not a little useful, as of Bay-berries cast upon Coals, the fume of which the Woman is to receive by her Privities.

Things that help by an hidden quality, are these, recorded by *Johannes Prevotius*, *Arites*, or the Eagles stone tied close to the Thigh, or the Jasper-stone, or Coral so used, and the Loadstone held in the left hand.

If these pains proceed from sharp and Chollerick Humours, they may be cured as a bilious Chollick; lenifying Julaps are to be given, and Clusters of Mallows, Marsh Mallows, Pelletory of the Wall, Linseed and Violet Leaves boyled in Milk, or Posset-Drink, adding to thj. of the strained Liquor, Oyl of sweet Almonds, and fresh Butter, of each ʒj. Syrup of Violets, ʒij.

Oyl of sweet Almonds is to be taken inwardly to ʒvj. in urgent pain.

If Blood be clotted in the *Uterus*, and therefrom pain be effected, 'tis to be cured as Blood clotted in the Bladder, where is sufficient direction.

Sometimes pain is in the Groin, from the *Uterus* conglobated there; then an Emplaister of *Galbanum*, and *Assaferida*, with some Grains of Mosch in the middle, is to be applied to the Navil.

XIV. The After-Birth, After-Burden, or Secundine, is sometimes retained, and sticks still in the *Uterus*, that ought to come forth with, or presently after the Birth.

CAUSE

The Causes of it are ascribed, 1. To fears, terrours, and passions of the Mind, that detract Nature from her work and duty, and molest her in her Centre.

2. Taking

2. Taking cold, specially drinking cold Beer or Water, &c. that are Causes of hard labour.

3. Aromatick Drinks, or sweet, spicy, and odoriferous things taken and smelt to, are thought to draw the Matrice upwards, and retain it there.

4. Straintness of the mouth of the *Uterus*, and close closure, so that passage of it out is impeded therefrom.

5. Or if none of these Causes, or others that cause hard labour, be present; yet sometime the Secundine is fixed to the Womb, and so adheres to it, that it is hardly pulled away.

SIGNS DIAGNOSTICK.

The Secundine, which is onely else but a membranous Cake, wherein the Child is invested and involved, wherein are many Vessels and Rivulets that the Child draws in Nourishment by, and Air; at time of coming forth of the birth, this membranous Skin is broke, from motion of the Child downwards, and comes out for the most part either with or presently after the Child; but sometimes the Vessels of it are so bound to the Cotyledons of the *Uterus*, that it sticks fast after the birth, and comes not forth, but is onely broke with violence of the coming forth of the Child; and pains in travail are thought to be chiefly from breaking of the Vessels of the Chorion, or Secundine, from the Cotyledons of the *Uterus*; and if such pains preceded not, there is fear the Secundine is still affixt; If there be more children then one, there is so many Secundines as there be Children.

PROG.

If it be left behind, and be not extracted till it putrifie, or rot, it brings many cruel Diseases, and shrewd Symptomes, communicating noisome Exhalations to the Head and Stomach, and principal parts, causing Fevers, Convulsions, Head-pains, Apostems, &c. which many times bring Death at last.

If it will not come forth, it will rot in time, and then it may easily be taken forth, or will come forth of it self, if it produce not many evils in the interim: So dead Children have rotted in the *Uterus*, and all their flesh consumed, and come out by piece-meals, the Bones staying still behind in the Womans *Uterus*, for long time after.

CUR.

Cure varies according to the Cause: If it stick fast to the *Uterus*, the Matrice being open, then putting in of the Hand, being warmed, the Nails paired, and anointed with Grease, and loosening of the Secundine

by

by gentle writhing of it this way and that way, lest the *Uterus* also be torn or pulled away, is to be done.

Secondly, *Hippocrates* advises to sneezing, some Pouders being put in to the Nostrils, and let her hold her breath, which forces a ruption of the vessels from the violent excussion that is made by sneezing.

If these may not thus be done by reason of too strait affixion of it to the *Uterus*, and weakness of the Woman, Suppuraters to make it rot sooner, are to be used, and then it may easily be brought forth by the hand put in as aforesaid.

Among Medicines, Internals of greatest vertue and efficacy, are these that follow, to expel the Secundine: As,

1. The Juyce of Vervain, taken to $\frac{3}{j}$, or the Decoction of it boyled in Wine.

2. Decoction of Alisander so made.

3. Decoction of Mugwort and Feathesfew.

4. Juyce or Decoction of Sage.

5. This Composition or Pouders, R^e of Thyme, Centuary, Penny-Royal, of each $\frac{3}{j}$, Roots of *Angellica*, Masterwort, sweet Chervil, and Cicely, of each $\frac{3}{jss}$, make a Pouders.

Dr. John Smith saith, It is a wonderful Secret to drink the Juyce of Lovage in Wine, or Mugwort-Water, to drive out the Secundine.

Forestus speaks of the same, saying, A certain Midwife received it of a Jewish Physician, whereof a Cyath is to be taken in Renish Wine.

Seeds of Lovage, Savin, Borax, Juyce of an Onyon, and Diptamny, are commended.

Gesnerus and *Augenius* greatly commend the stones of a gelded Horse, taken often in Pouders, in Broath, to the weight of a Scruple.

Prevotius praises the same, but adds to them Pouders of Diptamny.

Rulandus gave $\frac{3}{ss}$ of Oyl of Juniper, with good success.

Hartman praises the Pouders of Secundines, and *Angelus Sala*, *Mercurius Vita*.

Externals are either thick and embodied substances applied, as Mugwort boiled very soft in Water, and applied hot to the Navil and Thighs, which *Rogerius* saith, will also draw the *Uterus* after it, if not timely removed after the Birth, and after Birth be come away.

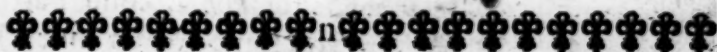
Or Sage so applied, or Tanfy applied to the Privities, is of great force, and *Lapis Etites*, which readily draws forth the Birth and After-Birth, and *Uterus* too, if not timely removed.

Or thinner, as Foments of Decoction of Bay-Berries, and Leaves, with Vinegar of Roses, of Oxe-Dung boiled in Wine.

Or Suffumiges, as that *Miraldus* so praises, of *Marigold-flowers*; which, saith he, doth easily bring forth the *Secundine*, although the *Midwife* hath lost her hold.

If other Causes be in fault, as closure of the *Uterus*, the foregoing Foment, and this Suffume, are very available to open it, and then the *Midwife* must gently dilate the passage more, and pluck out the *Secundine* that lies on an heap at bottom of the *Uterus*.

Other Causes must be put away, as Fears and Sorrows: If cold be taken, we must heat, and remove all Causes that seem to bring damage herein.



OF





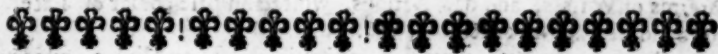
OF FEAVERS.



IN these four Chapters of Feavers are many things, according to the Method and Matter of the Antients, as in the rest of the Chapters of the Second Part, (Written some Years since) which all, or most of the Moderns in their Practises have hitherto retained, with some Correction and Additions, which we have selected as beneficially as we could: and the Readers may take these as the most general Rule or Method in Nature; but there is great variety, we can scarce find two exactly alike in any one Distemper: some have the Causes here set down, and not those Signs; and some have those Signs, but cannot be cured by that Rule, and those Medicines; and some are handled in a far different manner from this Description; and others differ also from them: and

and those that do not differ in Kind, may in Degree ; Every *Quartane* must not be just so as Practicks have delivered, nor alwayes in that manner, nor is every Ague a *Tertian*, or every *Tertian* such an one ; but sometimes a *Quartane* turns a *Tertian*, and sometimes a *Tertian*, a *Quartane*, or *Quotidian*. There is in one or other, at one time or other, as much variety and difference as almost is imaginable ; some have all heat, without any sensible cold, and some have all cold without succeeding heat ; some have sometimes two fits in one day, and other times two dayes without one fit : in such like respects, and as to the Causes, they are writ somewhat defectively, but we have from our own Observations (comprised into a Practical Method) delivered a clearer and fuller Description of all Agues or intermitting Feavers in Latine.

No Tradicion ought to be rejected as it is Tradition, but as it is not Truth ; or if so, defective or superfluous Truth.





CHAP. I.

Of a Quotidian Fever.

A Quotidian intermitting Fever, is an Ague made from putrified flegm, invading every day; the Greeks call it *Amphimerina*, and the Latines, *Quotidiana Febris*, because it makes a Fit every day.

CAUSES.

Causes of Quotidian Agues is ascribed to Flegm putrified or rotted in the Miseraick Veins, or first Region of the Body. Others allot the place of putrification in Intermitting Fevers, to be in the *Vena Porta*, and Bowels nourished therefrom.

All things that cause encrease of flegm, may be cause hereof, chiefly a weak heat of the Stomach and Bowels, cold and moist Aliments, or too great plenty of them, together with long sleep, a Sedentary Life, Idleness, Winter time, old Age, and Childhood, wherein it chiefly happens.

SIGNS.

Signs hereof are, 1. and chiefly, its daily invasion, and thence called a Quotidian.

2. Signs of flegm abounding, and a going before of such things that engendred Flegm. Signs of a flegmatick or pituitous habit of Body be, a bulky fat Body, a sluggish Disposition, and dull Senses; Dreams of Waters, and dull Actions, white and pale colour of Face, profound sleeps, weak Memory, &c.

3. From the time of its invasion, which is chiefly on Nights, which is the worse, because that time is designed by Nature, for rest and refreshment.

4. From the manner of the fit, wherein cold is not felt great in the first fits, but encreases by degrees, and comes like a cooling without shaking, sometimes a light horrou, whenas the matter is more benign, only troubles: Heat at first appears not sharp but airy, and augments but

but slowly, nor is it called back with force and violence to the inward parts, as in a *Tertian* Fever; and sometimes cold, sometimes heat is perceived, but with holding their hand on them longer, in their heat sharpness is also perceived.

5. From the Urine, which in the beginning is white, thin and crude, but in the process more thick and troubled, and often ruddy, when as the matter is concocted.

6. From the Pulse, which in the beginning is inordinate, and unequal, weak and slow, nor in the augmentation and encrease of the Ague is the Pulse changed much, either in celerity or strength.

7. From Sweats, which in the first fits is scarce reckonable, nor is it much afterward.

8. From Symptoms: Where observe, 1. that Thirst is not intense, but very little or none. 2. Distention and puffing up of the Middriff. 3. Decoloration of the Face, which is not red, but dusky, and puffed up. 4. Their Vomings, Stools, sleeping and inappetence, argue the redundancy of Flegm. 5. They do not cease in a perfect intermission, for sometimes the fit lasts twelve hours, and sometimes twenty four hours, and it appears continual.

DIFFERENCES.

It differs from variety of the Nature of flegm putrified, for if flegm be glazen, or vitreous, or acid, then they have invasions with rigour, and the sick is Feaverish and cold both together; because half the offending Humour is putrified, whence comes the heat, and the other half is not putrified, and thence cold shaking molests, and this is called, *Epiata Febris*.

2. If flegm be salt, it stirs up a kind of hot Fever with thirst.
3. If sweet, they are made sleepy.
4. If acid, hungry.
5. If unsavory or insipid, without taste, they want appetite.
6. Thick, and then the Urine is white and thick, but afterwards grows redder with a Sediment.

PROGNOSTICKS.

This Fever is very seldom, and some deny it to be, saying, *That Feavers invading every day, are either double Tertians, or treble Quartanes*; and the reason it is most seldom of intermitting Feavers, is, because flegm is scarcely ever inflamed.

2. It never invades young Men, or such as are hot, dry, and Choleric by Nature, but those that are of a moist and flegmatick Temper,

that use Drinking, Bathing, and Idleness; old Men and Children are most taken with *Quotidian Agues*.

3. It lasts long, sometimes it is finished in forty dayes, sometimes not before three or four months. 1. Because of the thickness and coarctumacy of the Morbifick Humour; 2. Because there is a defect of heat.

4. It is dangerous, because from the Liver and Stomach being ill-affected, therefrom a Dropsie, Cachexy, Lethargy, or the like, may arise; and by reason of the Stomach offended, there often happens Swooning; it easily obstructs the Spleen and Bowels in old Men and Children.

5. We may judge of it, according as we see concoction by the Urine, according to the strength of Nature maturely acting for its expulsion, and according to the quality of the matter; and other indications shewing the shortness or length of the Ague.

CURE

Cure is performed, 1. by preparation, which is done, first, by opening of the first passages, and loosening the Body; as by Clusters, or a Vomit to clear and free the Stomach: Some, for this purpose, advise to Radish-Vomites; some highly extol *Aqua Benedicta*, for extinguishing the Ague also; yet premise strengtheners of the Stomach before evacuating and purging of it: Others advise the use of Stomachical Corroboraters to be after Purging of it by Vomit, which is most generally liked.

2. By Concocters of flegm, and a thick matter, that have an attenuating and cutting force, and fit the matter for expulsion; preparers of flegm are these, which also by a propriety resist the Fever, and open the Conduits ordained by Nature, for the passage of such Excrementitious Humours, viz. Squills, or this Oxy-mel: Simple Oxy-mel taken to ʒij. in quantity for once, or a Compound Oxy-mel of Smallage, Mother of Time, *Seseli of Peloponnesus*, with Aromatics, or an Apozem of Fumitory, Bettony, Agrimony, Mirbalans, Calamint, Smallage, and Rhue-Seeds.

3. Purge, the Humour being thus prepared with Phlegmagogues, Agarick; Antimonial and Tartarial Pills are most commendable.

4. If salt pituit be the cause, some open the Liver-Vein of the right Arm, else not.

5. Diureticks, and Sudorificks, *Sassafras*; a Decoction of Cammille-Flowers, and Wormwood, or a Decoction of China, and Guaiacum, continued for twenty five dayes, is praised by *Zachuly Lusitanus*.

The Salt of Masterwort given in weight of five Grains, or a 3. of Salt of Wormwood taken in Tobacco-Water, or decoction of Camomile in White-Wine before the fit, is applauded by *Erastus*.

Lastly, The Stomach and Bowels must be strengthened, a Cerot of Oyl of Quinces, and Wax, with Aromatics, or Cataplasms of Mint and Wormwood, are to be applyed to the Stomach; Water, Cheefe, Milk, Fish, Olives, unripe and corruptive Fruits, Custards; reeced, salted, and Meats of ill digestion, and the like, are not to be eaten, but Aromatized Meats, and Flesh Roasted; Bisket-Bread, and Wine, are most wholesom.

See more in the Chapter of a Bastard *Tertian*, or *Hemitritian* Ague, whose curation little varies from this.

CHAP. II.

Of an *Hemitrice Feaver*, or *Semi-tertian*.

AN *Hemitritian* is a Compound Feaver, made of a continual *Quotidian* and an intermitting *Tertian*, having a permixtion of Flegm and Choller, and hath its continuity from Flegm, and its horror from the intermitting *Tertian*, whence they are called Horrid Feavers; for if it was made of two Continuals, it would not be partaker of Horror, and if of two Intermitents, it would not be continual.

CAUSE.

The Cause is a mixt Portion of Flegm and Choller putrified in the *Vena Cava*, and *Meseraick-Veins*, which sometimes are equal in quantity; sometimes Choller super-abounds, and sometimes the greater part is Flegm; yellow Choller putrifies without the Vessels, and thence comes the intermission; and Flegm, or a pituitous matter within the Vessels, and thence hath its continuity; or an intermitting *Quotidian* may be joyned with a continual *Quartan*, and both are called *Hemitritians*; the Antecedent Cause is attributed to obstruction, whence the Humours be prohibited going forth, and being so retained, putrifie.

2. They arise from inflammation of some Bowel, as of the Liver, Guts, Stomach, and Vicine Bowels, whence a Symptomatical Feaver joyned with a Continual *Tertian*, causes a kind of *Hemitritian*; sometimes they are inordinate from Pus being made; sometimes because they are partakers of malignity, which are sometimes popular.

SIGNS.

Signs are mean twixt a *Tertian* and *Quotidian*; for its invasion is with horror, which is greater then that of a *Quotidian*, and less then that of a *Quartane*; and its manner of invasion is twofold, for either two fits come together in the beginning, and invade the Patients both at once, or else come severally, and if Flegm exsuperates, and be the more predominant, there is Horrors and Coldness of the Extremities, then Choller overcoming, there is heat, and the Feaver seems to come to its State; there is vomiting of Choller, Rigour, Sweat and Thirst, if Choller be more regent and overpouring.

The fits come also, one on one day, and two on another, because the *Quotidian* causes a fit every day, and the *Tertian* every other day.

If there be Malignity present, it is known by its proper Signs, and if it arises from inflammation of the Bowels, that may be discerned by Signs of those Bowels inflamed.

PROGNOSTICKS.

This Feaver is dangerous; 1. Because it makes an ill Stomach, a Hethargy, and Syncope; a *Delirium*, watching, thirst, driness of the Tongue; it is Cronical, by reason of Flegm, and may be prolonged to six or seven Months, and then end in Hecticks, Chollicks, or Fluxes of the Belly; it hurts the Nervous parts, and is difficultly cured.

CURE.

Cure is varied according to the condition of the Feaver: for if it be Legitimate, wherein there is an equality of Choller and Flegm putrified, then Medicines meet for a *Tertian* and *Quotidian* are to be mixt, and equally divided.

Vomits, of the Root of *Anarum*, which equally purges Choller and Flegm, given in Pouder to ʒij. or Mountain-Dwarf, Cherry of Gesner, to six or seven in number taken, and Beooth taken after them, so doth Juyce of Tobacco taken from ʒj. to ij.

If Choller be predominant, Medicines more proper for a *Tertian*, and that evacuate Choller, are to be given; If Flegm, those for a *Quotidian* are to be used in greater quantity: Agarick is good for Purging; Alterers also must be accommodated to the nature of the Humours, either equally mixt, or either one super-regent.

If it arises from fault of any Bowel inflamed, that is diligently to be considered, and cured before the Feaver that depends thereupon may.

If there be malignity mixt therewith, or it is Epidemical, we must resist that by Alexiterics, by *Aurum Potabile*, by *Angelica*-Roots, Masterwort, Sorrel-Seeds, Tormentil-Roots, Camphir, &c. to respect all intentions, we must have Medicines have divers qualities.

Specificals for this as well as other Agues, both Simple and Compound, are Cinkfoil or Five-leaved-Grass (which given to ʒj. in Poulder for thrice before the fits, is an infallible Cure) Featherfew, whose original name was *Febrifuge*, from its vertue in driving away Agues, taken in Poulder, or Decoction, before the fits; Rhue or Herb-de-grace, Calamint, Oyl of Myrrh, Salt of Tartar, of Masterwort and Wormwood, Roots of Masterwort, Onions, Garlick, Laserspipe, Natural Balsam, Saint-Johns-Wort, Trefoil, or three-leaved-Grass, the greater Saxifrage of *Mabiolus*, Meadsweet, or Queen of the Meadows, &c. which are to be taken either in Decoction, or Poulder, to a sufficient quantity, for three or four times before the fits: For better advice herein, see the Chapters of a *Tertian* and *Quotidian* Ague, of which this is only a composition.

CHAP. III.

Of Quartane Agues, and Tertian.

EVERY Ague is a Fever, but every Fever is not an Ague; every Ague hath Fits, but every Disease that hath Fits is not an Ague. Every sickness that hath Periodick Fits, with chiliness and heat supervening, may be an Ague, but unless they come every fourth day, not a *Quartane*-Ague; the name of a thing is only a titular Attribute, and doth not constitute the Nature, but the Nature the Name; but every Disease that may first be proved an Ague, and secondly, to come every fourth day, may properly be called a *Quartane*-Ague; but the extrem of one kind, is the beginning of another, and some *Quartanes* are sometimes *Tertian*s; and some *Tertian*s sometimes *Quartane*s, and then perhaps another while *Quotidian*s; neither are all Agues *Quotidian*s, *Quartane*s, *Hamitriticean*s and *Tertian*s, nor all Distempers that have *Quotidian*, *Quartane*, *Hamitriticean* or *Tertian* day-fits, Agues.

But the nature of the Disease, as well as its manner of proceeding, must goe to the making of a thing; for some are Aguish to day, and otherwise distempered to morrow; and some are otherwise distempered to day, and Aguish to morrow; and we must distinguish betwixt

Essential

Essential Sicknesſes, and Accidental Symptoms: Neither are all *Tertian*s hot Agues, nor all *Quartan*es or *Quotidian*s cold; but ſome participate of the nature of both, and ſome of neither: and ſome of one, at one time, and of another at another: nor is Nature tied up to one Rule or Method, for ſome Agues are Symptomatical to other Diſtempers, and other Diſtempers are often Symptomatical to Agues; ſometimes Agues cauſe Labefaction of the Inward Bowels, and ſometimes Labefaction of the Inward Bowels brings Agues; and ſometimes they mutually depend upon each other; and ſometimes Agues are without Labefaction of the Inward Bowels, and Labefaction of the Inward Bowels without Agues; the quality corrupting is more ſignificant here, then the quantity corrupted.

Sometimes outward Cauſes bring Agues without inward, and ſometimes Inward Cauſes produce Agues without the progreſs of Outward, Obvious, and Procatartick Cauſes; but commonly Agues are made by ſome outward Cauſe, operating upon the inward; and where in any Bowel, there is a previous conſimile Diſpoſition, a ſlight outward Cauſe doth more, then in a firm conſtitution of the Inward Bowels great outward Cauſes may do; unleſs the Patient is fit to receive the operation of the Agent, and the Agent in all things able and appoſite to operate upon the Patient, little or nothing is done: Some catch Agues, ſpecially *Quartan*es, at fall of the Leaf, commonly by leaving off Garments, ſtanding in Water, or eating Apples, or cold Drink and Water, or otherwiſe by taking cold; and ſome do all theſe, and they do cauſe in them another Diſtemper different from theſe, and perhaps from each other; and others wade in cold Water, drink cold Water, eat Apples, go naked Breſted, Wet-shod, &c. and feel no harm at all; and ſome are ſo by Nature, more or leſs, and ſome by cuſtom, and ſome by both; and he that will know Truth, all the Truth, and no other or more then the Truth, muſt come to Critical Diſtincti- ons, for we ſhall rarely find two alike; yet commonly they that have Agues alike every fourth day (which the Vulgar call Third-day-Agues, not reckoning the two Fit-dayes, but one) have commonly Symptoms more alike one another, then like thoſe that have Agues every other or, each day: And as theſe things we have written differ one from another, ſo ſome other things we have not written may differ from theſe.

And there be many things to be conſidered: the courſe of the Stars at each mans fiſt ſickning, and the alteration of them; and that Planet that was upon the Aſcendent at a Nativity, hath great ſignification; and the Moon which cauſes great alteration, greatly alters in Place and Aſpect. Alſo the natural conſtitution of our Bodies, Clymates, and Soil,

Soil, Age, Dyet, season of the Year, Gender, and other accidents are various to divers persons, and so the Diseases vary; but we can hardly foresee what a Disease will be by any of these, except by Astrology, and that is sometime uncertain.

Nor for the Cure of Agues is one Method or Medicine alike successful, or at all successful to all kinds, or to all of one kind; but that that cures this *Quartane*, may not cure the other *Quartane*. But *quoad intermissionem*, all having affinity, may be cured by one; but *Quotidians* for the most part are more stubborn then *Tertians*, and *Quartanes* then either; yet some *Quartanes* are less contumacious then some *Quotidians*, and some *Quotidians* shorter then some *Tertians*; yet commonly such a Medicine as Camphir hung about the Neck, or Jesuits Bark, or *Quinque Fole* took inwardly, will cure more *Quotidians* or *Tertians* then *Quartanes*, yet not *quoad Tertians* or *Quotidians*; but as they are from a thinner Humour, lying more overly, and less pertinaciously seated in the Bowels; neither are all *Tertians* cureable, nor all *Quartanes* incurable, some die of either, but most of neither; sometime a Medicine that cures a *Tertian*, will not cure in another *Tertian*, and yet cures a *Quartane*; Vomiting is more proper in *Tertians*, yet if the Stomach be offended, more in *Quartanes*; it may be better there, then in *Tertians* where that is not; sometimes they are easiliest at the first Fits, sometimes at the last, when the Fits are small and gentle, and the Seeds of the infected matter are almost dead.

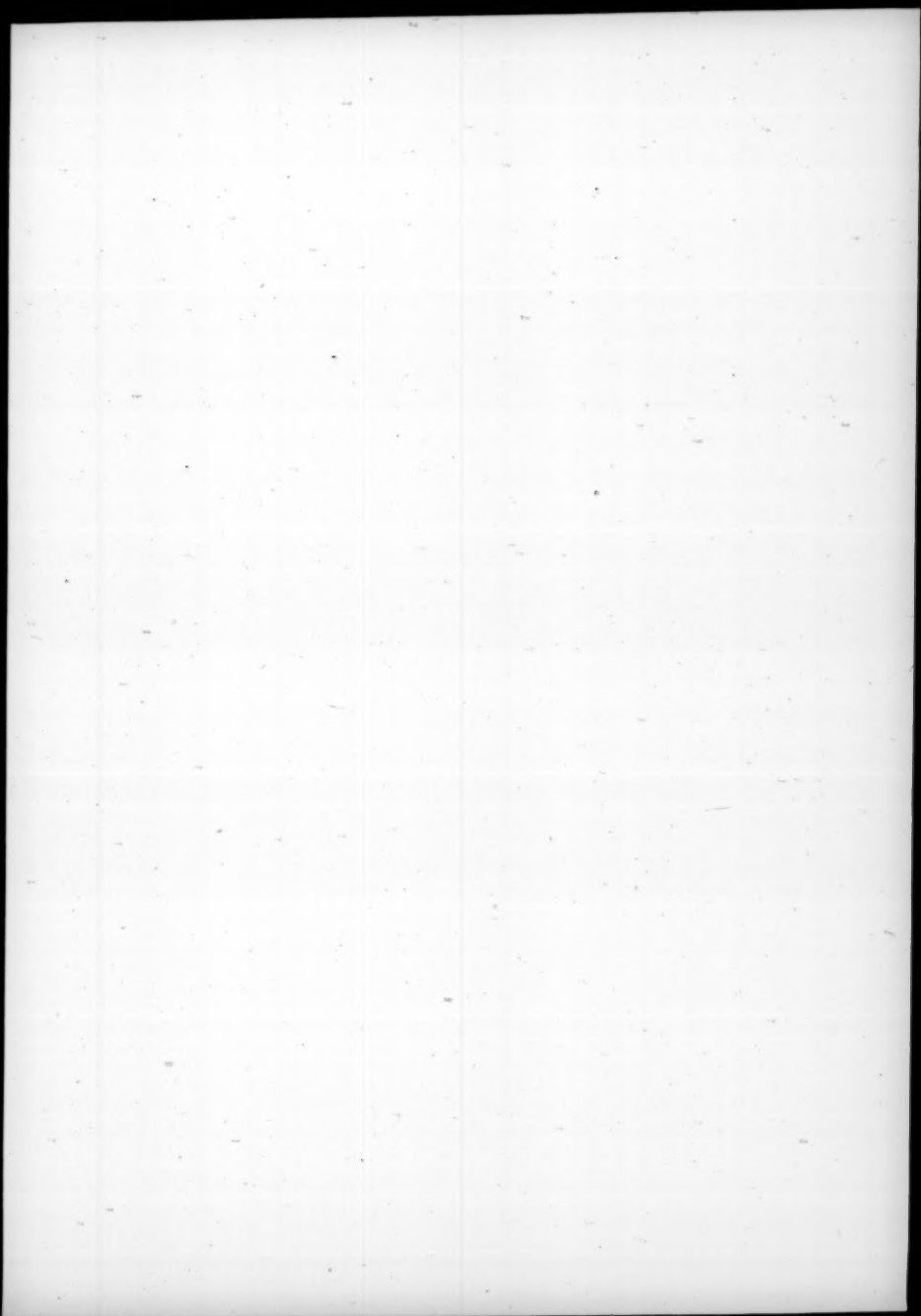
Bleeding is not good for an Ague, *quatenus* an Ague, but in every Disease where the Body is hot, the Arteries beat, Colour is great, and Dyet hath been generous, *Nihil non obstante*, it is good; so is purging, if there be fit indications for it in any Disease, and if not, it is not good in any, which includes Agues, as every greater doth its less: Sweating opens the pores of the Skin, and melts by the heat that causeth it, thick Humours, and expells them by the Habit and Circumference of the Body; therefore good in Agues, especially when Nature spontaneously offers it, for we are Natures Servants to observe her Dictates, and as every like applies to its like, and shuns its enemy, so she endeavours to retain what is friendly and homogenous to her, and to expel what is adverse and heterogenous, unless in striving to expel one, through weakness of the part, or a depraved habit, the other follows. The best Sweaters are Holy Thistle, *Antimonium*, *Diaphoreticum*, Salt of Carduus, of Wormwood, Spirit of Salt, Treacle-Water, Tincture of Saffron, Featherfew, &c. But some are general, as Sweaters, and special; as Sweaters for Agues.

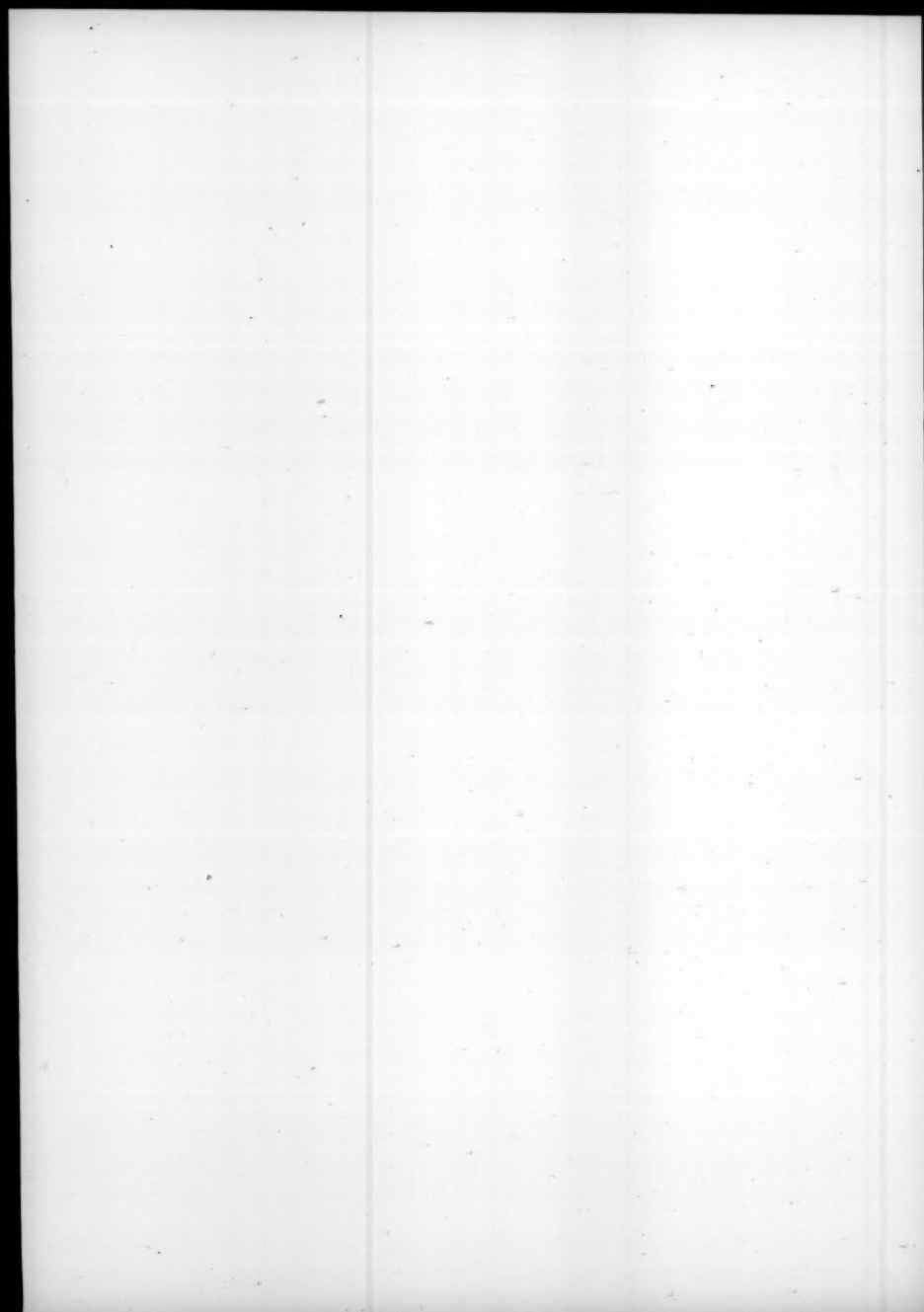
CHAP. IV.

Of Heftical Feavers, and others.

Where-ever there is a Feaver equal, not violent, seated in the habit of the Body, I suppose it proper to be called an *Heftick*. The question in most Diseases is chiefly what one or two or three Symptoms do of necessity concur to make it properly so called, without which it is improper so to call it; for some have lingering Feavers with some sensible fits, and some have violent Feavers without them; some are almost constantly distempered with heat like Feavers, and yet have now and then cold fits, like Agues; some that have Feaverish Distempers, have no other concomitant Symptoms of an *Heftick*; and some have the wasting and dryness ascribed to *Hefticks*, and yet no sensible Feaver, and if not sensible, not to be called so; and some have a thirst without dryness, and dryness without thirst; and some seem dry in one part or particular, and moist in another part or particular; so that Nature varies somewhat in all, and much in most: and almost all Sicknefs hath some changes, but scarce any all; neither is wasting of the Lungs always attended with a wasting of the Flesh; or if it be, it is not always in the same measure and manner; nor is the wasting of the Lungs alone the cause of the wasting of the Flesh, but the wasting of other Bowels also may waste the Flesh; but it is sometimes hard to say whether a part wasted causeth wasting of the Body; or that that caused wasting of the Body, caused also the wasting of that part or parts: Nor are all *Hefticks* (if it is proper to call any so) mild at first, and hotter in process of time, but some naturally grow cooler, that used to be hot; and some naturally grow hot, some by fits, and some more constantly, some less, and some more, that used to be always cool: There is scarce any thing, a staid-judgmented-man and well read, can imagine, but he may find or read of in some: There is nothing may happen to all, but every thing happens to some; every thing was ordained to keep its order, as well to the frequency, as violence of its actions; but from the one extreme of a thing to the other, is much variety; and complicated Causes produce complicated Effects: All things were contrived methodically of GOD, but fall out in an accidental and various manner, as to our Knowledge, and meerly contingent, as to our Foreknowledge.

Some *Hefticks* are incurable, and some be curable; and amongst those one is cured the first month, another the second, and so onward; one the

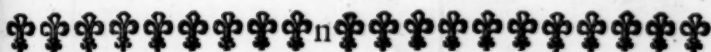




the first year, another in the second, another in the third, and so may the variety of Nature in other things be guessed; one is cured by Nature, another by Medicine; one by a Method of Physick, another with one or two Specificals; and of these, one with Snails, another with Frogs boiled in Milk or Broath; One with Gellies, another with Emulsions, and some with Syrup of Walnuts, and some with Asses; and some use all these things, and are not cured; and some none, and yet are; yet GOD commonly appoints the Effects, by ordering the Cause: But in many Medicines we give, we are not sure which doth it, or whether Nature might not have done the like, or whether this and the other cured alike, had their Disease caused alike in the inward parts.

And in this manner doth Nature proceed in other Sickneses; and as these vary from one another, so probably may others vary from these; but we endeavoured to write all such things as experience, and men may prove them by what they shall see clearly and plainly in their Practices. What we writ from Authors, may be justified by their Authority amongst Physicians.

Multi multa sciunt, sed nulli omnia.



Bbb

OF





O F

Diseases and Affects

OF THE

H A I R :

And of OUTWARD ERUPTIONS.



Hese Chapters of outward Ails and Affects being writ in the year 1658, and 1659, We have experienced and read many Experiences since, of the variety of these Affects, and many things differing from these; yet VVe thought good to put these to publick View, being drawn from the best of the Moderns, as *Sennertus*, *Platerus*, *Johnstonus*, *Rondeletius*, *Paræus*, &c. and writ from oculte Experience in one or other, by one or other.

Divers Chapters are omitted, that are in many Practicall Authors; and most of those the Moderns followed

lowed the Ancients too superstitiously in, and were more deceived than in these we wrote of.

It is supposed few will buy this Book, that have not other Practick Books by them, wherein are the Chapters that may be here omitted : And many of those Books are wanting as to these Diseases and Affects We have writ of, so that they may be commodiously compared and joyned.

It is supposed that most will read the first part of this Book first, so that these Diseases may be read with the better understanding : What we found defective in one, We supplid out of another ; and where We found any thing superfluous, We omitted it.

We strove to digest all into a clear Method, with Heads and Distinctions ; and wrote (besides the best Medicines extant in Authors) divers of our own using and experiencig.

It must not be supposed We can write by one how all must be, there is such variety ; therefore if these be never so truly writ, yet the Practitioner must look to find many outward Ails differing from these, and from each other.

We are now in a little differing Opinion (in some of these) concerning the Causes, as to what we was when they were first writ : But the first part of this Book will give the Reader insight thereinto : having since studied more Philosophy and Astrology.



CHAP. I.

Of *Defluvium Capillorum*, or a general falling off
of Hairs.

DEFINITION.

A *Defluvium Pilorum*, or *Capillorum*, is a shedding of Hair, from Head, Beard, and all parts of the Body, without danger; some here and there remaining very thin and sprinklingly, from an Hectical state of the *Cutis Capillata*, or Skin of the Head.

CAUSE.

Cause, 1. is want of nourishment, as in Tabids or Consumptions. 2. Laxity of the Skin from Humours, or the Serosity of a Pituitous and Choleric Matter, or an hot and moist Distemper; or Bathes, Sweats and Unguents may make the Skin loose; sometimes scalding makes Hair fall off.

SIGN.

The Skin is thin from a Consumptive State, or loose from insinuating of Humours there, and then though the Hair falls off, yet 'tis not extenuated, but from defect of Aliment it is extenuated; there went before Causes of Emptiness and Tabes, and often it attends Malignant Feavers.

DIFFERENCE.

It differs from *Alopecia* and *Ophiasis*, from a larger signification.

PROGNOSTICK.

In Consumptions 'tis hardly cured, but is an evil Sign, specially with a *Diarrhaa*.

DYET.

☞ Dyet must be Analeptick, and Restorative, to make good Humours.

CURE.

C U R E.

1. In Consumptive or Tabid states, we may neither Purge nor Bleed.

2. Topicks must heat and bind very moderately, that Nutriment by them may be brought to the part; too great heat may resolve too much, and too great Astringtion repel Nourishment: a Laviment of Strengtheners for the Head, of Capillary Herbs, is first to be used; for Fomentation, after the Head is shaved and rubbed, thickners of the Skin, if it be made very thin, as Oyl of the Mastick Tree, of Mirtles, of Burdock-Seed, are good. 2. From Laxity of the Skin, or pravity of ill Humours that are inimical to the Roots of the Hair; 1. Purging and Bleeding are allowed. 2. Some gentle Discutients.

Medicines that generally help, may be divided into such as, 1. hinder the falling off of Hair, as Juyce of Milfoil, or a Lee of Wall-Rhue. 2. Others restore it, and make it grow again, as an Emplaister of Linseed and its Oyl, with Flower boild to a consistence to spread upon Leather all over the Head, for three dayes or more, with renewing; *Labdanum* boild to an Oynment in Oyl, Sheeps Suer, and Honey-Water: Many more are set down in the Chapter of *Alopecia*, which may be referred hither.

If the falling off of Hair be from a Scald, Oyl of Tartar, *per Deliquium*, to wash the place, used warm for seven or eight or more dayes, is commended.

C H A P. II.

Psilothra, or Medicines taking away superfluous Hair.

P*silothra*, or a taking away of Hairs where they grow indecently and out of due order and place, is done by Medicines, having a force Septick, Caustick, or by Propriety.

1. By a force Septick or Caustick; the Juyce of Tithimale, anointed, makes the Hair to fall off; a little bag of quick Lime, two parts Orpiment, one part first powdered, then tied up in a little Rag, boild in Water, and the part rubbed therewith (the Hairs being first cut off) doth the like; Bay-salt in fine Pouder, reduced into an Emplaister, with Gum of old Ivy Trunks and fasting Spittle, doth take away Hairs by a Caustick force, though more weak then the former; *Aqua Fortis*, by its Caustick force, if it may be suffered alone, is the strongest.

2. By

2. By Propriety, the Ashes of Horse-Leeches mixt with Vinegar; and the part rubbed therewith, where we would not have Hair to grow, causes both a falling off of the Hair, and also hinders the growing of it again; so the Blood of a Bat so takes it away by the Roots, or poisons the place that it will never more bear Hair; but whether clear from a Caustick force or no may be questioned; and it may be thought to do it by a bad quality in it; as also the Ashes of Horse-Leeches, an Oyntment of Pigeons Dung, Gum *Hedera*, or Gum of the Ivy Tree, and Oyl, doth it most innocently by a Propriety: if weaker will not avail, which are first to be tryed, we must proceed to stronger; and if through using these hot inflaming sharp Medicines, inflammation be raised, we must cool with convenient Oyntments of Lead, Ceruss, Camphir, and with Opium, &c. as need shall require.

CHAP. III.

Of Baldness.

Baldness is a defect of Hair from old age, or a privation of it from want of good Humours, or an Hectick dry state, or fuliginous Excrements, chiefly happening in the forepart of the Head, the Skin there sticking to the bare Bone.

CAUSE.

Cause is in old men, and others too, from defect of Aliment, a dry Distemper of the Brain, and hairy faculty of the Skin; therefore whatever things do dry, may effect it, as Watchings, Cares, Venery, &c. Hence Eunuches, because they are more moist, never are bald, nor are Women commonly so bald as Men, because not of so dry a Temperature.

2. An hard consistence of the flesh. And 3. Fuliginous Excrements do seldomer cause it.

SIGNS DIAGNOSTICK.

'Tis best discovered by the sight, and the Causes too, and by the progress of drying Causes.

PROGNOSTICK.

'Tis hard to cure it, yet there is hopes to stay its spreading greater.

CURE.

CURE.

Cure, Is first by a good Dyet, wherein we must avoid all salt sharp binding things; exercising of Venery is very bad, and also Wine. 2. Respecting the Cause, correct bad Aliment. 3. Medicines moistning are to be used for driness. 4. Attracters of the good Humours mixt with Astringents to fortifie the Skin, both bringing a good Nutritive Humour, and making good the faculty of the Skin, producing Hair.

An Unguent of *Labdanum*, Oyl of Mastick, and Pulpe of Fenugreek-Seeds may serve to these intentions; cutting of the Hair often is very good, for so being shorter, it requires the less moisture, and grows thicker.

Medicines by a Propriety avail against Baldness, and bring again Hairs where they are wanting; as Froath of the Sea is said, by washing of a bald Head decently and comelily, to deck it with Hairs; the Off-scouring of a Whetstone mixed with Oyl, is good; the Juyce of Onions, anointed for many times together (in the Sun, say some) upon the bald place, is very effectual to bring the Hair again; the Roots of *Jacinths* are said to procure Hair in Beardless Men; as also that the Ashes of Southernwood, mixt with Oyl of Radish or Organy, will quickly cause the Beard to grow.

See for more Remedies that may be very available here, in the Chapter of *Alopecia*.

C H A P. IV.

Of Ophiasis.

O*phiasis*, is a falling off of the Hair Obliquely, retaining a certain Figure, and therefore called so from *Ophis* a Serpent, which it imitates in creeping, proceeding from the hinder part of the Head in the latitude of not above two Fingers, creeping in two Heads to each Ear, sometimes even to the Forehead, and there the two divided Heads sometimes do meet, the Hair still growing betwixt them, and on either side of them. Moreover *Ophiasis* possesses altogether the Head, is more familiar to Children, and disposed to the Leprosie; *Ophiasis* also often ceases spontaneously of its own accord, all which happen not so in *Alopecia*, though the Causes differ not; and they are both to be

be cured after one way and Method, and by the same Medicines ; and therefore refer you to the Chapter of *Alopecia*.

C H A P. V.

Of Platting of the Hair, of Cleaving of the Hair, of Worms in the Hair.

1. *Of Platting the Hair.*

P*Lica*, is a folding or complication of the Hair into Tufts or Locks, risen from a matter unprofitable to nourish the Hairs, troubling Men and Horses, and bringing along with it many Symptoms.

C A U S E.

Cause is guessed to be an Alimentary Juyce carried to the Roots of the Hair, offending both in quantity and quality, to which being communicated, an infection from a peculiar Vice in the place, Air, and Waters, and comes hereditarily.

S I G N S D I A G N O S T I C K.

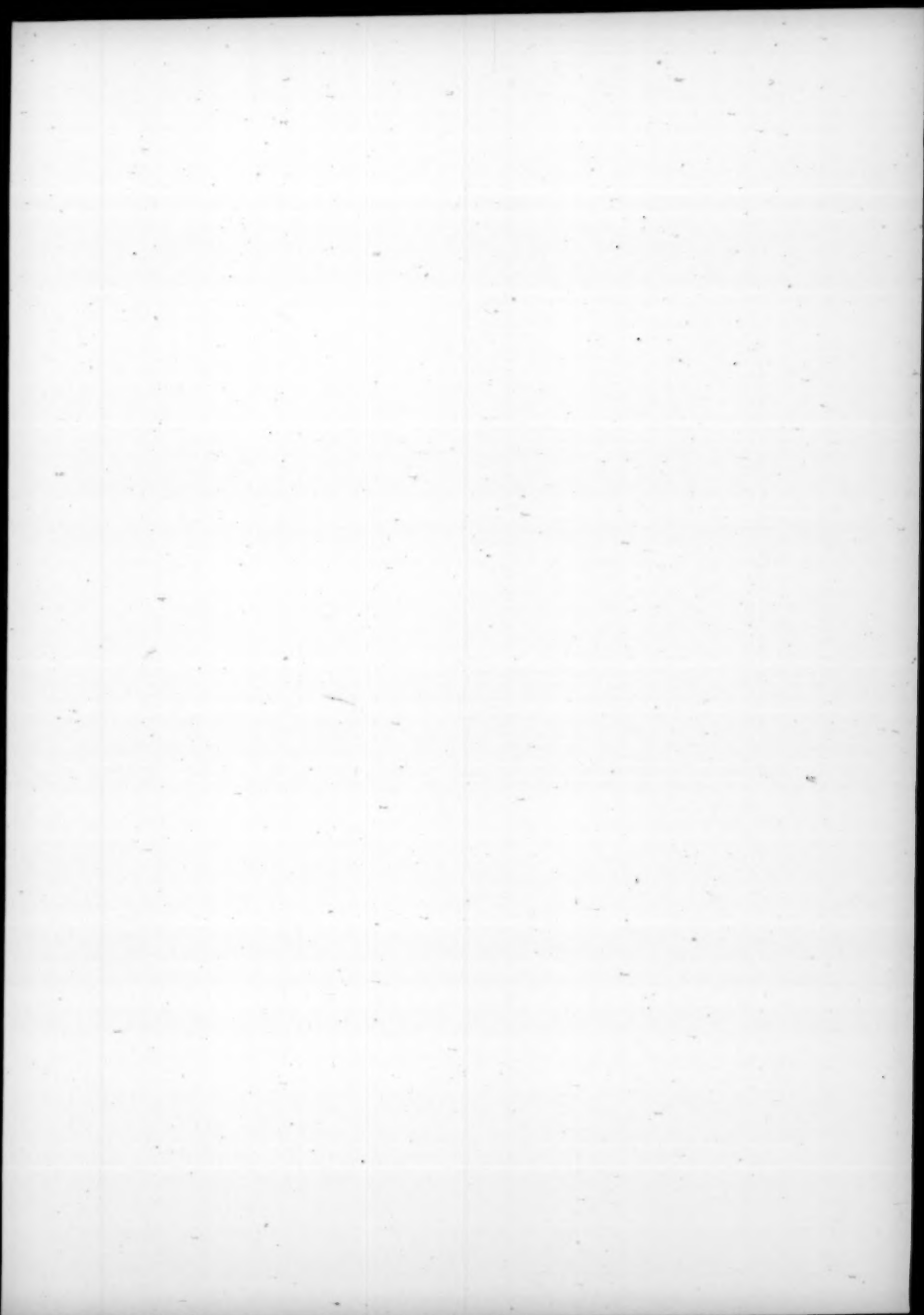
The Hair Tufts, pains infect the Joints and Bones ; there be convulsive wreathings, plenty of Lice, and the Toe Nails are black and rough, like Goats Horns.

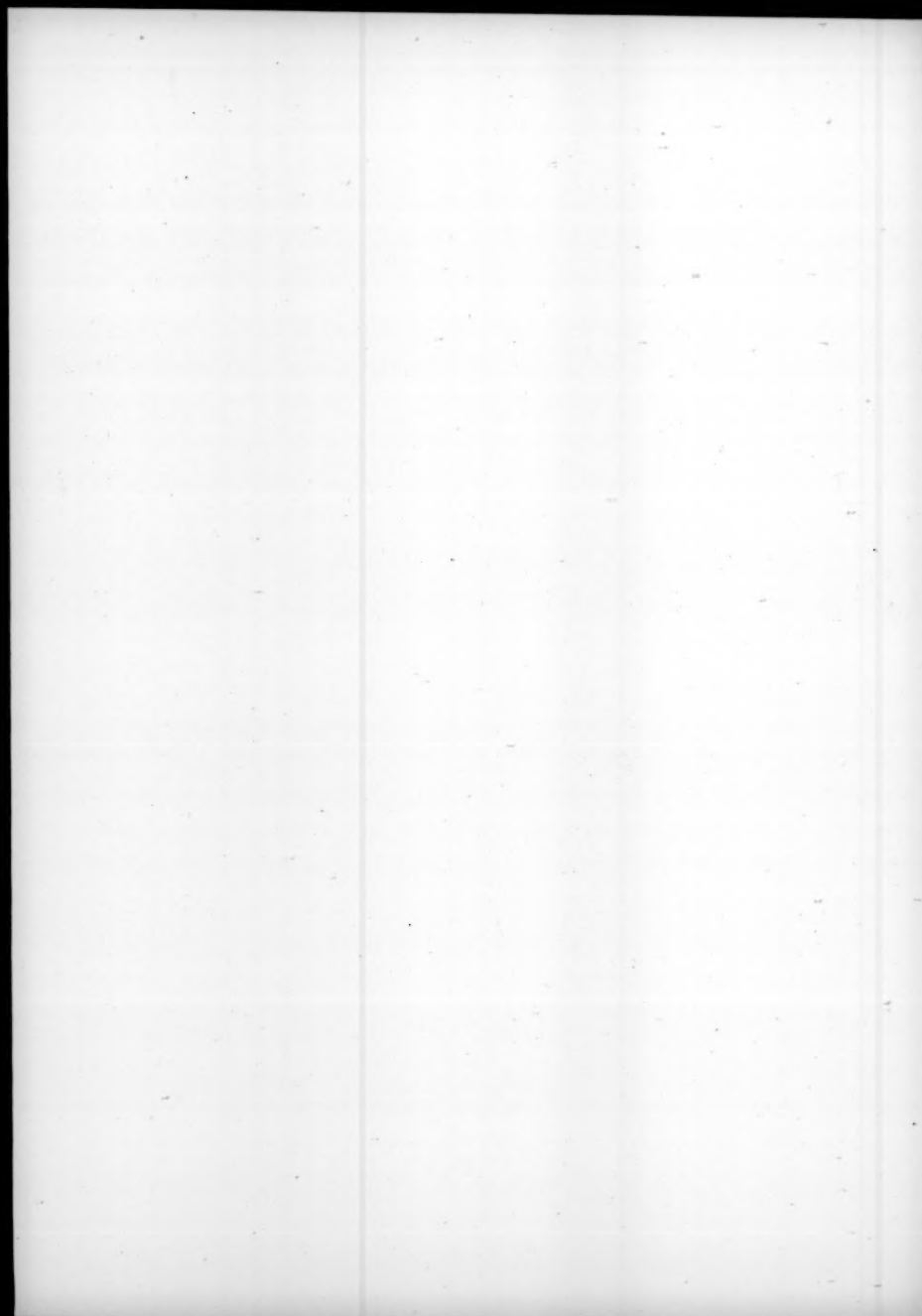
P R O G N O S T I C K.

If the Platting be cut off, the poisonous quality which was before dispersed in the Hairs creeps in again, and the forces are more oppressed ; if there be no pain, 'tis more hopeful, because then we may guess absence of the Humour, and that it is spent in the Hair ; yet we have little hope, unless by foreseeing the Cause, the cutting off of the Tufts that soak up the Sweating Humour sometime bring dangerous effects.

C U R E.

Evacuation by Bleeding and Catharticks, are useless, and are likely to irritate more the Humour, the Cure is hidden ; some use Decoction of Barefoot ; some have been cured by Bathing, which caused a certain roughness, after which the Hairs were cut off, and they were clearly delivered.





2. Of Cleaving of the Hairs.

This is much like the former, the ends of the Hairs cleaving together, occasioned from some adust Humours, and is curable, a good and regular Dyer being kept; that Humour being purged by Black Haleberr, Senna, Epithimum, Lapis Lazuli, &c. that Purge; Airabilis, and the Head bathed with Decoctions of Emolient things.

3. Of Worms in the Hair.

Tinea is a Disease, wherein the ends of the Hairs are eaten by Worms, and fall off in peice-meals, and so greatly shortned.

C A U S E.

The Cause is in the nourishment of the Hair, which by heat is turned into Worms.

S I G N.

1. We may discern (though hardly from their smallness) little Worms sticking in the end of them, which are described by few.
2. The Hairs are made shorter, and break away by bits.
3. The Hair is infected with an Ashey Colour.

C U R E.

Universals premised, they are killed by Decoction of the greater Nettle Seed in Vinegar; Also by Decoction or Juyce of Scabious, the lesser Centuary, or Southernwood, to which a Portion of Vinegar may be put, and the Hair therewith be washed and fomented.

C H A P. VI.

Of Alopecia.

D E F I N I T I O N.

A Alopecia is a general falling off of the Hair from all parts, differing from Ophiasis in figure, and a Defluviu by quantity, made from a prave and corrupted Humour, eroding the roots of the Hair.

SUBJECT.

Subject is the Head, Beard, and Eyebrows, and all other hairy parts of the Body.

CAUSE.

Cause is a Vite of the Humour, salt, pituitous, adust and putrified; produced from a more hot Liver, and ill habit of the Brain, and eroding the roots of the Hair; eating of bad Nourishment, as Mushrooms, &c. also may produce it.

Also sharpness of an humour, and driness of the pores, looseness of their roots from the outward skin being made dead; and the hairy faculty fails, because of bad nourishment, and the roots being eaten up.

SIGNS.

It keeps one certain figure. 2. The Hair generally falls off. 3. The skin pricked, the Blood will be watery. 4. Sometimes it waxes not red by rubbing. 5. The Hairs from the Beard, Eye-brows, Arm-holes, &c. do fall off, as well as from the Head. 6. It possesses any Age.

DIFFERENCES.

Differences as to it self, are taken from the Humours, which are shewn by the colour of the skin of the Head: As,

1. Whiteness of it shews the occupying and redundancy of a flegmatick Humour.

2. Pale yellow colour of it shews Choler.

3. Black shews Melancholy.

4. Scurf and Itch shews the saltness of flegm.

5. Dyet generating such Humours also went before.

Differences of the falling off of Hair are divers; it differs from *Ophiasis* in figure, not in Cause. See the Chapter of *Ophiasis*.

2. From a falling off of the Hair; for there the Hair falls off not so generally, and chiefly from the Head alone, from penury of Aliment.

3. It differs from badness, for that happens chiefly to old Men; from want of nourishment, also from driness, and looseness of the Hairy Skin, and a deficiency in the retentive faculty of it.

4. It differs from that falling off of Hairs that is made in Leprosies, for there, besides general notes of the Leprosie, be Wheals and crusty Scabs and Scurf both in the Head and Chin.

5. From the French POX, for then the Hair soonest falls from the Eyebrows and Beard; many Symptoms to shew the French POX, are present.

P. R. O. G.

PROGNOSTICKS.

In general, 'tis hard to cure, but worst, if, 1. It happens to old Age. 2. If the Skin be fat, thick, and smooth, and wholly peeled. 3. If by rubbing, it wax not red, and by pricking, sends forth Water. 4. If it follow *Elephantiasis* or the French POX.

2. 'Tis better, and there is more hopes of Cure, if it be made, 1. In young and flourishing Ages. 2. If it fell off suddenly from the foregoing of some acute Diseases, and be fresh. 3. If it be made from Whoredom onely, not Venerous nor Leprous. 4. If the place by chafing or fomenting suddenly wax red. 5. If the bordering extremities of the Head begin to send forth Hair again, some still remaining.

CURE.

1. We must respect *Cachochymy*, or a common corruption of Humours generally; here we must use various Purgers, and strong, as the variety of the Humours most abounding require; *Galen* praises Pills of *Collocinthis* and *Scammony*.

2. Letting Blood also, specially in Phlethory, and redundancy of a Serous Blood; some after opening the Cephalick Vein in the Arm, advise a Vein of the Forehead to be opened, and the Skin of the Head, after rubbing, to be prickt in various places, and Leeches to be set to suck out the vitious Blood.

3. Also for Evacuation sake, Apophlegmatisms, Masticatories and Er-rhines are useful.

1. Topicks; Here, 1. we must repel the Humour while 'tis in Fluxion. 2. Digest it, being impact in the Skin, for which we must use Medicines of thin parts and hot, but not too dry; also we must diligently beware, least by the use of too hot things, the Skin be burnt and dried, and nourishment will be discurssed and consumed; more moist and liquid Medicines are to be used at first, and continued, while we perceive they have made some alteration in the Skin, as Baths, Oyls, Oyntments, &c. that open the Pores, melt and let out thick and viscous Humours, and add nourishment to the Skin and Hairy faculty; these by way of precept.

Medicines are such as, 1. Prevent its falling off, as Ashes of the Roots of Reeds, or Sugar-Cane with Vinegar; an Unguent of *Lad-da-num*, and Bears Grease, Juyce of Mallows, and the Ashes of the Kernels of Wallnuts mixt with Red Wine, Juyces of Quinces, Pellitory and *Carduus*.

2. Restore it again being fallen off; among such, most excellent is,

C c c 2

1. the

1. The Juyc of an Onion. 2. The Ashes of Asphodel, with Ducks Grease, commended by *Galen*. 3. Honey-Water. 4. An Oyntment of Oyl of Tartar, Honey and Ox-Suer. 5. Mice Dung, with the Ashes of Wasps and Hazel-Nuts burnt, and Vinegar of Roses brought to an Oyntment. 6. Oyl of Frogs; and of the Yolks of Eggs; with the Brain of an Hair made also into an Oyntment. 7. Many good Medicines, but of less note are made of Maiden-Hair, Southern-wood, Male-Asphodel, Oyl of the Kidney, Bean of *Malacca*, of the Kernels of Peaches and Walnuts, and of bitter Almonds, Froath of the Sea, Water-Cresses; also an Oyntment of the Froath of the Roots of the Elm Tree boild in VVine, and Oyl of Frogs, with Pouder of Bees, to bring Hair again suddenly, is commended.

Among Authors these are extolled.

Monavius extols *Labdanum*.

Johnstonus commends an Oyntment made of the Ashes of Bears Hairs, and Oyl of the Mastick Tree.

Dioscorides, Oyl of *Euphorbium*.

Forestus found a Liniment of Bees-Ashes, and Oyl of Mirtles, Emplaisters of Bees, of Flies beaten with Turpentine, the Liquor of Snails, the place first sharply rubbed, the Fat of Green Frogs, Goats-Dung, and Mice burnt to Ashes, and VValnut-shells burnt with Honey, to be very effectual.

Johannes Baptista commends the Ashes of Bees, and Mice-dung, mixt with Oyl of Roses, to an Oyntment.

Nostradamus praises an Oyntment of the Ashes of Bees, Swans blood and Honey.

Lebotinus, The Excrements of a red Haired Man, distilled into a Water, to wash the part.

Others commends, the Fat of Frogs used for Uction, after the use of a Lee of the Ashes of Frogs, first to the part, wherewith Hairs are produced every where, even in those that are Lepers; and the Ashes of *Nigella*-Seeds, with Goldsmiths VVater, wherewith they that have been made bald from Quicksilver, have been recovered.

Bees, VVasps, Flies, Frogs, Mice and Snails, their Fat, Ashes, or Excrements, are most commended by the later Physicians.

And last; when the Hair comes again, it should turn white, *Nostradamus* advises often to wash the place with the Milk of a Bitch.

CHAP. VII.

Of Medicines bindering the growth of superfluous Hair.

THis succeeds to *Psilothra*, or Medicines that take away superfluous Hair; and sometime these Medicines that hinder the coming forth of Hair too thick, or in inconvenient places, may be used before *Psilothra*, the Hair not yet being grown; for if it be grown, then Medicines taking it away, or *Psilothra*, are to be used, and after those, these that hinder the regeneration of the Hair again, after 'tis taken away; to both these intentions (if the Hair be already sprung up) as we said of *Psilothra* Medicines, the Blood of a Bat, and the Ashes of Horseleches mixt with Vinegar, do both take away the Hairs by the roots, so as they will never grow more in that part: those do it rather by a sceptick quality, or poisonous ininical force.

But Medicines that onely hinder the regeneration of superfluous Hairs, do it by a cold and dry force, because they thicken the skin, and repel Nourishment, as is an Oyntment of Ceruse and Henbane: Or this, recited by *Primrose*, R^e of the Blood of Frogs, Sumach, *Terra Sigillata*, ponder them all, and being equalized in weight, mix them with Vinegar and Juyce of Henbane.

Dioscorides saith, If they that have the Hair of their Eye-lids come off, do bathe them with Juyce of *Fumitory*, and Gum *Tragacanth*, they will never grow again.

CHAP. VIII.

Of Curling, or colouring the Hair, to take away gray Hair, &c.

I. Of Curling the Hair.

THe Hair is made to curl, if it be wet in Sallet Oyl, and rubbed with Harts-horn, or they both may be mixed into form of a Lini-ment, and so used together; also to wash the Hair in a Decoction of the Root of Dwarf-Elder, is said to make it to curl.

2. To make the Hair yellow.

Medicines that have a dying faculty, and of a yellow colour, do this; a washing of the Head with Decoction of Rhubarb, of the Root of Box and Chelidone, with Saffron, is effectual; washed with a Lixive, or Lee of the ashes of the Wood of the Barbary Tree, is very effectual to turn the Hair yellow. A Lee of the ashes of old Colworts, with shavings of the Box-Tree, Liquorish, and Saffron, the Decoction of Broom-flowers also, and of the yellow flowers of *Mullein*, do the same; as also Citron Peels, Water and Oyl of Honey, Decoction of Alkanet-Roots, and the like.

These and such-like *Medicines* are chiefly required whenas the Hair grows gray, or whenas its colour is meet to be changed into another.

3. Gray Hairs, or Gray-Headed.

Canities is a changing of the Hair to white, which ofteneft happens through old Age, but sometimes is greatly furthered by Grievs, Sorrow, sollicitude of Minde, and Cares, which be the efficient Causes of it.

The material Cause is, a pituitous Humour coupling with a fuliginous matter, not much adust.

SIGNS DIAGNOSTICK are discerned best by seeing.

PROGNOSTICKS.

The Cause may be taken away, or hindered, though the Affect may not; many that have had their Hair changed in colour after their falling into some Disease, being recovered of that Disease, and their Body restored to health, their Hair afterward also hath come to its natural colour again.

CURE.

After respect had to the Cause, we must strive to make the Hair change from its gray colour; that is done chiefly by Paints, by Astringents, Alkanet-Roots, Allom, Galls, Cypress-Nuts, &c. boild for a Lotion of the Head and Beard, an Oyntment of *Ol de Beem*, Galls, burnt Iron, Indian *Myrobalans*, Litharge, Dwarf-Eldern, &c. to anoint the Hair with *Oleum Costinam*, hinders its turning gray, a Comb of Lead for the Head and the Beard, doth obscure the grains of the Hair; to these may be

be added Medicines that are taken inwardly, to restore and conserve Youth, and keep off the gray Head; such is the Powder of Eldern-flowers taken in Borrage-Water every Morning; three drops of Oyl of Salt taken every morning in any convenient Liquor; *Senna* also is commended by *Mesue*, for keeping back gray Age.

4. To make the Hair Black.

The Hairs are made black by Decoctions of astringent things, by Phlegmagogues, or Purgers of Flegm; Topicals are the Juicy of Danc-wort, or Dwarf-Elder for Lotion; *Myrobalans* inwardly and outwardly, *Cadmia*, *Labdanum*, Lead, Cloves, Bean-stalks, green shells of Walnuts, a Lead Comb, &c. set down by Authors: these are to be used chiefly, whenas we are forced in gray Heads to give some other Tincture to the Hair, to take away the gray colour; and as other things are coloured by things that have a dying force, so also may the Hairs be painted with them, as the Party affected best approves of.

CHAP. IX.

Of Scurfiness in Hair.

THIS is called *Pitiriasis* by the Greeks, *Porrigo* chiefly, *Furfur* and *Furfuratio* by the Latins; and is an Ulcerous disposition of the topmost Cuticle, not deep, not moist, but scaly, dry, loose, and Brun-like, which Scurfey matter by any light Scratching or Combing falls off, though from its cause, yet resident, it grows again.

CAUSE.

The Cause is an hot and dry Distemper of the Skin, which converts a sharp and thin Humour that insinuates it self, and breaths through it into Scurf.

A second Opinion is, That the Cause is in *Ichorus* Juicy, which eroding the thin Skin, and drying, doth stir up certain Scales and Scurf.

A third Opinion is, That they are Humours, either Serous, Chollick or Flegmatick, carried with the nourishment of the Hairs thither, and the thinner Parts being discust, the thicker remain about the Roots of the Hair, and turn to a scurfey matter, being attracted by a more hot Brain.

A fourth Opinion is, That they are made, 1. From thickness and striction of the Parts. 2. From an Humour adust, and therefore gotten a drying and eroding quality, and therefore cleaves and dries the Cuticle or outward Skin, effecting an Ulcerous temper of it, and solution of continuity; for from an Humour must needs be moisture; from Erosion, Ulcers; and from Drying, Scurfs; but these Humours are made from bad Nourishment aforegoing.

SUBJECT.

Subject is the whole Skin, but chiefly the Head and Beard, and parts where Hairs grow, as Eyebrows, &c.

SIGNS.

Signs are the going before of an evil Dyet, engendering a corrupt and unwholsome Joyce; the Scurfs are best discovered by sight, they fall off by Scratching or Combing; the Skin is uneven, rough, with a white colour.

DIFFERENCES.

It differs from that Scaley and Scurfey affect that happens to those that have the French POX, sticking in the Palms of the Hands, and Soles of the Feet, nor doth it easily fall off, unless by great tearing and pulling it off by the Nails, and is greater (and like a continued Scale) then those Scurfs that be in other hairy parts of the Body.

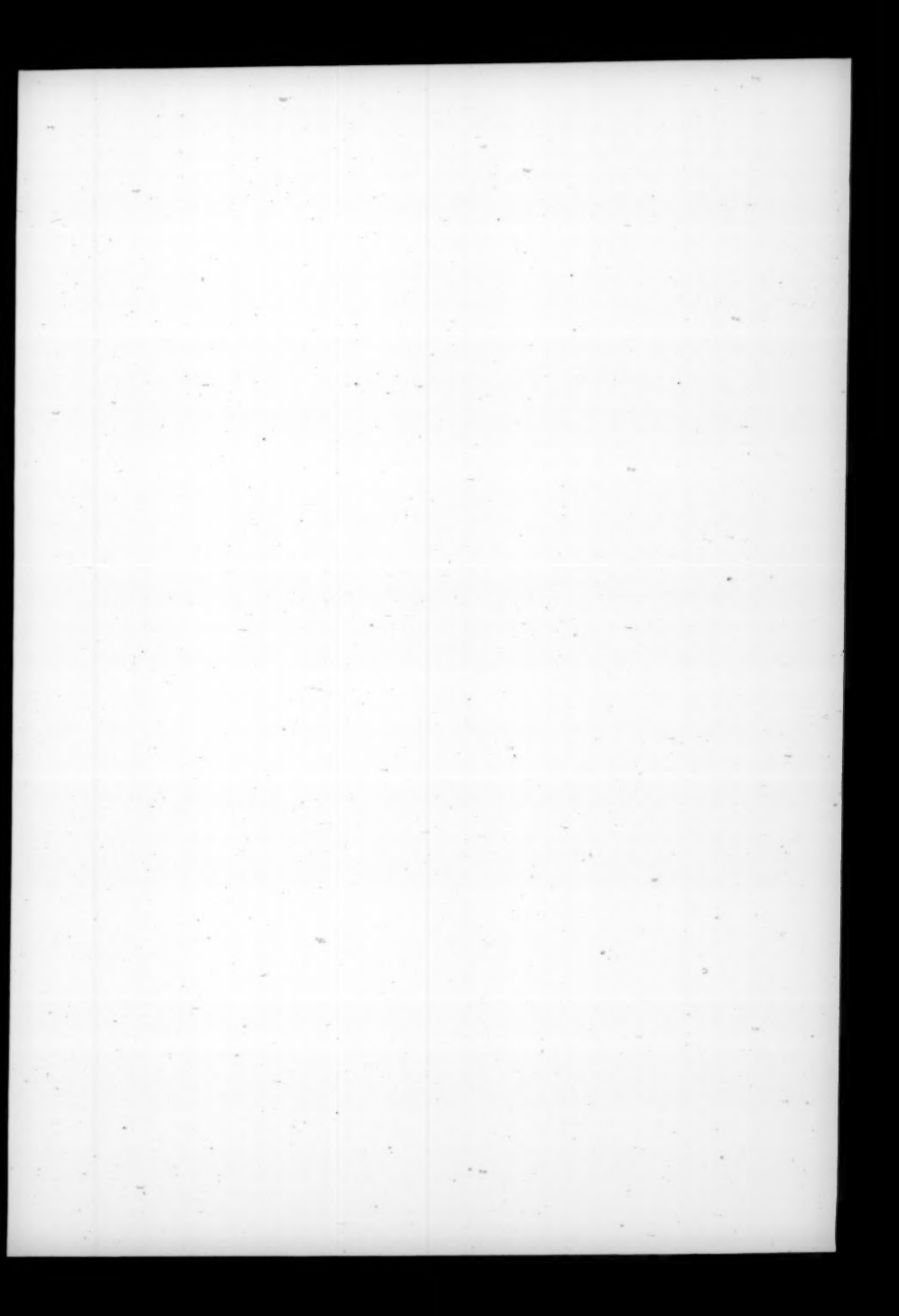
DYET.

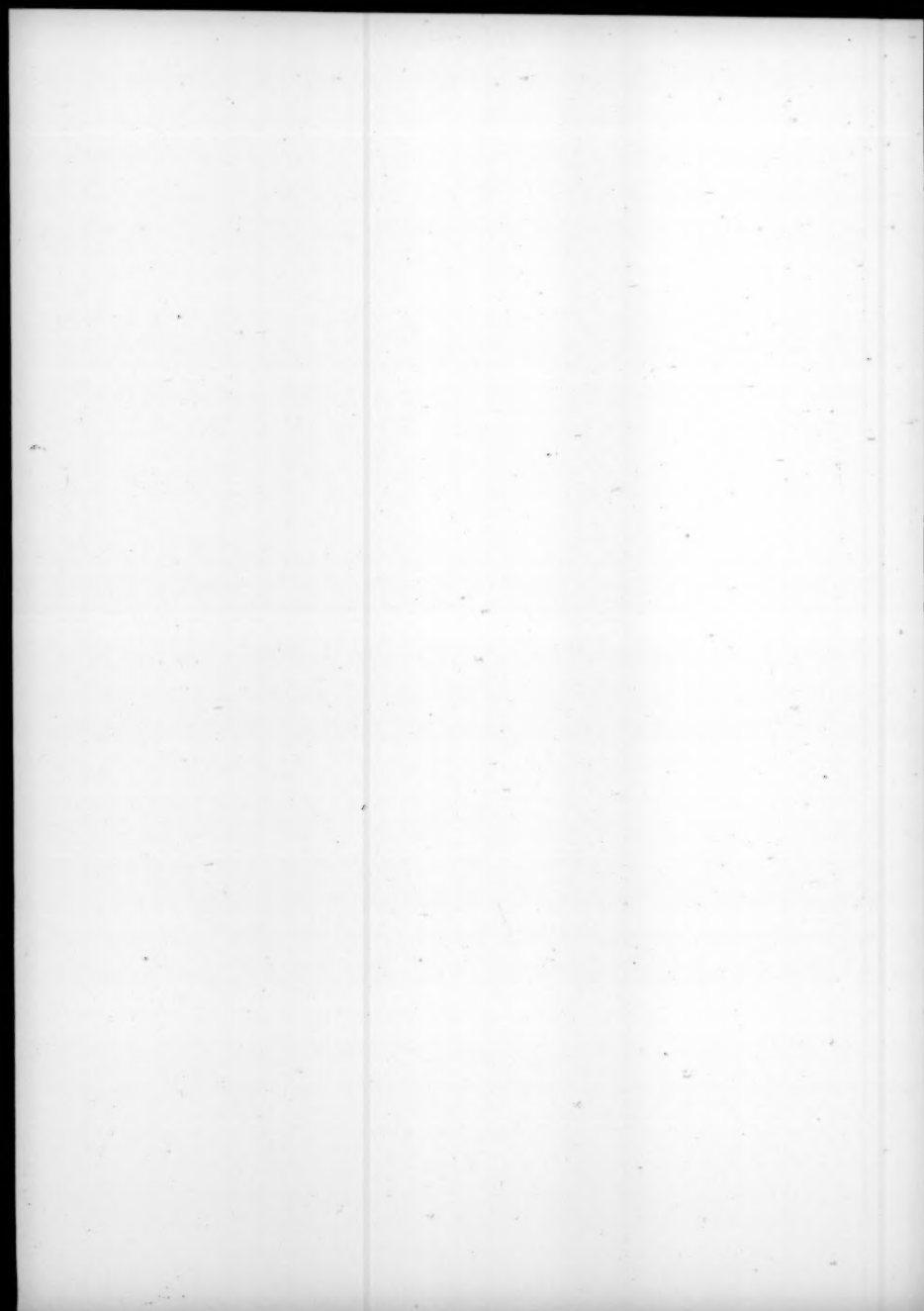
Here we must beware of Toad-stools, Fungous things, Buisbs, and windy Meats, filling the Head, and causing Crudity.

CURE.

After Evacuation and rectifying of the Blood by Internals, we must use absterfive and discussive Topicals; which either may be, 1. To wash, as a Lee of Vine Branches, Draconts, Briony, VVild Cucumers, Pumitory, Lupines, Aron, sharp-pointed Dock, &c. or a Lotion of Soap, or Baths of salt VVater, or an Oyntment of Oyl of bitter Almonds, and of the Kernels of Rank Nuts, with Sulphur and Vitriol. 2. Or for Friction, as with Niter Salt, Ashes of a Lee; the Hands being anointed with Oyl of Bitter Almonds, for so the serous Humours are drawn forth and consumed; Cataplasms also of Soot, Ink, Oyl, Sulphur, Allom, Mallows, and Cicers, with Vinegar.

Among others, these following are of greatest efficacy and most helpful; R of the Juyc of Tithimale or Spurge, ʒviij. Juyc of Garlick,





3vj. VVater found in the hollow places of old Beech Trees, one pound, mix them, and boil therein of the Ashes of Common- Reed, or Sugar-Cane, of the Ashes of the Bark of the Ash, of the Ashes also of Fig-tree-Leaves, of each, as much as may be convenient; after a little boiling, strain them for a Lotion of the parts diseased.

Or an effectual VVater may be made of the Roots of Aron, Dracons, VVall-rue, Scabious, VVillow-Leaves and Fig-Tree, well digested in Vinegar and distilled.

Unguents also of slippery things, as of extract of Fenugreek-Seeds in Juyce of Mallows, with Bears Grease, and Oyl of *Nigella* Seeds, excel; though they be of another quality to corroding and sharp Medicines, yet they deterge kindly, and loosen the Scurf, and render the Skin smooth and whole; *Euphorbium*, with Bears Grease, and *Orobus*, Gum Laspice, with VVine-Vinegar and Pepper, Darnel Meal boild in Vinegar, with wild-Radish-Roots and Brimstone, are commended by *Discorides* and others, not only for the ordinary Scurf, but that that is made from the French POX, *Alopecia* or Leprosie.

CHAP. X.

Of Phtheiriasis, or the Louse-Evil.

DEFINITION.

Phtheiriasis in Greek, in Latin *Morbus Pedicularis*, in English it may be called the *Louse Disease*, is a Symptom of excretion made in the superficies of the Skin; either throughout the whole Body, or in hairy parts; made from a putrified, but not sharp Humour, and hot and moist distemper of the part, chiefly afflicting Children.

CAUSE.

1. Cause is, 1. Putrid Humours collected 'twixt the Cuticle, and true Skin; not very sharp, and residing most in the Eruptions, and hot moist places that have hair to cover them, and for them to abide in.

2. The frequent use of Figs is condemned by many; the reason is thought to be from a quality in them turning to such an Excrement that the Lice are bred of; the frequent use of Vipers are also thought by their tenuity to effect the breeding of Lice, thereby expelling many Humours to the Skin; also other bad things, as Fruits, that are apt to corrupt much further.

3. Though a good Dyer be kept, and the Parties be not of flegmatick
D d and

and moist tempers, for in such they chiefly breed, and therefore more in Childhood than in elder Age; yet to such as lie in Camps long with their Cloaths unshifted, abundance of them are bred; and those that are of such apter tempers to breed them, by often shifting, and keeping their Cloaths clean, and combing, do preserve themselves from them.

4. They grow exceedingly by the immoderate use of Waters, saith *Aristotle*, or by moistening Causes; therefore Children are most troubled, and Women more than Men, excepted the Head, for Womens Heads being close bound up always, Nourishes them not so much.

5. The fifth Cause is, by catching; one lousie Body may infect a whole Company, as *One scabbed Sheep infects a whole Flock*: The Vulgar say they fly in *May*, which thing Experience hath verified to some; yet are no Wings to be perceived, unless they grow then.

SUBJECT.

Subject is the whole Skin, but chiefly that covered with Hair, as is the Head, which is fullest, and therein onely for the most part they live; also in the Beard, under the Arm-holes, and in the Privities, and Emunctories, because there is most moist and hot matter breathed out.

SIGNS are evident to the sight.

PROGNOSTICKS.

1. They do good in young Children, and others too, feeding upon, and sucking superfluous excrementitious matter; and 'tis thought the scurfie matter, and the pores by them are kept more open for hurtful exhalations; whence it is that Children much frequented with them, are not so subject to the Head-ach or Falling-sickness. Also in stigmatick old persons they are wholesome.

2. The Skin is sometimes totally and so immoderately affected with them, that sometimes they bring death, therefore are not altogether to be slighted: Several Nobles have died under this Affect, as *Herod King of Judaea*, *Sylla* a great Roman Captain, but a Glutton, *Phrydis* a famous Philosopher, and others.

3. They leave Dead Bodies, whereby may be guessed they accompany healthful Bodies; and to those that have entered into *Quartane Agues*, all the Lice in the Body and Head have died, and not one living (that were wont to have abundance before their Sicknes) all the while the Ague hath lasted; and 'tis very probable those excrementitious Humours were spent by the Ague.

4. If they exceedingly multiply, it may fore-tell the Morpew or Leprosie

Leprosie to succeed from weakness of natural heat, which cannot digest the Excrements that are sent to the Skin, and breed them.

D Y E T.

Let them use a good drying and attenuating Dyet; in the Meats, let them eat Sorrel, Organy, Leeks, VVater-Cresses, Salt, Oranges and Lemmons, Mustard, Verjuyce; use Calamint and Garlick boild inwardly, saith *Avicen*.

All things engendring cold, moist and flegmatick corrupt Humours, are to be avoided, and the Body is to be well dressed and shifted.

C U R E.

Cure, Depends, 1. upon evacuation of the Cause, where Phlegmagogues have the chieffest place.

2. Internal Dryers, because from plenty of humidity they arise.

3. Topicks, are either to be drying and cleansing, or discussing and drying, as others will; here Baths, Tubs and Lotions of the whole Body and Head are conduible, made of bitter things, and Relaxers or Opners of the Pores, that the Humors, the matter of which Lice are made, may breath forth, therefore add some Poneratess; yet some fear there is, lest by too much and too long Bathing, Excrements should be more gathered to the Skin; whenas Lice proceed from the whole Body, else bathing of the whole Body is not useable; let a Tub or Bath be prepared of Niter, Hellebore, Calamint, Salt, Collocinthis, Staphesacre, the Berry of *India*, called *Coculus Indi*, and other bitter and salt things boild in Sea-water.

A Lee of the Flower of Golden *Scathan*, or Cedar-wood, Tamarisk, Broom, Hyssop, and English Tobacco boild in salt-water, by a propriety kill all manner of Lice and Nits; the distilled water of the Bead-Tree of *Capadocia*, also doth the like.

The Oyl made by Decoction or Infolation of the Flowers of the Broom Bush, the stronger tis made, the more effectual it is to kill Lice in all parts of the Body.

Or a Liniment of the Oyl extracted from Mustard-Seed, Oyl of Tobacco, ana $\frac{3}{4}$ s. Ponder of the white Roots of Hellebore, of the Inward Bark of the black Alder Tree, ana $\frac{3}{4}$ s. Hyssop, 3j. Vinegar, as much as may suffice; the vulgar remedy for Lice is *Coculus Indi*.

The Emundories also are to be anointed, because there by reason of the Veins more frequenting, more of the matter and heat is present; an Oynment of *Olibanum* and Barrows Grease is greatly commended, both to kill them, and hinder their breeding again.

The Garments also are to be washed in proper Lee, as in the Lee of the Ashes of Broom, and Flowers of *Stachados* of a Golden Colour, or sprinkled with the Powder of *Staphesacre* and Saffron; if they be only in the Head, Pouders there may be sprinkled, where Oynments sometimes are not so commodious or convenient, by reason of daubing the Hair; this then among others may serve for a special Example, R^e Ashes of Broom, of *Coculus Indi* Berries, white *Hellebore* and *Staphesacre*, ana. ʒj. Tobacco, Cudweed, Tamarisk, Fenugreek; Seeds, ana. ʒss. make of all a Powder.

The Vulgar dose, when withal in Childrens Heads, there be Sores or Ulcers, the Juice of Sage, with Butter and Pepper, or Tobacco, and *Coculus Indi*, or *Staphesacre* with Butter; but in Ulcers, such sharp things exasperate much.

DIFFERENCE.

Difference is four-fold. 1. Lice, which are white, bred externally in all parts of the Body, creeping, and by biting, moving a little Itch, and are not very hurtful, unless the parts be ulcerated, or they exceed in number, of which we have treated largely; they are called *Pediculi*, from their many Feet.

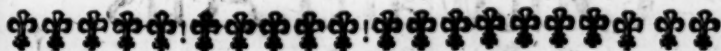
2. *Acropiones*, are more flat, commonly bred in the Share, called by Aristotle, *Ferum Animate*; and by the Vulgar Latins, *Pedicolae*, *Pessolae* and *Acropiones*; they wander not as the Lice do, but stick fast to the Skin, and gnaw much; of their Cause and Cure, see the precedent Cause and Cure of Lice in General.

3. *Chirones*, which never break forth of the Skin, but always lie hid within the Skin and Flesh, and there Corrode; chiefly they are in the Hands, and through negligence bred there; are caused of a more dry Humour than Lice, that penetrates and breathes not forth through the Pores of the Skin: some Women use to pull these *Chirones* out of the Flesh with a Needle, but the Cause not being taken away, they return again. Stupifying things that hinder the sense, and dull their biting, are good, as is Juice of Henbane; but lest that should bring trembling to the Hands, the Oyl of the Seed is more wholesom; Also 'tis very good to dip the Hand in Salt and Vinegar, and rub the part where they are, which kills them, and their Itching is taken away; Also Foments of salt-water, or Vinegar of Henbane and Salt are effectual. But of all Remedies, the most effectual is Quick-silver for Unction of the Parts affected, rightly killed and mixed into an Oynment with Grease, Oyl of Bayes and Sops for all Remedies failing, this sometimes alone will destroy all kinds of Lice, *Acropiones*, *Chirones*, Nits, and Fleas that suck the Body for nourishment, but 'tis not so safe as others, specially for the Head, to

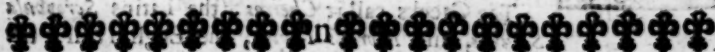
be anointed on the Sutures or Ulcers, for therefrom come dangerous effects oftentimes, specially to Children.

Some have found these *Chirones* in the Membranes of the Eyes, or *Adnata*, which are very aptly with a fine Needle to be picked out, and the Eye washed with healing Eye-Waters, and that ease the pain and itching caused by them.

4. Nits, called *Leudes* by the Latins, there is a near familiarity 'twixt them and Lice; for Heads that are very lousie, are also very full of Nits, they are least of all the kinds, sticking very fast to the Hair, and are confined to the Head, or very seldom elsewhere; yet sometimes are found under the Skin, and then they cause much itch and troubling pricking; they are destroyed as Lice, and what are proper for them, are proper for these; the Hair is preserved from nourishing Nits, or their generation is prohibited by a Lee made of the Ashes of Cudweed, or Cottenwood, and of Tamarisk.



O F





O F
E V I L S
A N D
Outward Ails.

C H A P. I.

Of the Kings Evil.



Truma or *Scrophula*, in Latin; in English, the *Kings Evil*; Are Tumours in the Throat, made in glandulous parts, from alimentary Juyce hardened, or viscidous slow Flegm, and included in a peculiar Skin or Membrane.

NAMES.

The Greeks call it *Cheiras*, the Latins *Scrophula*, *Struma*, and *Morbus Regius*, the English call it the *Kings Evil*, and some the *Queens Evil*.

SUBJECT.

Is the Glandules, sometimes they are in the Throat, and nigh the
Aspera

Aspera Arteria, or rough Artery, or in the Neck; sometimes also, but more seldom, they are found in the Arm-holes and Groin, Brest and Paps.

TIME.

Hippocrates saith, They are made from the fourteenth to the two and fortieth year; but (saith he) from that time to sixty three years of age, they are not made: Yet *Sennertus* saith, After the two and fortieth year, the People of the Alps, from drinking vitious Water, have had it.

CAUSE.

The Cause is held by some to be a pituitous viscous matter, by others a mixture of thick Flegm and Melancholy, by others a flegmatick or melancholy Humour hardened: *Platerus* saith, 'Tis an Earthy Juyce hardened; *Riolanus* saith, A portion of the fat being hardened in some places, make a Scirrhus Tumour, and sometimes Strumons: *Sennertus* saith, They are made of slow and thick matter, vulgarly termed Flegm, to which Melancholy is adjoynd; and if otherwise they were caused from other Humours, they would not be so durable, but would rot. These Humours are carried with the proper Juyce destinated for the Nourishment of the Glandules, which is thought by quantity to offend, as well as quality; whenas the Glandules have more then sufficient, the rest becomes excrementitious, and acquires a peculiar nature. In quality that matter may offend, as Phlegmatick, Melancholick, and Feculent, which excrementitiously sent (and cast off by Nature, as unfit Nourishment) to those parts, Nature there provides a Bag, or Membrane, as her Store-house, for laying up such Excrements that do her hurt, if she should make use of.

The primitive and antecedent Cause is more certain, as crude and thick Meats, unwholesome Waters, as those of the Alps, those also that are in Syria and Carinthia, containing Mercury in them; crude Aliments, Snow-Water, &c. taken, are sometimes pregressive; but Mine-Waters, especially of Quicksilver, are thought to endue the Humour with so peculiar a quality; and the admixtion of Melancholy herewith, sometimes make it degenerate cancrus; Contusion sometimes gives occasion to it.

SIGNS DIAGNOSTICKS.

The Kings Evil is a scirrhus Tumour of the Glandules, shut up in a peculiar Skin or Membrane; these Tumours are many, and take deep root; this Humour sometimes possesses all the Kernels, whereby they are all tumified; it sometimes is found in the inward Bowels; they are round and pendulous, yeilding not to touch, but moveable, and sometimes painful.

They

They are sometimes onely in the two Glandules under the inferiour Jaw-Bone, sometime in the Arm-holes, and sometimes throughout the whole Body where there be Glandules : Some say, If it be the Kings Evil, lay a live Earth-worm over-night upon it, and lay upon her a Burdock-Leaf ; and if in the morning she be dead, 'tis ; else not the Kings Evil.

Secondly, The Membrane or Bladder it is included in, is like that of *Atheroma*, and *Steatoma* ; from its formatrix faculty 'tis never idle : for when it is filled, distended, and then hath poured out matter, as if the Tumour was suppurated, it doth attain a certain knitting up, contexture, or composure again, as if a new Membrane ; some take it for subalbescent Flesh, distending and encreasing from a matter soaked in, having a forming faculty from a peculiar quality.

DIFFERENCES.

Differences of it are, First as to its self :

1. Some are benign, well-qualified, round, without great pain, hardness, or inflammation.
2. Others are contrary to these, and of a malignant quality, very painful, hard, pulsant, and inflamed.
3. Some are Cancrous, possessing all the Glandules.
4. Some are more deep, others more superficial.
5. Some are accidental, others hereditary from Seed, and the formatrix faculty in the *Uterus*, according to *Platerus* his opinion.
6. Some more dangerous, others more slight and extern.
7. Some are movable, others immovable.
8. Some are outward, possessing sometimes the great, sometimes the less Vessels ; some have been found in the Bowels and inward parts, seventy in the Mesentery together ; but whether these Tumours possess the Bowels as they do the outward Glandules, is doubtful, and seems not to be credited.

Secondly, It differs from *Bronchocele*, or *Hernia Gutturis*, for that sticks out in the fore-part of the Neck, or is a swelling forth in the large space of the Throat ; struck, it gives a sound ; and crushed by the fingers, it sinks, and suddenly rises again, which is not so in *Struma* ; yet the *Causes* and *Cures* of a Throat-Rupture and the *Kings Evil*, are often the same.

Platerus makes a difference between *Scrofula* and *Struma*, saying, That *Scrofula* sticks out like Grapes, two or three in one Glandule ; but *Struma*, he saith, be great and pendent Tumours in the Throat, often deeply founded and raise short breathing or impediment therein, and hoarseness.

P R O G N O S T I C.

It is more curable in Children, and most frequent in them.
 If folded in no Vessel, if benign, not malignant, nor cancrus, nor hereditary, if more fresh and superficial, moveable, and few in number, if small, and in smaller Vessels, and more remote from the rough Artery, or Wind-Pipe, or in the posterior parts, then there is more hopes of Cure, and less danger.

But contrarily, if they be hard, malign, cancrus, and immoveable, seated among the Vessels, and more anteriorly and deeply, if great, and many in number, possessing many places, the worse, hard to cure if curable, and dangerous.

They are not cured by cutting out, without danger, by reason of the Nerves, which sometimes being hurt, the Voice hath been lost, and if the Nerves recurrents there be cut, the Sick either is made dumb, or molested with a great hoarseness; and therefore such as are neer the Wind-pipe are dangerous to be cut: as also in other places, for fear of Hamorrhage from incision of the Veins.

C U R E.

Cure is first internal, where we must strive to take away the antecedent and suppetitating Cause: 2. The quality and infection of the Blood and Juices.

For the first, Catharticks are frequently to be had in use; we must purge Flegm, and let Blood: Some premise preparation of the Humour.

A good Dyet must be used, Meats that engender good Juice, and of easie digestion.

To the second, a Drink for ordinary taking, is very commodious and helpful; and so sometimes Scrofula's are cured, that are not by outward application; for so long as the Blood and Juices are universally, and so peculiarly affected, a suppetitation of matter is ever made, and the Disease is protracted thereby: Such a Drink for common use, is thus most effectually made, R. of Figwort-Roots, or Scrophularij, ℥ij. Roots of Gentian, ℥j. Roots of Dropwort, the lesser Chelidone, or Pilewort, of each ℥vj. let all be prepared in a right manner, to be hung in a Bag in Wort.

Hartman saith, Struma are easily cured, if a man drink often of the Powder of a Mans Skull that hath been buried.

Also if six Ounces of Sponges, with half an Ounce of their Stones, be calcined in a close Pot, and of this Powder one Dram be given every morning in

E e e

White.

White Wine, fasting two hours after it, it cures *Siruma*, saith he.

A third Specificall of the same Authors, is the Ashes of a Mole given every day in Wine of *Scrophulary*, which he saith most perfectly cures *Scrophulæ*, if yet not exulcerated: Their Dose is half a Scruple, or more.

Fallopins praises one Dram of Roots of *Rusum*, or Butchers-Broom, taken every day in Wine.

Arnoldus de villa Nova highly applauds the sequent, saying it cures all; R^x of Cinnamon, Sea-Sponges, and *Palea Marina*, Bone of the Fish *Cepia*, or Cuttlebone, long and black Pepper, Ginger, Pelletory of Spain, *Sal Gem*, Oak Buds, Galls, Cypress-Leaves, Roses, of each $\mathfrak{z}\text{ij}$. mix all into a Powder, which is to be swallowed very pleasurably and often held in the Mouth.

An Electuary may be made for the Patients taking often grateful, and efficacious, of the following Specificals, R^x Conserve of the Flowers of Dead Nettles, $\mathfrak{z}\text{ij}$. Roots of *Ostris*, of *Gladiol*, or *Sword-Grass*, of *Dropwort*, of each $\mathfrak{z}\mathfrak{ss}$. Troches of *Vipers*, $\mathfrak{z}\text{j}$. with Syrup made of a strong Decoction of *Scrophulary*-Roots, as much as may suffice to make it up into form of an Electuary. These Specificks are held to operate by sucking up and drying the stumous matter.

2. External: Where first Authors speak of insensible consumption of the Matter and Tumour, which is most effectually done by Leaves of *Libanotis*, Root *Xyris*, Leaves of *Bupleurum*, with Salt, *Vermicularis*, or Wall-Pepper, *Rigwort*, lesser *Chetidone*, Roots of linking *Gladiol*, Fox-Gloves, Mugwort, *Dafies*, *Valerian*, *Coussips*, *Orchis*, Water-Penny-royal, wild Mint. &c. which applied, by a specificall force, cause solution of the Humours; of which such an Ointment may be composed, of great force, R^x of Branch Urine, Fox-Gloves, Pilewort, Roots of *Scrophulary*, of each $\mathfrak{z}\text{j}$. Leaves of *Libanotis*, $\mathfrak{z}\text{ij}$. Mugwort, Roots of *Eringo*, Balm, Leaves of *Bupleurum*, *Coussips*, of each $\mathfrak{z}\mathfrak{ss}$. Wax, $\mathfrak{z}\mathfrak{ss}$. Oyl of milk, of *Hariman*, made by a Bladder of purified milk, as much as may seem sufficient for due consistence of an Ointment.

Rondelatus sets down this Specificall, which he thinks not to be effectual from an occult property, as most think, but from a drying faculty; R^x of the Ashes of *Agnus Castus*, with the blew flower, the Skin of a Snake cast off, of each $\mathfrak{z}\text{j}$. with Oyl of bitter *Almonds*, and a little Wax, make an Unguent.

2. We must discuss by stronger Discussients, and specificall Resolvers, if the former intention may not be to purpose; Topicals that resolve scirrhous swellings, an Emplaster of *Anoniacum* and *Bellium* dissolved in Vinegar, and a portion of Quicksilver added, is very effectual. 2. The

Leaves

Leaves of the Cypress Tree, are laid in three dayes to dissolve strumous Swellings. 3. The Root of Gladiol, or Sword-Grass, Leaves of *Elbanolis*, Ashes of Vipers, and stinking Gladony made into an Emplaster, excels. 4. All these following may be reckoned for specifical Resolvers, Vipers-Grass, Pilewort, Crowfoot, Figwort, Goshawk, Root of *Xyris*, Mugwort, Foxgloves, Savine, Wall-Pepper, Monks-Rubarb, Horsemint, Ashes of Snails, of Goats Dung, dead Nettles.

3. If Resolvers and Discutients do no good, it must be suppurated. The lesser Chelidone or Pilewort hath drawn out this of Corruption in one week, and cured: Roots of *Althea*, of White-Lillies, an Union roasted in the Embers, are useful.

Suppuration is dangerous if the matter should turn inwardly, and fall upon the Lungs; unless all the matter be changed into Pus, we may not open it, cut it; and if they cannot well endure that, use a potential Cautey, or burn it.

Some cut it in pieces, then sprinkle on it Devils-bit, Orpement, Vitriol, Vermilion, &c. and then take off all the dead flesh, the Ulcer is then to be healed.

Also it is to be taken away with Ligature of Thred, or rather Hough-hair, tyed about the bottom of the Tumour, and every day tyed harder and harder, till it fall off; which is chiefly to be done in those that have slender roots, and be hanging.

Some apply Causticks and Sepricks, and Corrodent Medicines, and seem very rash therein: the parts about the Tumour are then diligently to be bewared, lest those strong Medicines should hurt and inflame them, being sound.

Gargarisms of the Juyc of James-Wort, called *Jacoba*, are commended; also of the Juyc of Spiced Lookstrife.

Amulets of the Roots of Scrophulary, or Figwort, hung about the Neck, are also good.

Guordanius saith, The Feet of a great Toad, being cut off when the Moon is void of course, and hastens to conjunction of the Sun, being hung about the Neck, cures the Kings Evil.

Rondeletius saith, To prick Struma, with the Root of a Parsnipp, cures, and prohibits those that are growing hereto. *Pliny* saith, To do so with the bone of the tail of a Sea-Frog-Fish, performs the same.

If they be ulcered, *Hartmannus* saith, They are most happily cured with the ashes of Salamanders calcined in a pot, and sprinkled thereupon.

An Unguent then to anoint them of greatest efficacy may thus be prepared to consume and dry up the strumous matter, and correct its quality.

Re of the lesser Chelidone or Pilewort, ashes of Vipers, ashes of Snails, of each ʒi. Burnt-lead ʒij. Roots of Scrophulary, of dead Nettles, of each ʒij. with Oyl and Wax make an Oyntment, and lay there-upon a Plate of Lead.

The Kings of *France*, especially, and the Kings of *England*, cure this Evil with touching; which Vertue is said to be given to *Clodovens*, the first of that name, and of the Christian Kings of *France*, as soon as he was baptiz'd, and turned Christian, and so it lineally continued to all his Successors; of which the Kings of *England* were descended. The manner of healing is to lay their hands upon it, saying in French, *Te Royte touche, et Dieu te guarit, or guarit; Rex te Tangit, & Deus te sanat;* In English, *The King toucheth thee, but God maketh thee whole.*

CHAP. II.

Of Corns.

Corns (called by the *Latines*, *Clavus*, *Gemursa*, and *Morticini*) are hard and callous Tumours, bred in the Toes and Soals of the Feet, from congestion of thick humours, and pressure of the shoe.

SUBJECT.

The *Subject* is the Soals of the Feet, and Toes, especially the little Toe: sometimes they possess the Joynts, and are under the Nails.

CAUSE.

The *Cause* is galling, compressure, and straightness of the Shoe, whereby gross humours by congestion, are retained there, and hardened.

SIGNS.

Signes are evident to the sight; They are very molestation in going, and sometimes have a very vehement pain, sometimes a Contusion preceded.

PROG.

They are uncautulous Exterpation; sometimes brings a Gangreen, and sometimes Inflammation and Convulsion, from cutting too deep among the Ligaments and Tendones.

DIFFERENCES.

Those in the Toes are called, *Clavi*, or *Corns*; Those in the Soles of the Feet, *Calli*, or hard brawny fleshy Tumours.

CURE

Cure Is by preparation of it for cutting, which is done by Emollients, and renderers of it soft; as raw Flesh laid to it for 24 hours.

If they fall in, they are raised high again with Dogs Urine, an Emplaister of red Wax, Eeles Blood, Oyl of Mercury of Snailles.

After preparation is made for Incision, and the Corn extracted by the Root, we must fill up the hole with the Sand left at the bottom of a Chamber-Pot, to hinder the regeneration of it again.

MEDICINES.

Medicines that take it away without Excision, is, 1. The Juyce of Housleek, which is to be bathed on it several times, and a leaf of the same Housleek worn to the Corn. 2. A second Specificall is the Powder of the Root of Rest-harrow, mixt into an Oyntment, with Grease, for Unction of the Corn, which in three dayes is said to fall therefrom. 3. A third is a black Snail put into a linnen Rag, and torrifed by the Fire, and laid hot to the Corn, and so worn; fomentation also of the Juyce of Rhue, Marigolds, and Plantane, are recited by some.

Rulandus holds this for a Sectet to take away Corns, R^e of the Oyl of Brimstone ʒ β.; the Corrosive Stone ʒ ij; Seeds of Henbane ʒ j.; *Opium* ʒ j. mix them.

Dioscorides saith, The Bark of the Willow-Tree burnt to Ashes, and mixt with Vinegar, takes them away.

Lebanius commends the Gall of a Cow applyed in like manner, which causes its extirpation by the Root.

The *Prophylaxis* is then to be instituted, which is done by Application of Corrodent Medicines; The Medicine of *Rulandus* afore rehearsed, Coperas, &c. mixt in Emplaisters, or the Sand of Urine, may serve to fill up the hole, and hinder regeneration of the Corn.

CH A P. III.

Of Bronchocele, or a Throat Rupture.

DEFINITION.

Bronchocele is a Tumour in the Throat, swelling out to a large space betwixt the *Trachea Arteria*, and the Skin, from wind, or a flow thick humour, made by Congestion.

NAMES.

It hath its Name from the Greek word, *Bronchos*, signifying the Throat, and *Cele* signifying a Rupture: The Latines call it *Ramex*, or *Hernia Gutturis*, or *Gatturosa*; The Arabians, *Botium*; The Barbarians, *Créputura* and *Rupinra*; In English it may most fitly be called, *A Throat Rupture*.

SUBJECT.

The Subject is the space in the forepart of the Throat, close to the *Trachea Arteria*, or Wind-Pipe, under the Skin and general Membrane: And betwixt the *Trachea Arteria*, and Muscles of the Neck, some doubt whether the Matter be contained betwixt the broad Muscle and the Skin, or hid under the broad Muscle.

It is fourfold divided.

1. One is a *Pneumatocèle*, or a Rupture from Wind, whose Causes are Wind; as hapned to such as puff out their Cheeks vehemently with Wind, and to such as void Excrements difficultly; to Women in a difficult ejection of the Birth, and great clamours, whereby the subjected Skin and Membrane are distended, and violently rent from the *Larinx*, or the broad Muscle it self is separated from the subjected Parts; hence a space being effected (*viz.* by the aforesaid, or others, that cause such a violent distention of that part) from *Fuga Vacui*, a flatulent matter breaks in violently, and elevates the Skin, and puffs it up into a tumour.

SIGNS.

Whose Signs are these; It is a tumour stretched forth, exercising a large capacity, struck, it gives a sound, gives place to pressing of the Fingers, but rises to its wonted height again suddenly, which is not so in the following Differences; but herein a coherence of the Differences is made, for that the Original of a *Bronchocele*, is allowed to be an eary matter, first insinuating it self there, and distending; to which other humours

humours are gathered, which are known by proper Signs.

As, 2. A *Phlegmatocèle*, or Rupture from a flegmatick Juyce, or mixed with Melancholly; which is familiar to the People of *Piedmont*, and the *Alpes*, from unwholsom Waters there, specially from large drinking of Snow Water, because most they drink at sometimes is melted Snow. Sometimes its most apparent Original is from stop of Natural Excretions, as Menses or Hemorrhoids, which things either encreasing or heaping up a gross Pituitous, or commixt Melancholly matter, Nature expels it by degrees from the Head to the *Larinx*, or space of the Throat under the Chin, by the hinder parts of the Ears, according to *Fernelius*.

S I G N S.

It grows by degrees, and takes increment from a nourishment communicated by certain Conduites (and not by the Veins) which Nature hath destinated to such an use; it is hard, and by touch may be discerned not to be Wind; which *Platerus* only allows to be the Cause of *Bronchocèle*, whom *Sennertus* reproves.

D I F F E R E N C E S.

Of this also be several Differences, for one is like *Stratoma*, wherein, with the fatty or honey-like matter, be sometimes Hairs; this as the most tractable kind may be opened by a Cautery or Launcet, eschewing the Veins, but where the matter is insinuated into the space of the Muscles, there is no eradicating of it by Chyrurgery, which unless, here is very dangerous, also if the tumour be more internal.

Another refers a kind of *Ananrism*, which is uncureable; so are those that come from the Birth and Infancy, those that are great Scirrhus and Cancrous, repleat with many great melancholly Veins, are dangerous, and not to be medled withal.

A third kind is *Sarcocèle*, or a fleshy Rupture, Sirrhus, and remains all the life time, unless maturely helped, which it is very hard to be; the Causes may be such as caused *Phlegmatocèle*; it is Cronical, and discerned by touch and sight.

A fourth is, *Hydrocèle*, or a Drople of the Throat, which is sometimes both Internally and Externally affected, from a waterish matter collected there. *Montanus* cured it by Incision.

C U R E General.

The Cure varies as the Causes; but generally observe, 1. That in the beginning, to stop the encrease of the Tumor, and repel its nourishment, Astringents are convenient to be applied. 2. To respect

respect the Head from whence the matter is transmitted; which is,
1. To be purged with general Catharticks. 2. Dried and strengthened.

If it hath already taken its full growth, and is confirmed, we must use Discussers, and Resolvers; for a thick and hardened matter, Foment, with Water of Nitrous Baths, or Sulphur; an Oyntment of Goose-grease, beaten with Hogs-grease, and applyed; a Cataplasim of Barley Meal, with Oyl of Lillies, applyed hot; an Emplaister of *Diasulphur*, may do good, applyed upon a Plate of Lead besmeared with Quick-silver, after friction of it, till it wax red; the Roots of Garden Orrach and Devils-bit, whether inwardly, by way of Gargarism, if the Tumour be more inwardly, or outwardly used, are held to have a propriety against inveterate and old Tumours in the Throat.

For a windy Matter, Carminative Discussers are most fitting, as an Emplaister of Cummin-Seeds, Bay-Berries, Brimstone, Goats-Dung and Honey.

See more for the Cure hereof, in the Chapter of *Scrophula*, or the Kings Evil, for this many times is cured by the same that *Scrophula's* are.

CHAP. IV.

Of Warts.

WArts, called by the Greeks *Acheochordines*, *Myrmecia* and *Thymia*, by the Latins, *Verruca*, and Arabians, *Boterale*, are little risings, or fleshy Excrecent Tumours, from a thick viscous matter insinuated there, and chiefly possessing the Hands.

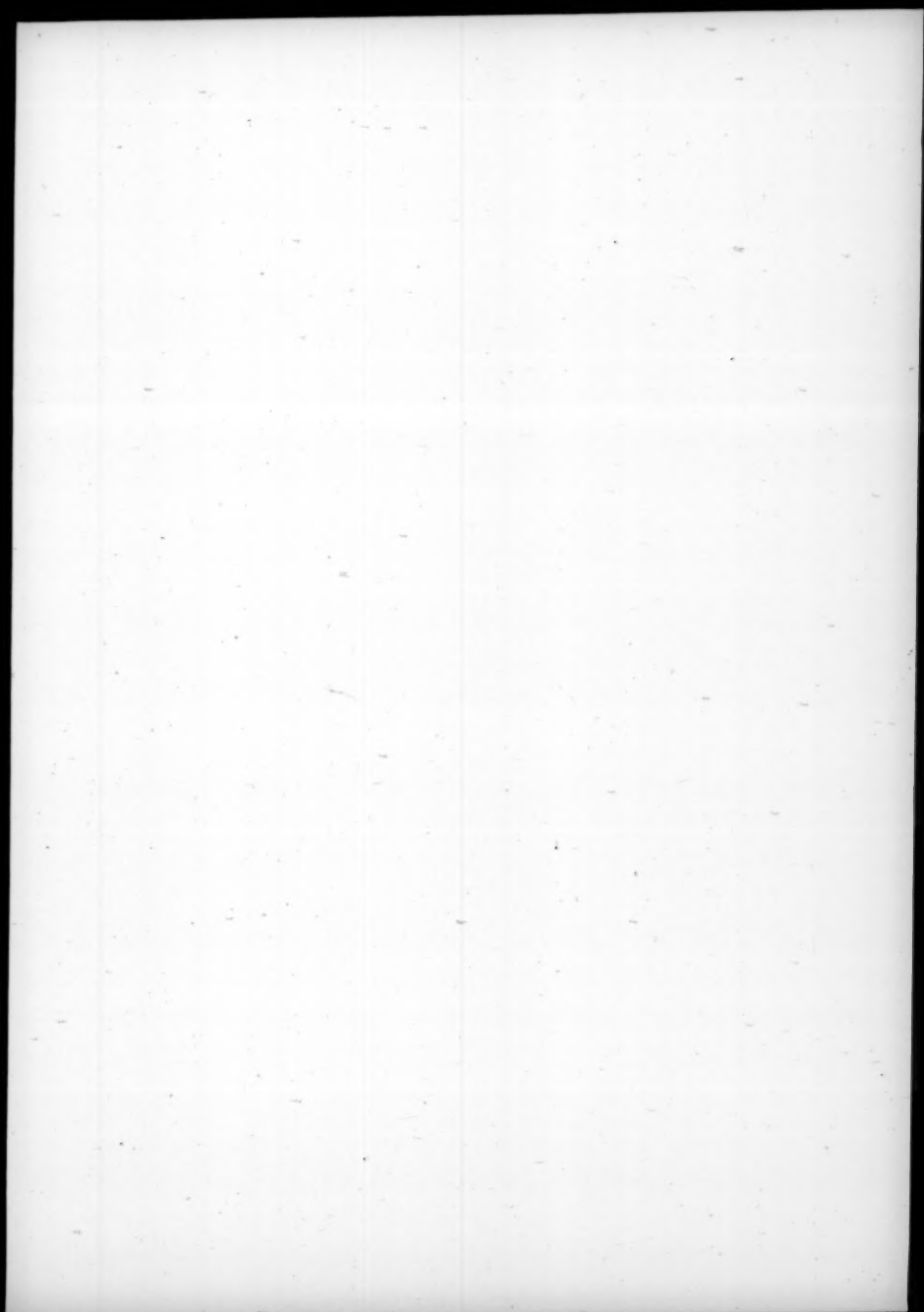
CAUSE.

The general Cause of all kinds of them, is a thick melancholly pituitous Blood, or from a Juyce destinated to the Skin and Cuticle to be nourished by.

SIGNS.

They chiefly infest the Hands or Feet, sometimes the Thighes, Seat, and Privities; they are sometimes livid, and rough, and have a pricking pain, and sometimes Ulcerate; sometimes they are Malignant and Cancerous.

CURE





C U R E.

Medicines that are destinated to take away Warts, and held very effectual and proper hereto, are very many and almost innumerable.

The choicest and best approved, of which we here recite.

Johannes Hartmannus saith, *The Water swimming upon the Trunk of an Oak, after it is cut, Cures, or takes away all manner of Warts.*

Rondeletius commends the Root of *Chelidone*, beaten with Hogs-grease, and applyed, to consume and take them away; or the Blood of a Lizard distilled, saith he, dries them. He also commends *Agrimony* applyed with strong Vinegar, for taking them away.

Baptista Porta advieth to rub them with the Head of an Eel that is very bloody.

Fallopins commends rubbing of them with Willow Leaves, being first bathed with the Juyce.

Paulus Aegineta, Reckons up abundance of Medicines that abolish Warts, as Elatory, or the Juyce of Wild Cucumers mixed with Salt, for bathing; Juyce of Tithimales, Water issuing from the Green Twig of the Vine, being laid in the Fire; Niter, with the Urine of a Boy that never yet exercised the sports of *Venus*; Bark of Frankinsence with Vinegar, and the like, too tedious, and not worth the time and pains to rehearse them.

Rosellus praises Fomenting, with a Red Onion beaten with Salt.

Among Specificals, *Zaxantha*, or *Cichorea Verrucaria*, so called, from its Specifick force and vertue against Warts, is most excellent, and 3j. of the Seeds thereof given inwardly, in decrease of the Moon, are held to extirpate and take away all kind of Warts, and excrescences of Flesh whatsoever.

Miraldus saith, If they be rubbed with Leaves of the Fig Tree, and afterward those Leaves be buried in a Dunghill to rot, so the Warts will insensibly vanish away.

Others say the like of a piece of Raw Beef so used.

Proper also, and very effectual to take away Warts, are Leaves of Agremone, Turnsoil, Chelidone, Marigolds, Purslane, *Oleum Anardine*, stronger Medicines, and more sharp, which hurt the adjacent tender Skin, unless it hath some defensatives, are, the Spürges, Phippi, Tithimale, *Aqua Fortis*, with which *Jacobus Primrose* saith, He cured himself, whereas many other things were ineffectual, Sulphur Vivum.

Others extol unslaked Lime and Lixivium; or unslaked Lime and black Soap, is held transcendent.

Rondeletius hath this Water, R^e of Salt of *Amoniackum*, Roman Vitriol, Rust of Brasse, of each, ℥ij. Allum, ℥j. unslaked Lime, ℥ss. let them be distilled in an Alembick, (Vinegar, or some quantity of other Liquors being put thereto) throw away the first VVater, and reserve the second for use.

Herba Stellaria, or Starwort, is said to consume them in a very short time; the like is also said of the Juyce of Eldern Berries.

DIFFERENCES of VVarts are three fold.

1. The Greeks call some *Acrochordones*, having a more thin and small Root, and a broader at the top, and higher; it is so called, because it appears as if it hung by a small Cord.

Celsus saith, They often grow up many together, most troubling Children, sometimes falling again of their own accord, they are sometimes thought to be contagious.

CURE.

Their Cure is by Excision, which where it may be done, doth quickly Cure, saith *Primerose*, and is more safe then the actual Cautery: In *Galens* time, some plucked them up with their Teeth, which put them to much pain, but if they be clearly cut off, they have no root reserved for growing again: some hold it the best to tie them with an Horse Hair, or a Silk wet in Oil of Brimstone, and tied every day harder, till they fall off of themselves; some when they are thus tied hard about at the Root with an Horse Hair, anoint their tops with an unguent of Honey Vinegar, Juyce of Agrimony, of Purslane, with Doves Dung, and Rust of Brasse, or the Pouders of Savine, and Yellow Ocre, with Vinegar, and all the Medicines afore generally proposed may (or most of them) be useful here.

2. *Myrmecia* or common Warts, they have a broader Basis; the Roots going deeply out, they are lower, hard, and scarce bigger then a Lupine; some be very flat: when they are felt on hard, they have a painful sense, like unto the bite of a Pismire or Ant, whence some call them *Formical*; they are sometimes painful; they seldom cease of their own accord, and being cut, often grow again.

Some Counsel to cut them up by the Roots with a sharp Razor, and let them bleed, and then apply Bole, Allom, and sealed earth thereupon; others are rather against it, fearing thereby great Ulceration, they having such broad roots.

If they be very hard, and not so sensible of feeling, Causticks to consume them, are approved; also close tying of them by the Roots with Horse Hair, as afore directed for *Achrochordon*.

3. *Thymon* or *Thymia*, so called, because it represents in colour the tops of the Herb *Thyme*; they are less than *Achrochordones*, but higher than *Myrmicia*; they have a narrow foundation, and *basis*, but are reddish, rough, hard, and growing with a larger head, and are called *Figs*, or *Fig-Warts*; they are not easily taken away by cutting the roots, yet being inward: The rest is to be referred to *Thymus*, or the Fig of the Fundament.

CHAP. V.

Of Swellings or *Apostems* that they call *Atheroma*, *Steatoma*, and *Meliceris*.

I. *Atheroma* is a Tumour contained in a Follicle, or proper Membrane, and so called from the Greek word *Athera*, shewing the quality of the Humour it consists of, viz. like Pap or Frumanty.

CAUSE.

The Cause is primary, as violent Causes, bruising, &c. or secondary, as a pituitous Humour, and alimentary Juyce, or strange Bodies, as Stones, Bones, Hair, or commixion of various Bodies into one Follicle, or Bladder.

SIGNS.

In figure it is long, 'tis harder then *Meliceris* to touch; and in crushing or pressing of it with the finger, it returneth or riseth up again very slowly: It is not hard, nor paining, nor is the natural colour of the Skin changed thereby. These Tumours grow from small beginnings to great Abscesses.

CURE.

In Cure, 'tis hard to digest Humours that are comprehended in a Cystis, or Bladder: Suppuration and Excision is to be made by a Launcet or potential Caутery, or *Lapis infernalis*, not purging out all the Humour together; the bag wherein the matter is, is to be artificially drawn out, the Veins, Nerves and Arteries being specially bewared in the operation; if the Bag or Follicle be left, or not consumed, more matter like the former will be gathered there; then the wound is to be healed and cicatrized.

II. *Steatoma* is the same, as to the Membrane or Follicle that the Humour is contained in, and as to the cause; onely the matter of *Steatoma*

is like Suet, whence it had its name from the Greeke word *Stear*, signifying Suet.

S I G N S.

'Tis softer for the most part than the rest, it hath a larger *Basis* or bottom; pressure made by the finger riseth not up easily; it is rounder than *Atheroma*, and its substance is more thin.

C U R E.

The Cure is the same with that of *Atheroma*.

III. *Meliceris* differs from *Atheroma* and *Steatoma*, because in *Meliceris* the Humour contained in the Bag is like Honey, so called from *Meli*, Honey; it is round as *Steatoma*, yeilds to pressing of the fingers, it looks more clear; sometimes there is in it a gravelly hard matter.

C U R E.

In Cure use Resolvers and Suppuraters; if they do no good, then use Chyrurgery, as is directed for *Atheroma*.

C H A P. VI.

Of Kibes, or Chilblanes.

Kibes or Chilblanes, called by the Greeks *Chimethla*, by the Latines *Perniones*, are Tumours or Inflammations possessing the Hands or Feet, arising in Winter-time, and chiefly to Children.

S U B J E C T.

Subject is the Heel, or other parts of the Foot, the Fingers, or sometimes the back of the Hand.

C A U S E.

Cause is Winter-coldness, going in the Snow, too great straitness of the Shoe, and whetting and galling of the Heel, therefrom attracting Blood by painfulness.

S I G N S D I A G N O S T I C K.

Signs Diagnostick are first from the Tumour and redness, with great itching that is present; sometimes they come to an head, turn ulcerous, and pour out a little Sanies; sometimes they possess all the Fingers, and part of the hand, are very troublesome, and loathing the sight.

DIFFERENCES.

One is not ulcerated, but an hard red itching Tumour, most troubling at night, and is called a *Chilblane*.

Another is ulcerated, and very soar and smarting, and is called a *Kibe*.

PROGNOSTICK.

The evil is diuturn, and though it ceases in Summer, yet it recurs in Winter; beating, or laceration of the Heel, is bad, for there is fear of hurt of the thick *Tendone* that comes thither, which effects a Convulsion, and therefrom Death.

CURE.

Cure is double; first for the Tumour, secondly for the Ulcer: for the Tumour also Cure is twofold, 1. Preservative, 2. Curative.

Preservation is made by keeping of the Feet warm, by wearing of Socks wet in *Aqua-Vita*, Foments of Salt Water, Decoction of Turneps, Brine, Allom, Litharge, Oyl of Myrtles, &c.

Cure is done by putting into cold Water the diseased Member, which drives away cold, even as we do to Apples and Eggs congealed; and so the cold being drawn forth, which is manifested from abatement of the pricking pain, we must foment the part with Bay-berries and Rosemary boiled in Milk.

Specificall, are Decoction of Turneps that are frozen, or the Liquor of them, and Bay Salt baked first in an Oven, Tobacco-Leaves applied, Oyl of Wax, a Bath of Brine most hot for friction and bathing of the kibe Part; an Emplaister of *Galbanum*, Neats Suet, and Gum *Tragacanth*, the Juyce of Beets, of Water-Pennyroyal, of *Venus* Navil, Lentils, Orobis, Roots of Burdocks, Ashes of the Wood of the Figtree, with Grease, Oyl of Roses baked in an hollow Turnep, and a Cataplasm made thereof; a Liniment of *Sulphur Vivum*, and Oyl of Garlick, the Feet or Hands held over for long time, and as hot as may be; to endure the fume or smoak of Henbane half dry, and burnt, doth admirably cure bloody falls, and the falling down of such humourous Blood into those parts; *Typha*, or Cats-Tail also applied, greatly helps, and Toadstools: If the Humours will not be discust, but ulcerate, after Mundificatives, use Oyl of Roses baked in a Radish, Oyl of Tobacco, an Oynment of Cats-Tail, Gum *Tragacanth* and Oyl of Eggs; some are cured by holding their Feet over coals, as hot as they can endure, for several times, and then they come not to maturation. When the part becomes in a manner mortified, we must use such Medicines as are prevalent in Gangrenes.

C H A P. VII.

Of Ancoms, or Paronychia in Greek.

DEFINITION.

Paronychia is an hot and paining Tumour risen in the ends of the Fingers to the Nails.

NAMES.

The Greeks call these Apostems *Paronychia*, and *Panaris*; but *Riolanus* saith, 'tis *Panaritium Arabum* that affects the Tendons and Nerves at the fingers end; and that *Paronychia* of the Greeks is a light Affect, viz. onely a fissure to the root of the Nail; the Latins call it *Reduvia*, the vulgar English have many Names for it, as an *Andicome*, *Fellone*, *Whistlow*, or *Nail-Wheel*.

CAUSE.

Cause is adust Blood and Melancholy, very hot, and participating of a malign quality, sent thither by Nature, and afflicting the Nerves and Tendons.

SIGNS DIAGNOSTICK.

They are known by sight; there is great pain from the nervous parts being affected, that it sometimes extends it self throughout the whole Arm, and makes the Affected very impatient; there is inflammation, and sometimes a Fever.

PROGNOSTICKS.

From greatnes of pain there is sometimes made so great Symptoms and disquietings of Nature, that death hath ensued to some.

It sometimes comes to Suppuration, and breaks; sometimes the matter being kept within, corrupteth and rotteth both Bones, Ligaments, and Membranes; and then if this be already done, we must use cutting.

CURE.

Cure is to begin from evacuation of hurtful Humours, which is done by Phlebotomy, and Catharticks.

2. We must respect the Symptom, and lenify the fierceness of pain, for which a Cataplasm of the Leaves of Mandrakes and Henbane boiled and mixed with Hogs-Grease.

3. Suppuraters are to be insisted upon, to bring it to maturation as soon as may be; Repellers are to be shunned, lest pain should be exasperated therefrom, and the Humours impacted in the part.

Oleum Saturni is helpful, and Bay-Salt with Yolks of Eggs applied, Whitlow-Grass, and Roots of Briony; of which may Oyls, Oynments and Emplaisters be made, or Ear-Wax, with the Skin of an Eel.

If these avail not, nor will it yet break, it must be opened with a Penknife, and all the matter thoroughly purged out; then the Ulcer must be cleansed, and healed with fit Topicals.

CHAP. VIII.

Of *Ecchymoma* in Greek, *Sugillatio*, or *Livor*, in Latin; in English signifying black and blew Marks, or Discoloration of the Skin, from Bruises, or other ways.

E*cchymoma* with the Greeks, *Sugillatio* or *Livor* with the Latins, is an effusion of Blood to the outward Skin, effecting a blackish blew colour, or livid, in that part.

CAUSE.

Causes are blows, causing the effusion of Blood, which being sent to the Skin, there becomes of a livid colour; also from *Anastomosis*, *Dia-pedesis*, and *Diarexis* of the Veins.

SIGNS.

'Tis discerned best by sight; it happens commonly from a blow upon the tender flesh, betwixt the Eye and Nose.

CURE.

If the Affect be great, lest Inflammation should be stirred up, we must let Blood.

2. Use Repellers mixt with Discutients.

3. Digesters, the Root of *Solomon's Seal*, Leaves of *Argemone*, *Scurvy-grass*, black *Briony*, hot *Asiatic*, fresh *Flower-de-luce-roots*, *Avens*, *Daylie-roots*, Seeds of *Ammy*, or *Bishops-Weed*, *Sopewort*, *Ashes* of *Bean Stalks*, stinking *Gladon*, &c. are most excellent to take away the black and blew Marks made from eruption of Blood or Humours, whether by Bruises or otherwise.

If it be greater, and Digesters profit not, we must use Medicines tending to maturate, and Cupping-Glasses are sometimes useful; and open it, lest the matter corrupt the part, or a *Fistula* or hollow Ulcer be made.

If a Gangrene be suspected, the part is to be scarrified, and washed with hot Vinegar.

FINIS.

CHAPTER VII

The blood is a fluid, and is composed of a red and a white part. The red part is the colour of blood, and is called the red blood. The white part is the colour of milk, and is called the white blood. The red blood is the colour of blood, and is called the red blood. The white part is the colour of milk, and is called the white blood.

CHAPTER VIII

The blood is a fluid, and is composed of a red and a white part. The red part is the colour of blood, and is called the red blood. The white part is the colour of milk, and is called the white blood. The red blood is the colour of blood, and is called the red blood. The white part is the colour of milk, and is called the white blood.

CHAPTER IX

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CHAPTER X

DAIMONOMAGEIA:

A SMALL

TREATISE

OF
Sickneses and Diseases
FROM
Witchcraft.

DEFINITION.



Disease of Witchcraft is a Sicknes that arises from strange and preternatural Causes, and from Diabolical Power in the use of strange and ridiculous Ceremonies by Witches or Necromancers, afflicting with strange and unaccustomed Symptoms, and commonly preternaturally violent, very seldom or not at all curable by Ordinary and Natural Remedies.

SIGNS DIAGNOSTICAL.

I. If the Sick voids things that naturally cannot be bred in the Body,

nor put therein from without, distrust Witchcraft: If they void Rose-Bryars an hand length, Sticks, Thorns, and Bones by Stool; as *Thomas Bromhall of strange Apparitions*, testifies, page 122.

If after, and with violent and preternatural pains, the Sick vomits gallons of Blood, or the like goes by Urine, and so continues day by day, and void 1200 Worms at a time, or several hundreds, and so continues, judge it Fascination: That there have been such, see *Tho. Bartholin, Historia Anatomica*, and *Sebastianns Brand*.

A Phyfician of my Acquaintance told me he examined strictly Eye-Witnefles, in one Town where he was, and where it was a report, that a Maid bewitched, vomited Wool, Hair, Needles, Pins, &c. and they assured him of the Truth, that it was so: and the like have I heard of some tried formerly at some Assizes of this Kingdom.

One vomited Thorns of the Sloe-Tree, and Hooks, as *Christoph. Rumbans in Obs.* testifies.

Another vomited Cloth, pieces of Iron, Stones, and Bones; and a Maid voided downwards Pitch and Soap, Stones, and pieces of Bones, which also she cast up by vomiting, being much pained at Stomach, and made very lean, died at last, *Foreftus, Obs. Med. Lib. 18. Schol. ad Observ. 26.*

But, *One Swallow (as the Proverb is) makes no Summer: Vis unita fortior, & qua non profunt singula juncta juvant*; In the multitude of Witnefles there is sure Testimony; specially they not allured by Gain, or obliged by Interest, or superstitionated by Education, or forced by rigour of Authority, but one writ in one place, another in another; one in one Country, another in another; one in one Age, another in another; one the Judge, the other the Phyfician: so that they held no confederacy to cheat future Ages, but writ their clear Experience; which Experience induced them to believe such things; as indeed what can any man know truly, but by Experience? for else it is but Imagination, Conceit, or Phansie, which onely casually, and by chance is true: And if our Country and Age did not witness to what Authors have writ in other Countries and Ages, it might be suspected; yet we have not one Witch to one hundred that be in other Countreys, and fewer than formerly; and therefore the fewer are bewitched: But there are many bewitched which are not thought so, and consequently not cured, that otherwise might: and there are divers thought so, that are not, but their Sicknefs is referable to natural Causes, and found by the Scrutinous in the legitimate Order of Nature. We will draw up all Observations to this first Diagnostick Sign briefly.

Those that vomit, or void by stool, with greater or less torments, Knives,

Knives, Scissars, Bryars, whole Eggs, Dogs Tails, crooked Nails; Pins, Needles, sometimes threaded, and sometimes with Hair, Bundles of Hair, pieces of Wax, pieces of Silk, live Eels, large pieces of Flesh, Bones and Stones, and pieces of Wood, Hooks, and pieces of Salpeter; conclude they are bewitched; and that such have been vomited, or voided by stool, and that from Witchcraft. See *Alexander Benedictus*, Lib. 7. Cap. 25. of his Practice, *Tho. Bartholinus*, in *Histor. Anatomicis*, *Antonius Benivenius*, *Obs. Med.* Cap. 8. *Cardanus de varietate Rerum*, Lib. 15. *Vierns*, de praestig. *Demonum*, *Nicolas Remigius de Dæmonolatreia*, *Forestus* in *Obs. Med.* Lib. 18. *Langius*, Lib. 1. Epist. 38. *Cornelius Gemma*, Lib. 2. de *Divinis Natura Characterisimis*, Cap. 4. *Laurentius Scholtzius* in *Epistolis*, *Greg. Horsius* in *Epist.* *Jacobus Deidertius* in *Epistolis*, and others, Witnesses enough, and men of credit enough.

The Reader is here to be advertised, that he mistake not; He must inquire what went before, what was eaten, and if a suspected Witch was offended: Secondly, He must consider whether such might not be generated in the Body: Thirdly, He must see how many such strange things they vomit or egest; none vomited all the aforesaid things, and all vomited some of them; commonly they vomited three or four kinds; one vomited Glass, Nails, and Hair together; another vomited often Goblets of Flesh, Brass Pins, with Wax and Hair folded up together, and crooked Nails. Guess at the rest, by these.

Some died, and cold not get up nor down these things; as *Alexander Benedictus* shews; some were opened, as *Ulcricus Newseffer*, as *Johannes Langius*, and *Vierns* affirm; there were found in his Stomach four Iron Knives, partly sharp, and partly like Saws, long and smooth pieces of Wood, such as possibly could not be swallowed or vomited forth; two rough Iron Tools, each a span long; and a bundle of Hair: If Ulcers, Boiles, or Apostems, have in them any of these preternatural things that were never swallowed, if other things correspond therewith, suspect Witchcraft. See *Job. Langius* of a Woman of Bononia, Epist. 38. Lib. 1. and *Vierns*, Lib. 3. Cap. 12.

TO OBJECT. There are those that go up and down, that swallow Pebbles, Coals, Pieces of Iron, Bones, &c. and these may by use so facilitate their Stomach, that they may vomit them when they will, and so be either admired, or pitied and relieved.

Ans. Such have been: But, 1. Abundance of these things for their sharpness, roughness, and largeness, could never be swallowed.

2. The Persons that voided them, and in whom such were found being dissected, were silly Men, Women, and Maids; and then they would not

not have been so sick, and vomited them so difficultly, and so long together, and have lain so long miserably tormented, yea, and to die at last.

II. Strange and wonderful Convulsions, indomitable and inexpressible Torments, with other things preceding, or supervening, gives suspicion of Witchcraft: One *Jewish*, a religious Maid, was bewitched, as *Vicrus, Lib. 3. Cap. 13.* relates; Her Jaws were contorted, and clave together, and sometimes her Gullet, that she could not swallow, and sometimes her Tongue was so convulsed that she could not speak.

A convulsion of the whole Body by intervals, shaking of the Head, pains in all the Joynts and Limbs most vehement, Stoppings of the Ears, blaring out of the Tongue, with hideous clamours adjoynd, with noise therein, like barking of Dogs, supervened with vomiting of Chestnuts, Balls of Hair, large pieces of raw Flesh, and Bones, or like to this, which *Jacobus Seidelius* in his *Observations* experienced, you may be sure there is Fascination.

Whosoever after long and violent pains vomits or ejects things preternatural to be bred in the Body, or unlikely to be received thereinto, suspect Witchcraft.

III. If the Sick complaineth of such a Woman or Man suspected for a Witch, and saith, *There he (or she) stands*; or, *Now he (or she) comes*, though no Body else see any thing; for such is the power and cunning of the Devil, and consequently of his Agents (as *Bodinus, Vicrus, Grillandus, Remigius, Peter de Loyer*, now rendered in English, and Others, do demonstrate) that some may see a Spirit, others in the same Room, at the same time, shall not; and some that had very good skill in *Magick* would undertake by the Physiognomy to tell who should see Visions of Spirits, or Angels, which are onely distinguished from other Spirits by their Office; for *ayyel* or comes from *ayyima*, to declare, or be sent on a Message; so that one Spirit may be an Angel at one time, and another at another; also they will undertake to discover who shall never see Apparitions, though they be in the Room with others that see them: If as soon as the sick Party cryeth out of such a one, like a Mouse, or Fly, or any other Creature, entereth into the Mouth, or goeth to the Body of the Sick, which sometimes onely the Sick seeth, and the Sick is raised, and hoven up in his Body, and Brest moves high and laboriously, and somewhat seems to rise up to suffocate him, with or without, the noise of Dogs barking, Cats mewing, Hogs grunting, Cows lowing, or their like, heard in him; for these are more common to one peculiarly possessed of the Devil, as also in the long lying in a trance thereupon, as if the party was dead, and then with leaping and raving the fit may go off; Judge this

certainly to be by the power of the Devil, and commonly to be admitted by Witches through malice, by the performance of foolish Ceremonies.

These things I have gathered from information of our own Countrey People as well as Authors.

IV. A fourth sign of Witchcraft is, if the sick Prophecy, and foretell truly things that afterward come to pass, and speak beyond the course of Nature (Gods Law, beyond which no man lawfully can go) things they never heard, felt, saw, or understood, and Languages they never learned; as divers chiefly in some sickness that have spoke Latin that they never learned, or other Nations Tongues they never were taught, and afterward, for the most part, they forget all again, if with these, or without these, for there is difference in all; the Sick fly, or run up the Walls with their Feet uppermost, or leap from one place to another, strongly and fiercely, at a great distance: Be sure it is not naturally; if not naturally, preternaturally; if preternaturally, either by God or the Devil; if of the Devil, they tend to advance his Interest or Kingdom, and so do these Practices.

1. That several have spoke strange Tongues they never learned, we shall endeavour to satisfy the Reader, and also that some Prophecy.

Cordanus de Rerum variet. Lib. 8. Cap. 43. Relates how *Phliarius Poletanus*, an Italian, distempered in Body, spoke the Dutch Tongue perfectly that he never learned; he by Physick voided many Worms, and could afterward speak only his Native Language.

Sigeberti Continuator, saith, *Norbert of Nigella*, from the Devil, did repeat the *Canticles* from one end to another, in the Latin and German Tongue, and afterward being cured, his new speaking strange Languages was took away.

Cedrenus and Zonarus, Tomo. 3. Report a Servant of *Michael Curo-palates*, at an Eclipse, or, *Conjunctionem Soli cum Luna*, was struck with Madness, and would Prophecy things they found to come to pass, and in strange Tongues.

Manlius relates of a Maid, that never learnt Latin, that being asked which was the best Verse in all *Virgil*, said,

Discite justitiam monite & non temnere divos.

She was apparently by other things possessed by the Devil.

Petrus Apponenfis, Com. ad Problema. 1. Sect. 3. of *Aristotle*, Observed a Woman in a melancholly sickness to speak Latine, which she never

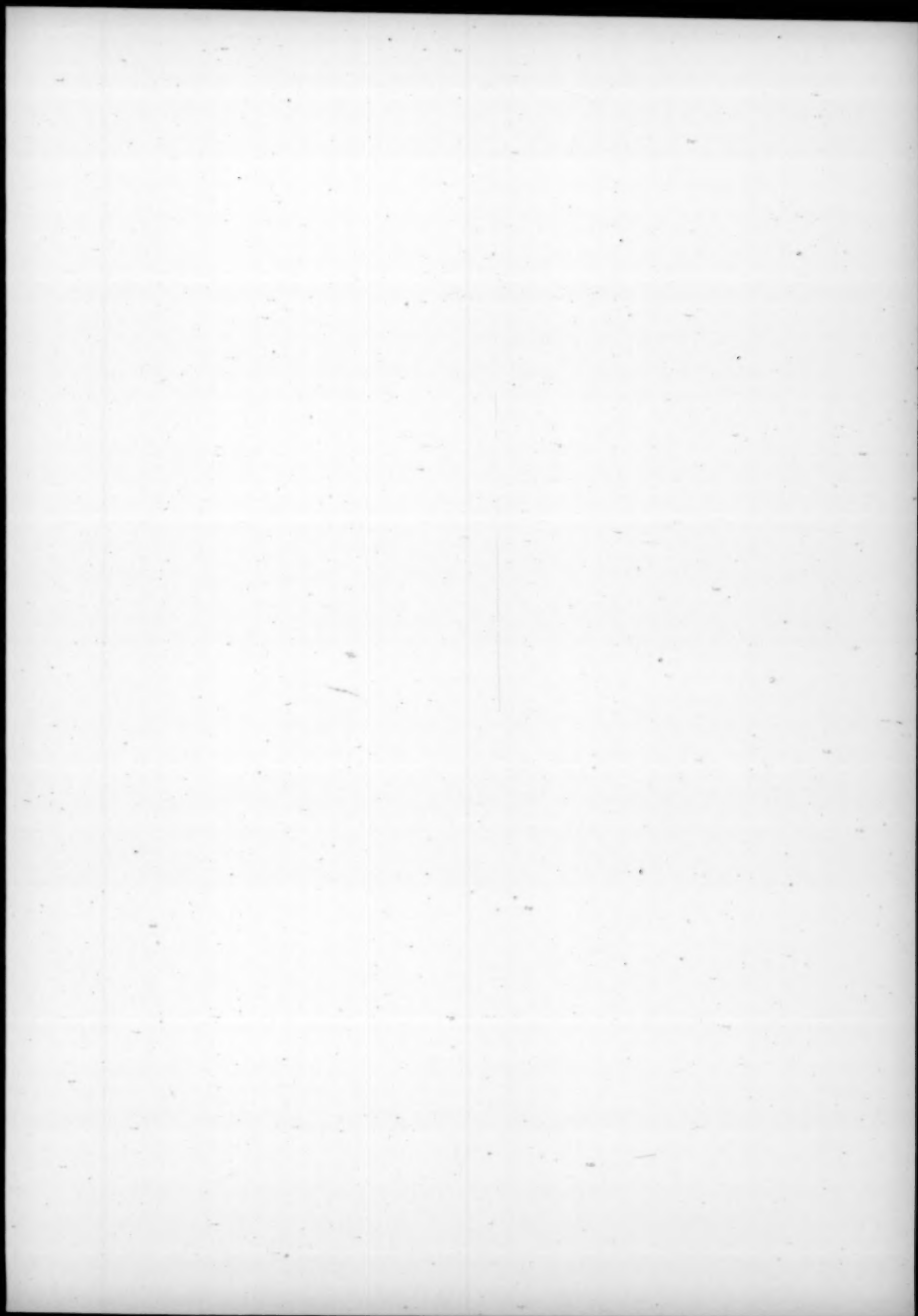
never learned, and as soon as her sickness was gon, she could not speak one word.

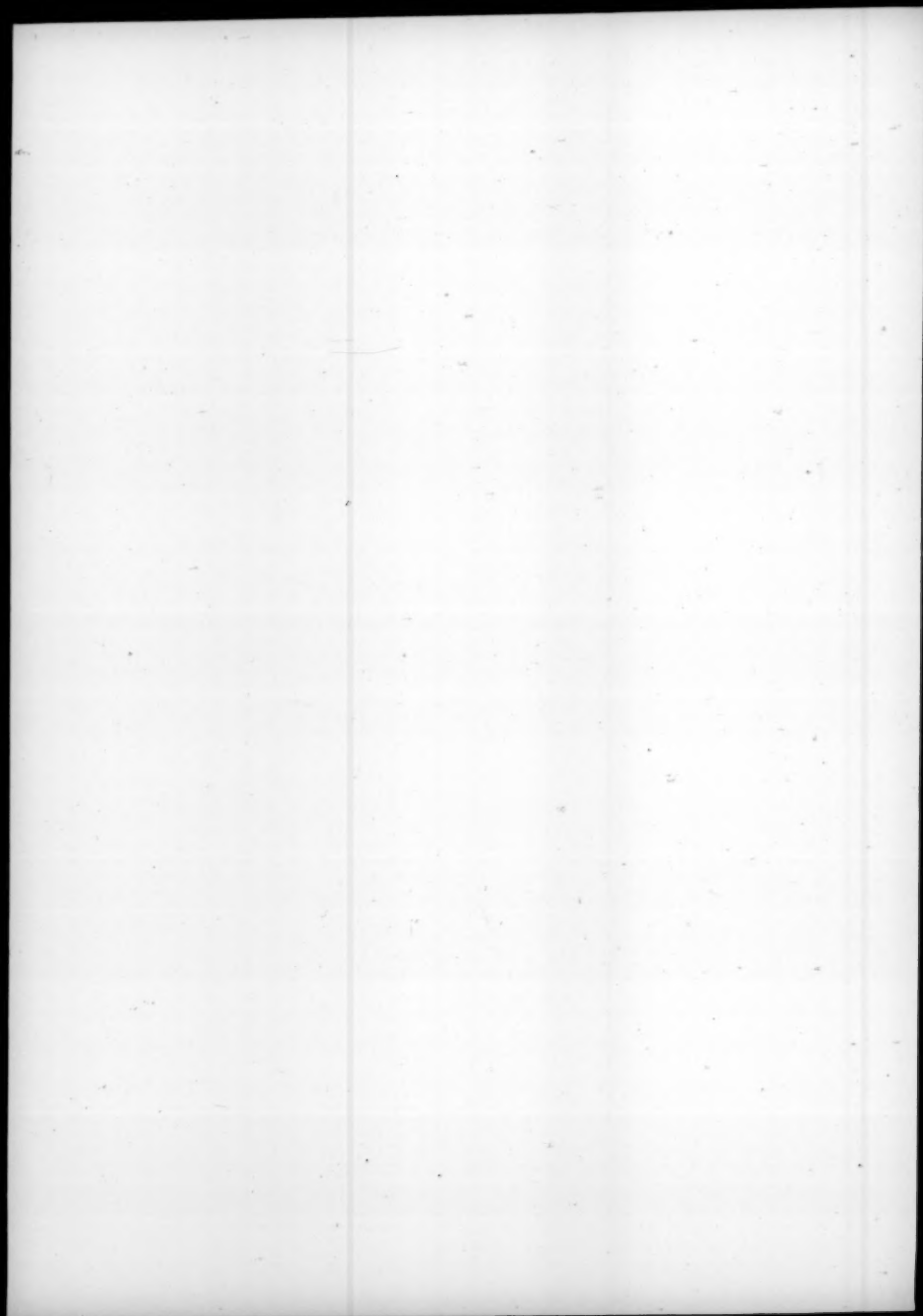
See *Lavinus Hempius, Lib. 2. Cap. 2. de Occult. Natur. Mir.* and *Gualterius, Tract. 15. de Cap. dol. c. 4. & Gentilis*; how many bewitched may foretel things to come, *Alexander* and *Rhaphis* mention it; but Witches leave the Body, and their Souls go into far Countries for two or three or more dayes, and then they return to their Body again, which lay all this while as dead or in a trance; and then they make report of what is done, or to be done, before any news can come, a week or fortnight pethaps, the way is so far for Post, or ordinary Messengers to bring a Relation; and so they are thought to foresee or foreknow many times, when they are not. *Nic. Remigius, Peter de Loier, An History of Naples, and Bodinus in Dæmonomania, Lib. 2. Cap. 4.* confirm it by many Histories and Examples; and our Countrey Witches have testified the same: It is preternatural indeed, and done by the Devil, to have their Souls at last to live in Vassalage with him.

2. That Witches, or the bewitched, can fly from House to House, or leap many yards, which naturally they cannot, nor in health could not, and run up the Walls with their Feet uppermost, without holding, by Diabolical power, we shall bring several Testimonies. It would be too tedious to write fully all the Examinations and Informations I have took concerning our own Countrey Witches: and also the Reader may suspect either my true Information, or Sophistication of my delivering it; therefore I shall rather desire to satisfy by the Authority of Authors Experience chiefly. Their Adversaries contradict their Experience only by their Incredulity: and how slight an evincement that is, let all judge. I would be loth to give just occasion to the Reader, to suspect me desirous of gaining Profelites by the imposition of Lies and fained Fables; for I have heard many Relations from sober People touching these things, that I shall here omit describing, lest I should be charged with too great Credulity towards the one, and a delusive Imposition towards the other.

Vierus lib. 3. cap. 9. brings several Examples of the Nunns of *Venetia* in the County of *Horn*, how they were molested with evil Spirits, and were sometimes lift up above a mans height from the ground, they climbed to us like Cats, and were sometimes carried over mens heads, and sometimes fell down again headlong; they would sometimes goe on the tips of their toes, as well as others on their feet.

Sylvula de Historiis Mirabilibus, writes of a Woman called the *Lady Rose*, that would of a suddain by Diabolical Power be snatch'd away,
and





and bound to a bed, a tree; sometimes an hair or a little flax was seen to hold her.

Magdalena Crucia, a famous Witch, whom *Dr. Henry More* in his *Antidote against Atheism* mentions, an Abbess, in such estimation she was for her miracles, she would sometimes in a pomp on a Festival Day, be lift up several Cubits above ground, so staying her self, holding in her arms the Image of the Child Jesus, her eyes pouring out tears, and her mouth counterfeiting Devotion.

But some may object, *This shews not exactly, that Witches can make others fly, or subsist in the ambient Air.*

Dr. Henry More only mentions *Mr. Phrockmortons* Children nigh *Huntington*, I suppose he meant, as I have heard, how they would fly, and run up walls, being bewitched: Even as *Elizabeth Day*, (whom I well knew, as her Kindred with whom she lived inform'd me) did, She would run up the walls with her feet, laying no hand, and on the Seiling with her head downwards, which she could never do before nor since; like a Mouse leap'd from her, with a Suffumigation, a Physician made, and some Ceremonies.

The Boy of *Northwich* twelve years old, that *Mr. Bruen*, a pious man, of *Bruen Stapleford*, recorded, would fly from Bed to Table, and from Table to Window, at a great distance, and yet his legs grown up to his Buttocks.

The carrying of *Mr. Silk* from his Companion, *Mr. Marshall*, in the *Fens*, on his Horse back in the Air diverse miles, till he lighted into *Sr. Oliver Cromwells* Yard, leaping over one wall, and then another, leaving here a Glove, and there another, and elsewhere his Hat, could be no Delusion. I had it from a sober Gentleman, who took it from their mouths. Doubtless some Witch did it.

I since heard, the last Spring at *New-Market*, a Noble Man's Horse ran away with a Lad, leaped an immense way each step, ran by steep Hill sides, and then ran his head against a bank and killed himself. The Spectators never saw Horse do so before. And some say Stakes were to be set at each leap for commemoration.

So do Pigs and Hens when bewitched, often leap and dance.

V. A fifth Sign of Witchcraft is, If the Sick is twisten, contorted, and his Chin drawn to his Forehead, and neck turned behind him, or face rather, though the common expression is the other, and lye long, as if dead, and the like. But these may more particularly be termed, *Possessed*; Of which anon.

VI. A great Sign is, If any thing that comes from the Sick be burnt or harmed, and the suspected Woman suffers in such manner, or comes to

the House; or if after she is so served, or scratch'd till blood comes, or threatened, the Sick is eased much and clearly, suspect her for a Witch, and the Disease to be from her, *Consideratis considerandis*.

Besides the many Testimonies of our own Country, *Sprangerus* and *Nicol. Remigius* in his *Damonalatry*, and *Tho. Barbol* in his *Anatom.* Histories mention the same.

VII. All Diseases that are caused by Nature, may be caused by Witchcraft; But all that are caused by Witchcraft, cannot be caused by Nature.

Barrenness, Lameness, Madness, Sterility, and *Impotentia Coenandi*, Cholicks, Fainting and Sweating, &c. we shall relate in the Description of Causes, how Witches cause them.

DIFFERENCE.

Now here it remains that we make Distinction, if any is to be made, betwixt the obsessed or possessed with evil Spirits, and the bewitched by Ceremonies.

Betwixt the extream of Greatness in one, and the extream of Smallness in the other, there is little difference, even in all other Diseases; also betwixt some kind of Obsession, and some kind of Incantation is less difference, then betwixt some Obsession and other Obsession, or betwixt some Incantation or Witchcraft, and other Incantation; but the Causes betwixt Possession and Bewitching, do commonly clearly differ in Manner and Nature, the Witches using idle Similitudes, foolish Ceremonies, and senseless Words to Inchant the devilish Spirits, to enter the Body in shape of a Fly; yet sometimes the Witches send their Imps, which do so; and I question whether any Evil Spirit can enter any man, without command from some man; but with that not alwayes, for God gives not leave, but that is secret; sometimes on a worse man they have no power, and yet bewitch a better, or possess the Religious.

These are more peculiar to Possession, Flying, Leaping at an huge distance, Speaking, the Tongue of the Sick being held, and sometime they use his Tongue; also speaking Blasphemy, Raving, and Lying, and telling things done far off at the moment, and what will be by Vaticination; also the sick Roar like Bears, Bark like Dogs, Mew like Cats, Grunt like Hogs, &c. They sometime lie as if dead, stiff, their Head wreathed backward, Chin and Nose drawn together, or whole Face drawn up like a Purse, with foaming and frothing, and raging most, and tormenting the sick Party exceedingly when any pray or speak of God.

A young Gentlewoman told me at *Ipswich*, she was in Prison with a Witch, who was exhorted to repent, and did endeavour it, and then the Devil made her fume and sweat, and stopped her breath almost; and after half an hour she came to her self, and being asked if the Devil did not possess her, to divert her from Repenting, she answered, Yea.

So *Ramigius* the Judge of *Lotharingia* observed, that at the Bench, or in Prison, or at their Liberty, (as we have also heard Relations thereof) the Devil would come and stop their Ears, or almost choak them, or annoy them like a swarm of Flies; or throw them along, when they had good Counsel given, or intended to lay hold on God's Mercy, whom they had at their Witch-making-covenant so solemnly renounced, together with all Faith in him, and Religion towards him. See the Story of *Ann Bodenham*, of the Maid she made a Witch, that repented, in *Henry More* his Antidote.

Concerning the Nature of Possession, to be as we have writ, see *Master Clark*, in the second part of the *Marrow of Ecclesiastical History*, and Life of *Master Bruen*, a Pious Man, it is his relation; also the Observation of *Felix Platerus*, a Wise and sober Physitian, which he saw, and the Relation is to be seen in his Observations, page 20. *de memis consernatione*. Also the Story of a Smiths Daughter in the Valley *Joachim*, possessed in, 1559. by *Jobus Fincelius*, lib. 3. *de Miraculis*: See also *Vierus*, lib. 3. cap. 10. *de prestigijs Daemonum*. Also *Fernelius*, *de abditis morborum causis*, lib. 2.

D I F F E R E N C E.

Also we must make distinction betwixt those that are possessed and bewitched, and those that are killed by evil spirits; I know not, but most kind of spirits that appear will harm us, if we resist them; and it is to be doubted that God will give them permission, if we affront them on bad grounds. A sober learned Man, told me, His father lying at an Inn, heard some body in the Chamber, though it a Thief, and rose to resist the Spirit, as it proved, gave him a blow, small, but of force enough to cause Sickness, and his death. A sober and learned, Esquire of Northampton-shire, told me his man was coming early over *New Market Heath*, it was light when he felt somewhat strike him on the back, no body there, he came home, sickened and died; they never looked to see if the mark of the blow might be seen in his flesh.

Doctor More, lib. 3. cap. 2. of his Antidote against Atheisme, faith, That *Mistris Dark* of *Westminster* told him, that her Husband very well

went through some Streets in *London*, and was strook on the thigh with an invisible hand; he came home to Dinner, was sick, and dyed within three dayes, being dead; on the place, he said, the Spiritual hand struck him, was clearly seen the Figure of a Mans hand, with the four Fingers, Thumb, and Palm, looking black, and impressed deep in the Flesh.

So Histories mention, and Doctor *More* quotes them, that *Phillip Melanctons* Kinswomans Husband, being dead, in a few dayes appeared to her, being Solitary and grief-ful, and took her by the hand and comforted her, but her hand, was black alwayes after.

The Barbers Boy, about 1660, that was killed in *Cambridge* by a Spectral woman that haunted him, sometimes alone, and sometimes with a Man in Trunk Breeches, adds to these; He had the exact mark in his forehead, being dead, where that Spiritual Woman did hit him alive; he came from the *Ile of Ely* on purpose to be forsaken by the Spectral woman, several Scholars took Notes in writing thereof; but we write all as short as may be, so that some may object and except against the Concordance and Dependence of one thing with another.

The Devil, upon some affront, dashes out the Brains: those that read conjuring Books, or otherwayes call him to jeer him, are sometimes so served.

Some that are hurt by Spirits, look strangely, their Hair stands upright, Mouth or Cheek drawn awry, or Eye-lid down to the Mouth; as the Minister of a Neighbour Town lately told me of one of his Parish, strook by a Spirit in the night, upon no occasion given; some are dumb, some Rave, and all almost differing: but we shall not insist on these, though we could bring many considerable Observations.

Of the Cause of Witchcraft.

THE first and movent Cause is, the Witch some way offended, and she doth ill by Revenging her self; but sometimes their Imps force and perswade them, as *Sarah Baatman* of *Mourden* confessed.

We will first relate some, ridiculous Ceremonies we have heard from learned men, and other sober People, of Witches confession and conviction, about the way they bewitch men and cattel.

Some take a Beast Skin or Hide, and stick it full of Thornes, or Pins, and call it such an ones Skin, and that party is wonderfully pricked and pained in the Superficies of his Body, but it is very like they mutter some Diabolical words in the doing it.

Some

Some take a wooden bowl and a knife, and dagg the knife point into the bottom of the bowl, and it becomes full of blood, and such an Horse as they name, pisseth blood, until he dyes, or as they please, with consent of the Devil, and Limitation of God, the first, the greatest, and the best, to be praised for evermore.

Others to annoy Houses with Flies, or to choak People, take a Seive and put dust in it, and sift it, and throw up this dust, with some Diabolical Sentences, and it turns to Flies.

One bewitched her Neighbours Cows Bags to rankle, and to be knotted and to gangrene; she sent her Child into the Field for some Bryars and made like the form of a Cow, and called it such an ones Cow, and struck the Bagg diverse times with those Bryars, and their Neighbours Cows Bagg swelled, and rankled.

But it is the Devil that doth these things; for such Ceremonies do nothing, or at least most of them, in other Peoples hands; the Devil and they make a Bargain, he to help them to Money, or Revenge, and they to give him their Souls at last, to live in servitude and Vassalage eternally with him.

We read how *Moses* and the *Egyptian Magicians* did many preternatural things, by that Magick that is called *Rabdomantia*, or *Rod-magick*, and the Ceremonies both used were much alike; so did *Jeremiah*, *Ezekiel* and *Isaiah*, many Ceremonies or Similitudes, as eating of Books, setting on Pots, making like Seige, and Leaguers, going barefoot, and the like; all Causes are Gods, and are good, but the Devil knows them and abuses them.

The blind man in *Matthew*, cured with Clay and Spittle; *Ezekiah* cured with Figgs of his dangerous Sickness; *Naaman*, washing in *Jordan*, cured of his Leprosie, were but Ceremonies; but used in the Power of God, which can effect all things.

Neither do all natural Causes produce onely natural Effects; nor do all Preternatural Effects, arise only from Preternatural Causes.

Natural Causes used by Spirits, may produce effects above the Power, merely of those natural Causes; indeed Witches use such things but as Obsequatories.

Now let us see what Authors have set down briefly, how Witches cause sickness, and bring death, and what kinds of sickness.

I. First most chiefly and familiarly they use certain Ceremonies, foolish Superstitions, and senseless words; sometimes calling on the Devil.

Duffus King of the *Scots*, was pined away and wasted with a sweating sickness; by fits he sweat hugely and languished, & by fits he was cooled, and

and refreshed. The Governour of *Moravia*, his enemy set Witches to hurt him; they made his Image of Wax, and did roast it on a Spit; and as that began to melt, so the King melted; removed from the fire, the King was refreshed. See *Hector Boetius, Histor. Scotorum, lib. 11*. I have heard such a thing by a waxen Image done in *England*; both from a Physician, and Divine; but much according to *Hector Boetius* his Story.

To take away virility, and that a man and his wife should not copulate, and though they had erection, and provocation, they could not eject *Semen*; or if so, not into their own Veins, Witches use certain words, which they mumble, and tie a knot, whiles the parties are married; or take a Lock, and as soon as the parties are married, shoot it; they tie this knot many wayes, and sometimes hinder copulation; sometimes give leave to copulation, but hinder generation: One was so bound by an earthen Pot, threw by a Witch into his Well, with some Ceremonies. See of these things *Tho. Barthol. hist. Anatom.* the Book called *Mallens Veneficarum, cap. 7. pag. 2.* also *Bodinus, lib. 2. cap. 1*. Sometimes the Genitals are shrunk up, and scarce to be found, as *Baptista Codronchius, lib. 3. cap. 6. de morbis veneficis ac veneficijs*, and *Bodinus* testifie, with others; *Wierus, lib. 3. cap. 18. de Dam. Praestig.* shews more, and *Alexander Benedictus, lib. 24. cap. 14. de medendis morbis*, hath an example of one made unable by a Charm in verse, others by Characters.

A Woman of *Onipontus*, wonderfully tortured, was freed by taking away a waxen Image an hands length, laid under the threshold of the door by a Witch; the Image was bored through, and two pins stuck in each side, which so tormented this Woman. Another laid a beast like a Toad, under the threshold of a door, and made Barrenness to all the house.

Remigius saith, *The Devil gave one Woman a little Hay, which she was to put into her Neighbours Hatch; and the house would be soon on Fire.*

Their Ceremonies for raising Winds, Thunder and Lightening, Storms and Hail, Earthquakes, and Fires, were as ridiculous and insignificant, as those whereby they caused sickness; the Devil wished them to perform such Ceremonies, and such effects should come to passe.

In the fifth Book of Inquisition of Witches, it is recorded, that *Anna de Mindelen* and *Agne* went into the Field, digged an hole, put water therein, stirred it about, and using some words, calling on the Devil-huge Storms arose, and Thunder.

Pontanns, lib. 5. Relates of great Rains caused by Witches, by drawing

ing about the *Crucifix* in the Streets, with great Railings, and Blasphemies, and giving the consecrated Host to an Ass, and leading him to the Church Porch.

Towards the end of the History of *John Lee of Africa*, of the Religion of the Gentiles of *Africa*, mention is made of the *Portugalls* in *Angola*, desirous to see the *Gauche*, or Priests, raise Storms and Thunder; In 1587. One with little Bells, Skippes, and Trinkets, and Superstitions words, in half an hour raised Thunder, and many black Clouds.

Henry More, chap. 3 lib. 3 saith, What is casting of Flint Stones behind their backs toward the West, or flinging a little Sand in the Air, or striking a River with a Besome, or Rod, sprinkling the water towards Heaven, the stirring of Urine, or water, with their finger in an hole in the ground, or boiling of Hoggs bristles in a pot? what are these fooleries available of themselves to gather Clouds, and cover the Air with darkness, and then to make the ground smoak with peales of Hail and Rain, and to make the Air terrible, with frequent Lightenings and Thunders.

II. We shall shew, that the Witches send their Imps, or young Spirits, into some, sometimes in form of Mice, sometimes of Flies, or sometimes give the party a piece of bread to eat, or the like; But in our differencing Possession from Effascination we have hinted some things hereof, which need not be repeated; it will be needful to add, how many spirits may be in one: whether they are alwayes commissioned, or sent by Witches, we cannot Determine; sometimes they are, as we have received information of the Maid *Mary Hall*, now possessed, as the Spirits say, with two; and she said she saw two Flies come down the Chimny to her, before she was distempered; she lives at, or nigh *Gadsden*, nigh *Dunstable*: *Elizabeth Day*, who lived once in this Town, that I knew, had one that leaped forth like a Mouse, upon suffumigation; she was bewitched: So one at *Harborough*, divers years since, Master *Gibbons* cured; so another in the Isle of *Ely*, that a sober Antient Man of this place well knows, being bewitched, had a Mous-like Spirit entred him. *Matthew*, *Mark*, *Luke*, and *John*, testifie that there may be more evil spirits then one, at once, in one; out of *Mary Magdalene* was seven Devils cast; one was called *Legion*, because he had so many in him: now a Legion is ten thousand or many thousands: the Boy that Master *Bruen* wrote of, said he had three evil Spirits in him.

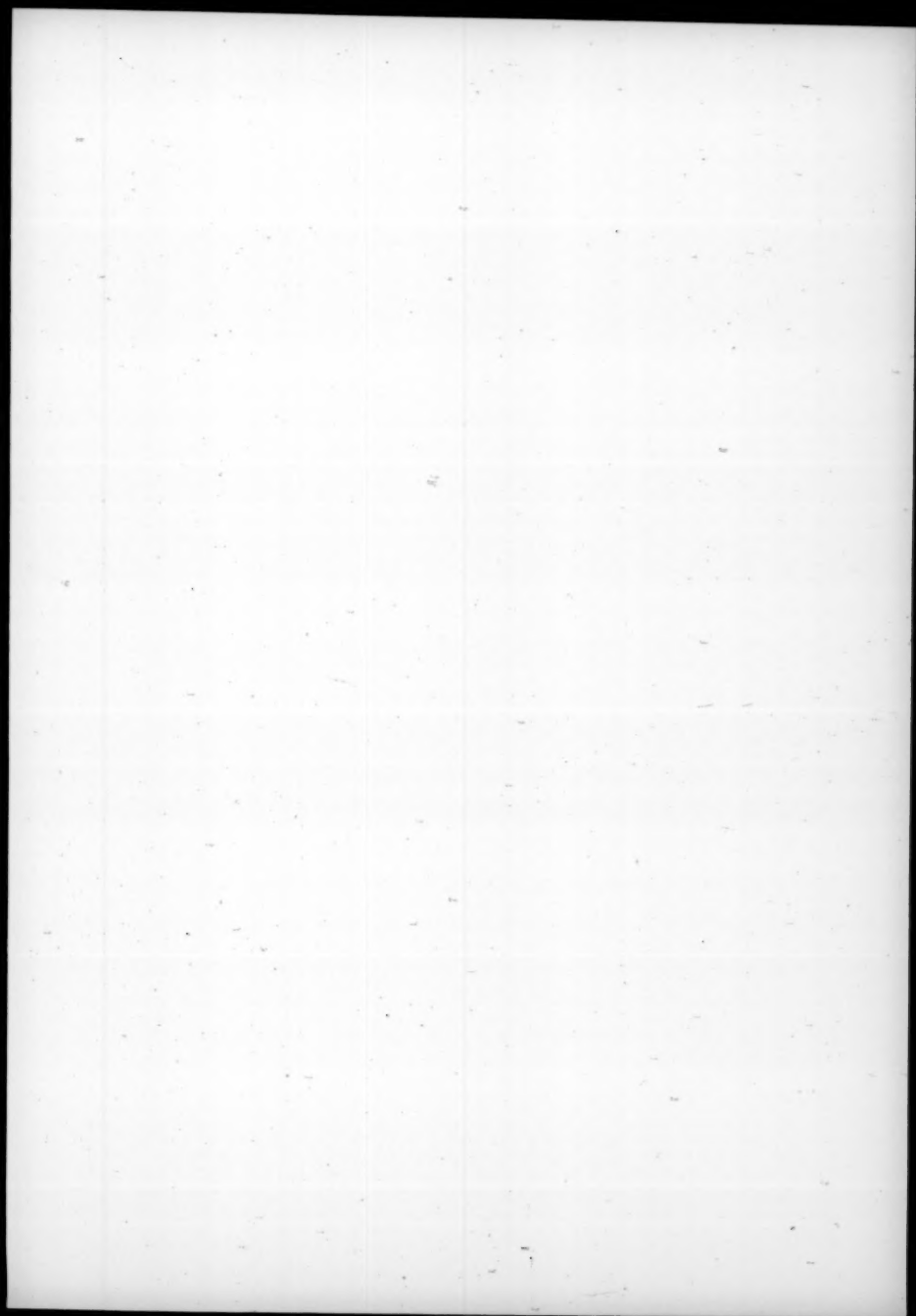
But whether these be, or so alwayes, the Imps of Witches that suck their Teats, found in several parts of their bodies, is questionable, or whether all Witches have such Imps, and consequently Teats to be sucked

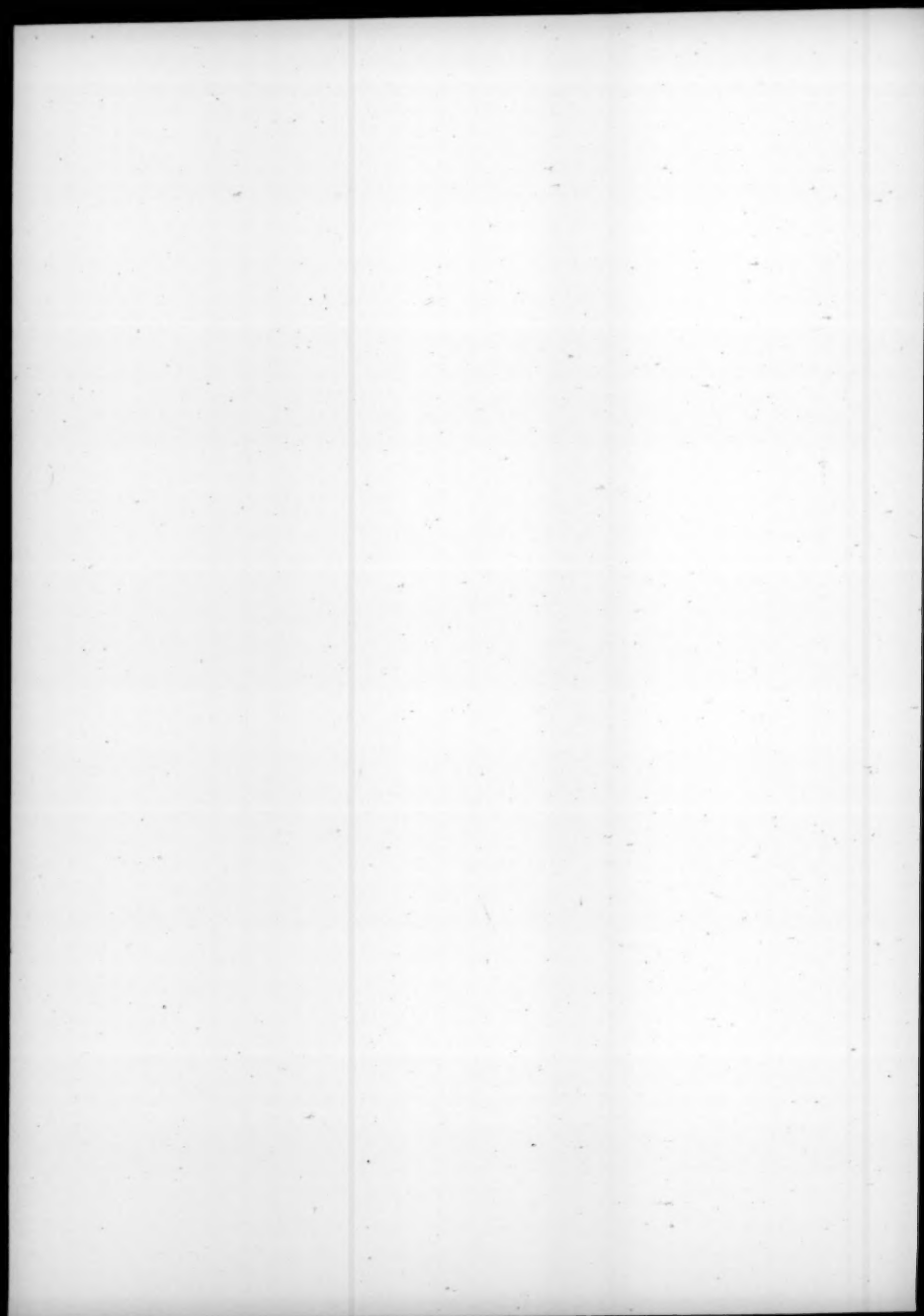
sucked by them, is questionable; perhaps some that deny there to be any Witches, and consequently any to be bewitched, deny onely the suckling of Imps, or infernal Spirits, acknowledging and allowing that there be Necromancers, Sojcerers, and those that have familiar Spirits, or familiarity with Spirits; and that these act by, and have covenanted with Diabolical Spirits, by oath to the Devil, Renuntiation of GOD, and Bond writ in their blood, or otherwise; onely denying that any have Teats, and cannot suck, and give suck to Spirits, and do mischief: The chief thing that makes a Witch, is a solemn Bargain and Covenant with infernal Spirits; and we know, *Denominatio sumitur a majori, et pars pro toto.* Let but any allow me the Thing, and they must of necessity allow the Variety and Degrees thereof.

These Imps that the Devil commands some Witches to nourish, do instigate them to give them command to do evil, and they have some two, some three, and possibly some more, some fewer; one is to bewitch Cattel, another Men, a third Plants and Fruits of the Earth; and they call them by several names: it is most probable that Witches send these in form of Flies, or Mice, into those they Envy, and wish Revenge. But, as *Remigius* well observed, they must at their Nocturnal Conventicles acquaint the Devil, and he bids them do thus, and so; and they boast of their wickedness there, as we do of our goodness here; *Paulus Grillandus de Sorilegiis*, *Bodinus*, and *Vierus*, testifie the same things; as how also Witches are punished and jeered, when they come to the Debolical Assemblies, if they have done no mischief.

III. *Tertium causarum genus*: a third kind of Cause is, how by their voyce and eyes some do bewitch; this seems strange, but some of the aforementioned Authors testifie it; some have two Pupils, and look crosse; others by praise inchant; we know some charming words will do much, not as they are words, but Charms.

Greg. Horstius. Epist. Med. sect. 7. faith, If the look will do it, in all reason much more the touch; but that I do not know, Reason is not Reason, that follows not Experience; for matter of doing, the Conscience is Reason; but Experience only, for matter of knowing, is Reason; otherwise Reason is but a pleasing phantasie, which one man thinks Reason, and another not; *Biermannus*, and *Vierus*, by their experience find neither Aspect nor Contact to bewitch; this I do believe, many women may bewitch those they have not seen, but it is rarely seen; sometimes they intend (as the two Spirits in *Mary Hall* in August 1664. about *Gadsden* did expresse; they were sent to her father, but had not power, given of God,) to bewitch one, and cannot, and so bewitch another





another of the family. So I have been told of a Child so bewitched for another, in these parts.

IV. A Fourth kind of Cause is, a casual advantage that Witches take upon Men nigh to some danger; as a sober Divine told me, his Brother was in a Scots ship, when a Witch transformed her self into a Crow, and was in the Air to raise a Wind to cast it away, out of Envy she bore to the Mariners; but her mother, a Witch, withstood it. So *Remigius* relates how Witches from their own confession, being brought afore him, did intimate that they took advantage on mens nearness to danger, as one being on a Cart, they made fall, and break his Limbs; another going amongst Trees, they caused a rotten bough to break off, and with a wind directed it to his Eye, and so put it out.

V. They kill some by anointing them; what these Oynments be, I know not; there be, I suppose, no such in a Apothecaries shops, the force is from the Devil; nor do they use these to kill, so much as to flie withall; and whom they anoint with this oynment, they will make to flie; indeed, as *Remigius* well observed, whom they say it shall kill, but especially their powder, it kills; and whom they say it shall hurt so, it hurts in such a manner and measure: they do often mutter some words, when they anoint themselves with it to flie. That we do not speak these things onely of our self, the Reader may see by reading *Remigius* his *Demonolatri*, *Bodin* his *Demonomany*, *Vierus de Praestigiis*, *Grillandus de Sortilegiis*, *John Meyerus* in *Historia Flandria*, and *Jac. Sprangerus*.

VI. A Sixth way they have to cause sickness, and bring death, to destroy Cattel, and fruits of the Earth, is a Powder; this they sometimes strew on men in bed, or Children; or if they sprinkle it, they that go over it are subject to that mischief the Witch appoints that scatters it; or they bury it in ground, and Beasts that go over it are hurt; if they sprinkle it on fruits, they die: they receive it of their evil spirits, and, as *Remigius* well observes, it never hurts them, let them touch it how they will; and it hurts others onely as they do appoint it; *Bodin* saith, On the 11. of January, 1577. a Witch was sentenced to die, that confessed she had killed three men, by casting a Powder wrapped in Paper, in the way they were to travell; saying, IN THE NAME OF ALL DEVILS.

At *Pithavium* in the year 1564. were three men and one woman condemned to be burned; they confessed they hid dust under thresholds, and Sheep-Coats, whereby they hurt men and Beasts; that the Devil gave them this Powder thus; After they had all anointed themselves, or flyen on Goats, Besoms, or the like, enchanted by their Diabolical Arts to carry them either high or low, that is, on the ground, or aloft in the

A Treatise of Disasters from Witchcraft,

the Air, exceeding swift, they came into huge meetings, where one Devil in shape of a Goat sat on a Throne, to which all did Homage and kissed his filthiness; then they danced, had carnal Copulation with other Devils; feasted, and last of all, the principal Devil did burn his body to Ashes, of which every Witch took some, that she might destroy withall; the Devils uttering these words, *Revenge your selves, and slay*: They did all renounce God, and deny all Faith in him, and Obedience towards him; and if any did not observe the Devils commands, and do mischief, they were punished; nor durst they abstain from their *Nocturnal Conventicles*. Many Histories confirm these things; we make but a brief Abstract of them, the foresaid Authors may satisfie the Reader fully therein.

VII. Sometimes they make natural Remedies to produce preternatural Effects; as by giving the party somewhat to eat, but that that is eaten hath no power to raise such strange Symptomes, but rather gives power to the Witch, by giving any to, or receiving any thing from the party that is to be bewitched; and until then, some Witches have confessed that they could not have their minds, or power to bewitch; so a Neighbour of mine tells me concerning his Sister, long intended to be bewitched by a Witch; and of one in the Isle of *Ely*, I heard the like, who could not be bewitched until the Witch had got him to eat meat with her: The Proverb is, *It is ill wedding with edged Tooles*; or *Bad daring to catch a Bear by the Tooth*; it is worse daring, to have to do with the Devil.

VIII. Witches have another way, when these will not do, or at least so suitably as the occasion stands, that is, to Metamorphose or transform themselves into Cats, Rats, Flies, Bees, Wolves, &c. and sometime they lie in lurking holes (as *Remigius* pathetically describes) seeking our ruine and mischief, while we sleep securely, little distrusting any thing when we lie down; Therefore (saith he) *it is best for us to commit and commend our selves to God in our Prayers when we lie down, and desire his Protection*; for there have been of all sorts of men, both for goodness and greatness, harmed by them: He relates of one that confessed she transformed her self into the shape of a Cat, and the People of the house let her run up and down, not thinking any thing; and when they were gone out of the house, with a Powder she had in the bottom or claw of her foot, she sprinkled the face of the Child in the Cradle, and it died.

A Lawyer told me, at an Assizes of this County, he heard a Witch say at Bench, before the Judge and her Accusers; *She was sure not to die yet: for all the mischief she had done, was in transforming her self into the shape*:

shape of a Bumble Bee; and biting the Maids thread often in pieces as she spun; which Maid came in against her. It would be too tedious here to descry how Witches can thus alter their bodies, or in a manner annihilate them. This world was made of nothing by Spiritual Power, and may be resolved into nothing again by the same Power; and we can resolve dense Bodies into Air, and coagulate Air into Water; and the Devil, *quatenus* a Spirit, can do that, that a Spirit can do; but as being the worse, and weaker then God, he varies; but by Gods permission he is able to do much.

Left any should doubt of the Transformation of Witches, and how they are sensible in the shapes of Wolves, Cats, Mice, Dogs, Hogs, &c. and act the parts of sensitive Creatures therein, and copulate with the Creatures of the shape they assume, and eat sometime such meat, and devour Children in the shape of Wolves, let them read *Remigius* his proper chapter, *Peter de Loyer*, *John Trivemius*, *Bodinus*, *Herodotus*, *Pomponius Mela*, *Solinus*, *Master Gage* of the *VVest Indies*, and others; as *Sprangerus*, *Vierus*, and *Vincentius*, witnesses enough; who also testify the ability of *VVitches*, through Diabolical Power given them, to transform and metamorphose any men or women they have power to hurt into what shape they please, commonly holding similitude with some of Gods created Animals.

And in the shape of *VVolves* have divers *VVitches* lacerated and eaten those they thirsted to be revenged of, or those that casually fell into their hands, I should rather say their Claws; which when *Michael Verduanus*, and *Peter Burgoins* (as *Vierus* lib. 6. cap. 13. testifies) first saw, they were afraid of their new form they had brought themselves into; thus destroying Men and Cattel, they thought not to be found out by the secular Authority; and so to saige securely in their Homicide.

Of the Cure of Diseases Caused by Witchcraft.

1. Of the Cure of possession, *te videris*; some are cast out by Prayers, some by Necromancy; one *Demon* commands another; there be several Charms and Rites to which Spirits are subject, and by which they are bound; as the conjuring down those that walk into such a ground, or Sea; for such a term of years; and the Devils are forced to live under Laws, and to be commanded by those Men that without the Extraordinary Mercy of GOD, must serve them in Vassalage and slavery for ever hereafter.

Herbs are boiled in a Pot; over which the bewitched do hold their heads; when the fit approaches; Master *Gibbons* of *Harborough* cured one so; and like a Mouse leaped forth of her mouth, and she was absolutely freed; a Gentleman living nigh *Huntingdon*, who told me, was Spectator.

Others were with some stinking Suffumige cast on Coals; so was a Maid I knew cured, a Mouse in similitude, leaped from her Mouth, held open when the fit approached.

A sober Antient Gentleman told me, he intimately knew one in the Isle of *Elx*; whose name he told, but now I have forgot it; he was bewitched, and before strange fits he had like a Mouse came to him, which none could hinder; he sent to a white Witch, or Necromancer, Sorcerer, Magician, or what you please to call him; he gave him an Amulet or Charm to hang about his neck, and so long as he wore that, he was freed; he durst not leave it off; this Wizard asked if they were wicked People, else, he said, he could not; or would not help them.

Anne Bodenham, we read in *Henry More*, when she raised Spirits, made a stinking perfume on Coals, after her Circle was drawn, and conjuring Charms in her Book read; the Devil loves, it seems, evil base Odours, and Sluttishness is commanded, as *Regimius* was told by them.

Of the Cure of plain Witchcraft, wherein nothing palpably enters the Sick, or is alive within them; and first of preservation.

Divers things are traditionally delivered, as Preservatives against Witchcraft, wore about us, and offensive to Devils; therefore I believe came *Rosemary*, *Misselto*, and *Jvy*, to be hang up in Houses, because the Antients judged those to defend Houses from evil Spirits; *Levinus Lemnius*, in one of his last Chapters of his Book of the Wonders of Nature, bath divers such, as he and others, wish to wear *Corral*, *Lapis Amianthes*, Graines of *Paris*, *Piony*, and *Rhue*, to defend from Witchcraft; one of *London*, a German Physitian, highly extolls *Corral*, and told a friend of mine he cured one bewitched with it.

Our best way is to desire GOD's Protection, and pray to him, and keep our selves from wickedness; and to have nothing to do with those that have reason to be suspected for Witches, or to do preternatural Acts; though indeed the stupid and superstitious Vulgar judge onely that honesty, many times, that is within the reach of their Capacity and Experience onely.

Concerning the Cure of Witchcraft, we shall divide it into these seven

seven heads, because Experience hath shewen they have been helped so many several wayes.

1. To punish the Witch, and that two wayes, 1. Either her own Body, or 2. The thing bewitched.

2. Call upon GOD.

3. Use Specificall Medicines, antipathetical to Demons, if there be any such.

4. Use, or make the Witch use the Ceremonies of ridding the Sick-ness.

5. Make her, if the other fail, either to take the Disease her self, or transfer it to some Dog, or Brute.

6. Search, if there be no Charmes, or things resembling the Sick, laid about the house.

7. If the Witch is imprisoned, she is void of hurt, and Satan leaves her.

First, Briefly to demonstrate all these, the afore named Authors can justify all these, which we need not here reiterate.

If any is troubled, as our *Diagnostick Signs* Demonstrate, one thing being compared with another, and the subsequents with the Precedents,

1. Punish the Witch, threaten to hang her if she helps not the Sick: scratch her, and fetch blood, for so, saith *Thomas Bartholinus*, Witchcraft is held to be dissolved; and so I heard from a sober Physitian, a Child bewitched by *Magaret Bell*, nigh *Lutterworth* in *Leicestershire*, was delivered.

2. Punish the thing bewitched; putting red hot Iron in the Churn, when Butter would not come, hath burned her in the Guts; burning the Excrements of one bewitched, hath made her *Anus* sore; tying the Fat or Cauldren of Drink hard with Cords, that hath boiled over when scarce any Fire was under, hath made the Witch be sore girt and pained; stopping up Bottles of that Drink that hath been bewitched, hath made the Witch able neither to urine or deject, until they were opened; if an Horse or Hen, &c. be bewitched to death, if they are burnt alive, and in the fit, the Witch comes, and complains: These are all Examples that I, by my diligent Inquisition into these things, have been informed of; But Authors in other Ages, and other Countreys, will bear me out in the truth hereof.

2ly. Call upon GOD; pray earnestly & incessantly; we are in no case to throw away Faith, and not in any to take Presumption: let none think, I am better then such an one, and GOD ought to defend me, and I am sure I shall not be hurt if I go amongst Witches or Spirits, this is Pre-
sumption

sumption; better than they have suffered worse: for matter of driving out Devils, Prayer avails more than in ordinary Witchcraft; yet some cannot be cured at all; and *Remigius* saith, *In one the Devil answered, Because the Sick had never prayed to God for restoration*; but the Witches gave other Reasons, why they could not cure others; such things are secret to us; yet common in the Councils of Spirits; and Witches cannot cure, nor cure by any other way, than that their Fiends or Familiar Spirits order and command, or at least this is most common.

Thirdly, Use Specificall Medicines, antipathetical to *Demons*, if any be so qualified, and effectually so: *Corral*, *Atites*, *Enterods*, *Rhuc*, *Piony*, *Rosemary*, *Misselto*, and *Birch*, were used by the Antients: some of the Antients thought all Convulsions and Epileptick passions, Vertigoes, and Hystericks, to arise from *Demons* and Spirits; and tying these about their necks, and giving them inwardly, they were helped; so that false Foundations must needs have rotten Superstructures.

Pliny, lib. 30. cap. 2. Relates that *Cynocephala*, an Herb that is called in Egypt *Osirides*, prevails against all Witchcraft; and that the Gram-marian *Appion* raised the Ghost of *Homer* by it, to tell him what Country man he was, but received no answer, as he durst relate.

Martholus saith, *The Seed of the Herb True-love*, *Si a timo drunk for twenty dayes*, cures Diseases caused by Fascination.

Löbelius, pag. 87. saith, the Herb *Priamis*, with white Pepper and Wines, looses Witchcraft.

Thomas Bartholin, for such as cannot copulate and eject sperme, with their own Wives through Witchcraft, praises from others *Birch Tree*.

For Love-Enchantment, *Skenkins*, *Observ. Medicinal*: pag. 515. enjoyns to take of Unious Stones, and Saint John's wort, called *Fuge Daemonum*, equal parts, and a little Balm, give them in drink, and hang the Loadstone, Amulet-like, about their necks.

P. Droetus cap. 8. *Consilii novi de pestilentia*, saith An Amulet of Quick-silver prevails against Plague and Witchcraft: An ignorant Physician I know, layes it under the Pillow in a quill.

Marcellus Donatus in Medica Historia Mirabilis, hath discussed many things concerning Witches and Demons: amongst the rest he questions whether *Galen* did believe there were any Demons or no, and he brings this Sentence in his Book of *Medicines easie to be prepared*, to prove he did, *Caridion, et latum tumidum, et zochii radice ad tertiam partem decoque, et ex vino veter, potus da, gesser et glutinum ossa, hac enim suffusa Demones abigunt*. See lib. 2. cap. 1.

Greg.

Greg. Horsius: *Señ. 7. quest. et Epistol. Med.* writing to *Hellor Schlanbovius* in Answer to his, disputes the Case, Whether Natural Remedies may cure a Disease from a Preternatural Cause; and it may sometime; Ulcers have been cured; so writes *Schlanbovius*; *Petrus Pomponatius lib. de Lucanationibus*; and *Horsius* reckons two, one that had a sore Breast, out of which came a long piece of Glasse; another of an *Ophthalmy*, voided pieces of the Besome, and they lost the Besomes they had newly bought; the Witch used them; but it is but sometimes, and most in outward Ails, that common Medicines will cure.

Fourthly, Use lawful, and make the Witch use those Ceremonies she knows to Cure the Sick. Master *Culpeper* relates how one tied in *Pandendis Virilibus* so that he could not joyn with his wife, was freed by making Urine through his Wives Wedding Ring, *Barthol.* mentions the like of pissing through a Birch Besome.

One white Witch is recorded to Cure by the heads of Crows and Braines of Cats: And if Natural Remedies can have a Preternatural force given by VVitches, to cause Diseases; why not as well, when they please, to Cure Sickneses? As *Mrs. Bodenham* of *Salisbury*, 1653. sent five ragged Boyes (Spirits) (it seems the Devil is poor, he can keep his fervanis no better cloathed) with *Mrs. Goddards* Maid, to gather in *Wilton-Meadow*, Dill and Vervain, together with which, she gave the paring of her Nails; some were to give in broath to rot their Guts, the other to rub about the Pot sides, to make their Teeth fall out; these spiritual ragged Boyes were also so hungry, that *Mrs. Bodenham* threw them some bread, and they eat it, and danced; they could not tell where the Hearbs in the Meadow were, till they removed the Snow, and looked about as others may do; young *Demons!* from all such, and participating in their actions, the Lord deliver us and defend; for, it is He that worketh in us both to will and to do, even of his good pleasure; and it is not in man to direct his wayes; for, in him we live, move, and have our being.

Some use writ Charms, Verses, and Characters: *Paracelsus* had some knowledge in such, VVitches do nothing by the Stars, they are GOD's Creatures, of noble use, and for mans use.

Fifthly, The VVitch is sometimes forced to take the Disease her self, and sometimes is sick, as the party she afflicted was; sometimes dies; when she is cast into Prison the Sick are sometime delivered; sometime he or she (they are most Females, most old women, and most poor) must transfer the Disease to other persons, sometimes to a Dog or Horse, or Cow, &c. Threaten her, and beat her, to remove it. For the verification of these, read Authors.

Sixthly,

Search and see if under the threshold of the Door, in the Thatch, or in the dust of the house, as Witches Powder is laid, whether there be no Charms, Images, writ Characters, or other Telesms; for these took away and destroyed, the Effascination ceases; Master Lilly in his Judgement upon the twelve Astrological Houses, in his Introduction to Astrologie, hath set down diverse Natural Remedyes against Witchcraft.

Seventhly, Get the Witch, put her in Prison, her Power then ceases, Satan leaves her; sometimes she then acquits those she hath bewitched, if Satan will give leave; however, her bewitching of others is prevented.

I have been brief, otherwise things might have been described more cleerly, and fully: *Zoilus* and *Momus* may carp.

Velle sum cuiq; est nec voto vivitur uno.

Μὴ νομίζετε βαλοῖσιν, ὡς πρὸς βαλοῖσιν ἐπαύει
μὲν τὰς αἰῶνας πρὸς τὸ μέγιστον ὁ ἀριστὸς κερμαῖμα.



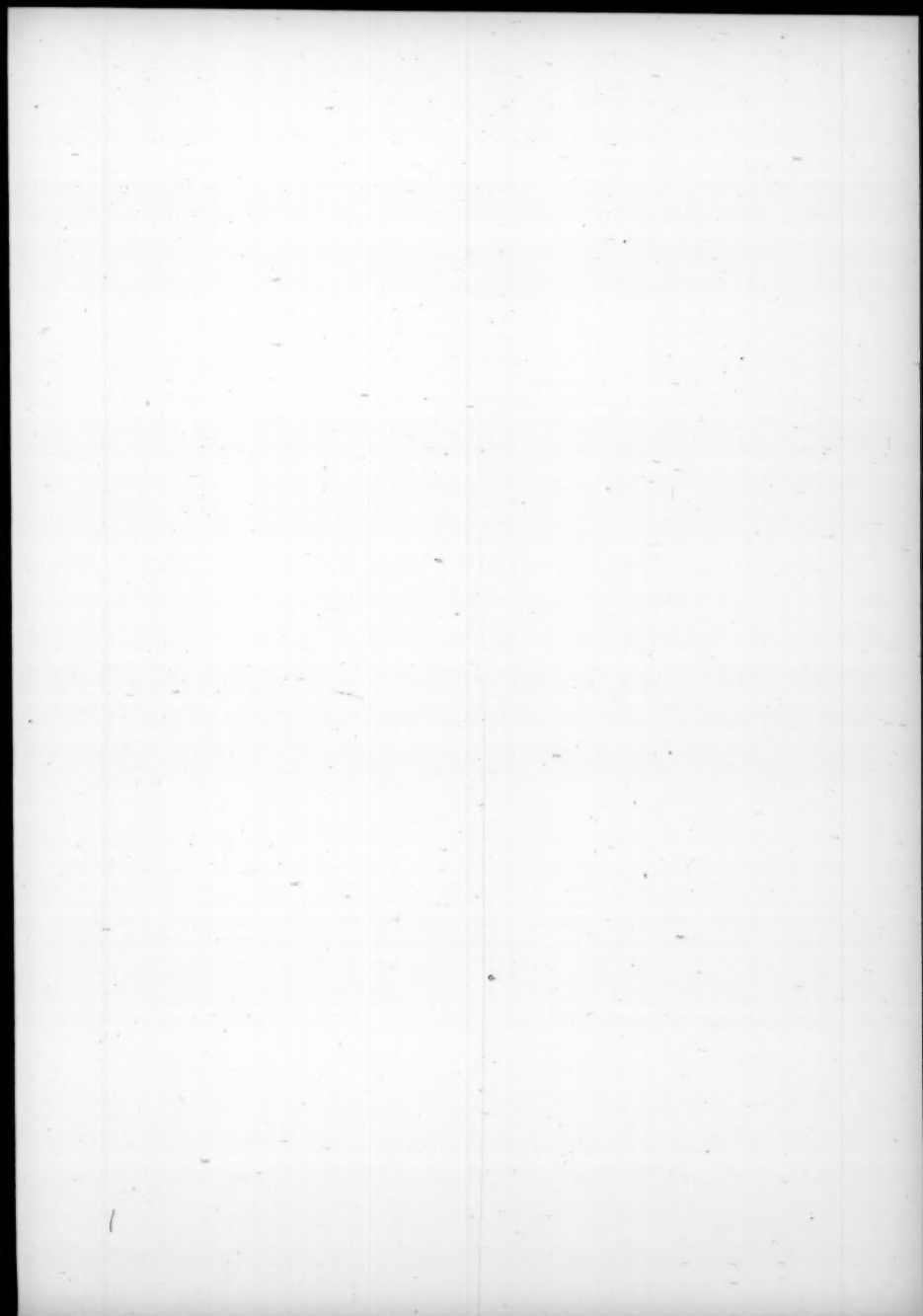
BEcause there be many that will not believe the manifold and manifest Experience, many in all Ages and Countreys have had of these things; yet when they see the Scriptures (to which most, if not all, yield a reverence to, and belief in) in plain words and Historical expressions to make out the same, they may be convinced of their former rigid Incredulity: Wherefore we drew out these places of Scripture, to offer to the Readers perusal and consideration; literally they are so to all; but if they are to be interpreted, why may not I have the liberty to interpret them to the best of my knowledge, as well as another, for the defence of his way?

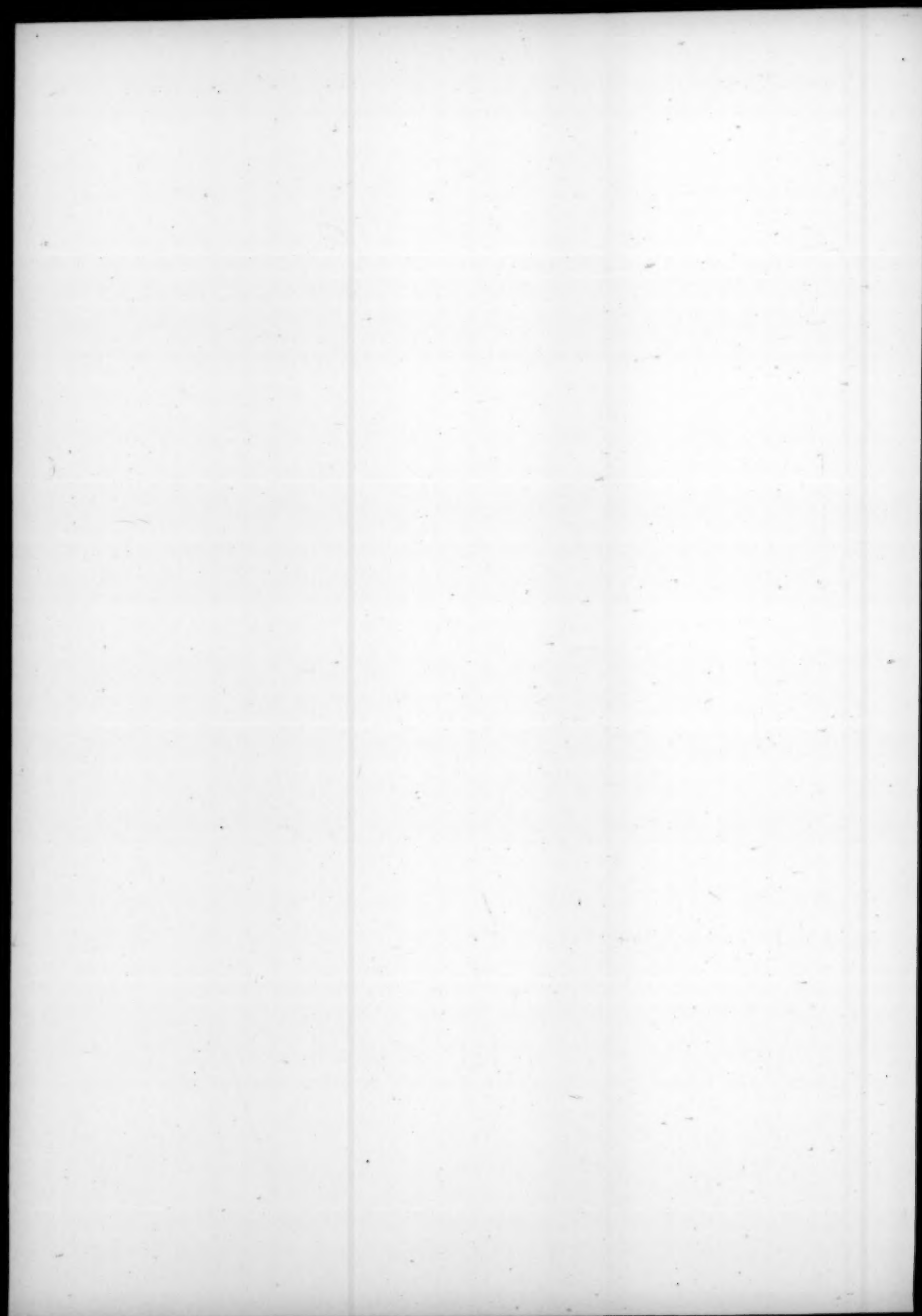
1. That there be Witches, or those that have familiarity with Spirits, or familiar Spirits, Wizards, Conjurers, Diviners, &c. See 2 *Chro.* 33. 16. 2 *Kings* 21. 6. 2 *King.* 23, 24. 1 *Sam.* 28. 7, 8, 9. *Acts* 8. 9, 10, 11. *Exod.* 22. 18.

2. That Natural Remedies expell Devils, and help the bewitched, *Tobit.* 6. 2, 7, 15, 16, 17. and *Tob.* 8. 1, 2, 3.

3. That the Power the Devil gives, is on condition of worship to him; *Luke* 4. 6, 7.

4. That





4. That Witches can make inanimate things Animate, turn water into blood, make the bodies of the dead arise, foretell things to come, &c. through the Power the Devil giveth them by the permission of God, *Exod. 7. 20, 22. and vers. 12. Exod. 8. 7. Num. 23. 8, 9, 10.*

5. That Spirits Immediately, as well as Mediatly, by Humane Agents, may hurt and disease: *Job 2. 7. Luke 1. 19, 20, 22.*

6. That the best of Men may be hurt by ill Spirits, by the permission of God: *Job 2. 6, 7. Job 1. 12, 13, 14. Matth. 4.*

7. That Spirits commonly work by stirring up Natural Causes, *Job 1. 16, 19.*

8. That they act by Ceremonies, the good as well as bad, *Exod. 7. 11, 12, 22. Exod. 8. 6, 7-17. Isaiah 6. 6, 7. Jerem. 13. vers. 1, to the 12. Jerem. 24. vers. 1. to 10. Jer. 27. 2. & 28. 10. Jer. 51. vers. 60, 63, 64. Ezek. 4. and 5 chapters. Ezek. 12. 18. & chap. 24. vers. 3, to 6. chap. 37. 16, 17. Job. 9. 6, 7. Acts 2. 2, 3.*

9. That all have not Power, as to bewitch, so not to heal, or cast out Devils, by the means and Ceremonies that others may, *Mat. 10. 1. Mark 9. 18, 19. Acts 19. 16.*

10. That many Devils may be in one body; in some seven, as *Mark 16. 19. or one alone, as Tobit 8. 3. Acts 19. 15, 16. A Legion, that is, many thousands, Luke 8. 30.*

11. That the Devil may possesse Man, see all the aforesaid places, and also Beasts, *Luke 8. 33. compared with Matth. 9. 28, 30.*

12. That all are not possessed alike, that are alike possessed, *Mar. 9. 17. to 29. Luke 8. 30. some are Dumb, as Mark 9. 17. some speak, as Luke 8. 30.*

13. That the evil Spirits may torture, and would destroy Man, *Mark 9. 22.*

14. That the Symptoms from Preternatural Causes, are more violent and strange then from Natural, *Mark 9. 10, 20, 26. Luke 8. 30. Mar. 5. 3, 4, 5.*

15. That those possessed may do Preternatural acts, often beyond the Power of Men to do, *Luke 8. 29.*

16. That the evil Spirits can go no farther then God permits, *Exod. 8. 18, 19. Luke 8. 33. Job 1. 12. Job 2. 6. 1 King. 22. 19, to 23.*

17. That good Spirits, and also bad, *quatenus* Spirits, have done, and consequently may raise Earthquakes, and Winds, and make, and appear in Fire, *Job 1. 16, 19. and Job 31. 1. Numb. 9. 15. Exod. 24. 17. Exod. 13. 21.*

18. That one Spirit may destroy an Army of men, *Isai. 37. 36.*

19. That Spirits can see all the world in a moment, *Luke 4. 5.*

D

20. That

20. That Spirits both good and bad can make the natural fleshy bodies of Men to flie in the Air, *Matth.* 4. 5, 8. *Acts* 8. 39. 1 *Sam.* 28. 14. and that very swift, *Luke* 4. 5.

21. That there be degrees of Spirits, even as there be greater and lesse, so better and worse, *Matth.* 12. 24. *Jude* vers. 9. *Revel.* 12. 17.

22. That Armies of Spirits, horsed and armed, may fight and run to and fro in the Air. 2 *Maccabees* 5. 2, 3.

23. That Spirits may raise Natural Bodies, and use Natural Weapons, and do therewith Actions on Earth, 2 *Maccabees* 3. 24, 25, 26. 2 *King.* 2. 11.

24. That the good and evil Spirits may be sometimes together, *Job* 1. 6. *Job* 2. 1. *Jude* vers. 9. 1 *King.* 22. 19. to the 23.

25. That Spirits are not tied to one place, but wander up and down, *Job* 1. 7. *Job* 2. 2. God is every where, 2 *Chron.* 7. 18.

26. That a million of Spirits may be in one room or place, *Luke* 8. 30.

27. That Spirits may assume Natural Bodies as ours, and put them off again, 2 *Maccabees* 3. 24, 25, 26. *Gen.* 18. 2. *Gen.* 19. 1. *Judg.* 13. 3, 19, 20. *Exod.* 24. 10, 11.

28. That Spirits appear after diverse manners and shapes, *Dan.* 5. 5. *Gen.* 3. 1, 2. *Job* 4. 14, 15, 16. *Ezek.* 1. 4. to the 14. *Acts* 2. 2, 3. *Exod.* 3. 2. *Acts* 9. 3. to 7. *Exod.* 24. 9. 10, 11. and chapr. 13. 21.

29. That the Bodies and Instruments Spirits raise, when they would perform Actions here on Earth, are sometimes so material, that they are tangible as well as visible and audible, 2 *Maccabees* 3. 24, 25. *Tobit* 6. 5, 10. *Gen.* 19. 10. *Luke* 24. 39. *Tobit* 5. 6. 2 *Maccabees* 5. 2, 3. *Job.* 20. 20, 27. compared to *Luke* 24. 39, 40.

30. That Spirits are sometimes only audible, not visible nor tangible. 1 *Sam.* 3. 4, 5, 6. *Acts* 9. 7.

31. That Spirits, with the bodies they raise, perform divers Humane Actions, *Tobit.* 3. 17. *Tobit* 6. 8.

32. That they sometimes eat and drink, *Tobit.* 6. 5. *Luke* 24. 41, 42, 43. compared with *John* 21. vers. 5. to 15. *Gen.* 19. 3. *Gen.* 18. 5. to the 9.

33. That they be guides in Journeys, *Exod.* 13. 21. *Tobit* 5. 6.

34. That they have washed their feet, and lyen down like Men, *Gen.* 18. 4. chapter 19. 2, 3.

35. And it may be construed that they use coition, and beget, from *Gen.* 6. 4.

36. That Spirits appear more or fewer; 2 *Macc.* 5. 2, 3. an army appeared; *Gen.* 18. 2. three Spirits, & *Gen.* 19. 1. two appeared, & *Tobit* 3.

37. but one; and what is not in Scripture by manifest expression, may be argued

argued from thence by necessary Deduction; and what is said of Angels, is referable to Spirits, for all Angels are Spirits, but all Spirits are not Angels.

The Power of Spirits is not to be compared to, nor limited by the Power of Natural Causes; and if the motion of one natural thing cannot be solved by the motion of another, much lesse may supernatural be solved by natural Causes.

And if Lightning will so soon exanimate Men, and they die suddenly, no wound seen, but only black; and drink up Buckets of Water, not hurting the Bucket; or contrariwise, breaking a Barrel, and fixing the Beer in it that it shall not run forth; or melt the Sword in the Scabbard, the Sheath it is in, unhurt; or Gold to be melted in the Chest, that being safe, or if Herb Moonwort will unhoe the Horse and loose his fetters, or Herb Loosestrife tied about Oxens necks make them agree; or if Herbs, or Lozenges of Roots of Ciclamen, or *Cara Bufonum* will cause Love; Darnell, madness; Wine, mirth and alacrity; and Corral, Mifello, and Wood-Nightshade, release the bewitched, and drive away Fiends; or if the Loadstone can draw Iron, or Gold Quicksilver; or if a few Graines of prepared Gold will blow up an house, or Wolves Guts, unseen, astonish Horses, or the looks of the Basilisk, kill Men; or Unicorns Horn, Spiders; or if the Ash-Tree will kill Adders or Serpents; the *Remora* stop the Ship in its career: or *Torpedo*-fish, benumb the hands that holds the angle, at the hook of which she is hung; or if an Air or suddain blast can take away all mens Limbs, and sometimes Senses, and make Apopleckick; or the fume of Char-coal in a close roome make lethargick; if *Apium Rissus*, or Herb *Sardis*, will make Men die convulsive and laughing: if these, I say, and thousands their like, be really true, (which our other Writings may manifest, if they come ever to be published) let these first be solved by Reason and by the course in Nature on other things, before supernaturals come to be compared by natural, and to be denyed to be, by reason of the impossibility of their cause.

What reason is there why some should fast divers Months, and others Years, and some eat twenty times as much as most Men? why should Chamelions live without eating or drinking, and Tortoises and Salamanders diverse months, when Man and most Beasts must feed every day? why should Flies, Swallows, Butterflies, Caterpillars, &c. lie dead and senseless all Winter, and revive in Summer, when most creatures either live alwayes alike, or die for altogether? why should some creatures live in two Elements, when most cannot? Tortoises lie covered in Earth, or lie on Earth in the Sun, or swim in the Water;

some American-Fish come on the day time on Land and eat grasse; the Sea-Calf, Crocodiles, and Otters do the same; and why should the Salamander live in the fire, when none else can? and Seamen, that are sometimes caught by Fishers, exactly formed like us, can live on Land as well as in the Water: which things our *Physiology*, *Jausosphy*, and *Pneumatography* declares; how comes the Stomacks of Hens to digest Gold, Stones, and Pearls; and Dogs Bones, the *Struthiocamelus* or Ostrich digests Iron; and *Tyburones* Dog-fish, and Sharks concoct Cloaths, Shoes, Hats, Caps, &c. and who gave the diversity of appetites to all these creatures, and thousands more? for as these differ one from another, so others from these: how doth the ebbing and flowing of the Sea, *magnitudine et numero*, differ in diverse places? and why should the Needle touched, turn alwayes to the North-Pole? the stony birth at *Agendicum*, whole Towns and Armies turned Stone suddainly and secretly with the Air? the birth of a Childe at *Prague* having all its interne Bowels hanging forth, from its Mother, seeing a Calf so exenterated three Months afore her delivery? the force of Imagination, the Causes of Sympathies and Antipathies, are difficult to find out; some swoond at Cheese and yet eat Cheese-Curd; some sweat, and are in an Agony, when brought afore a roasted Pigg, and yet love Pork; some swoond at a Breast, and yet eat a Shoulder of Mutton; and some swoond at Cats, and others at Eeles, that are in the room with them, though unseen and unknown; whence is it that some long for Posies, and Kisses, and to eat mans Flesh, and rotten Carcasses? But we must passe by many, to speak of many: why do some Trees in *America* bring forth twelve times in a Year, and Rice in *Cochin China* thrice, when our Fruits and Grain come but once? and why have our Women commonly but one at a Birth, when those of *Egypt* have often three or four? whence is it that many and huge Fishes that swallow many and huge things, swallow with them no Water, and we must, it runs in by our Nostrils? why is our meat other animals poyson? and how come some to live as well under the torrid, as others under the frozen Zone?

Thousands more of Natures *Enygma's*, Problems and *Phænomena's* may be produced, but we guesse by a peny how a shilling is coyned; and these may confute the Pride and Presumption of those, that will undertake to solve all by their Imaginary Reason, and not only these but supernatural things too, or else they will not believe them to be true: These things neglected, have been the cause of all falseness, stubbornness, and mistakes in Learning.

1. The not making Experience (which should be manifold, as well as manifest) the foundation of that, that Reason is made the superstructure

2.

2. The

2. The want of distinction betwixt likes.
3. The binding Nature up to one Method and Rule, and not allowing every thing its varieties of manner, and degrees of measure.
4. The making general Rules, before particulars were truly and fully known.
5. The too great confidence and idleness, in judging all things we do not know, by those we know.
6. The mistake of things Casual for Ominous, and Ominous for Casual.
7. The too great Superstition men yield to, and unquestioned belief they have in, received Opinions, Traditions of Ancestors, and what ever is in popular applause; defending their own belief, nor by their own Experience, but others conjectures.
8. The proving some things not to be true, by proving others to be false; as Mr. *Scor*, &c. about Witches and Spirits have done, who think they have proved Witches Juglers, by proving Juglers to do their tricks by slight of hand, and *deceptio visus*.
9. The judging all by one, when as we should judge one by all: one sheweth that another *may* be so, but not proveth that all *must* be so.
10. The want of the consideration of Gods consideration in making this world; every thing was made for another, nothing in vain; Creatures had particular parts made for every particular office, and wisdom given to all answerable to their parts made to be used: every thing hath its extreams of little and much, and mediocrity, & its Friends and Foes in the Creation; every place must be filled, and every office occupied: somewhat was made for every *Genius*, and some *Genius* were made purposely to know and see the Mysteries and variety in the Creation; these not well known and weighed, are the maintainers of Ignorance and perpetual Controversies: to which we might add, the putting the Cause for the Effects, and the Effects for the Cause; and the particular Phantasies of Men, for the general Reason of Man. Some critical distinctions needfully may follow; neither are all Juglers, Tumblers and Trick-shewers, *quatenus* Juglers, Tumblers, &c. Witches, (so that those that shew no such Tricks may be Witches, and they that shew such Tricks may not) nor are all that be Witches, *quatenus* Witches, Juglers, Trick-shewers, &c. therefore those that deny the being of reality in Witchcraft, because there is fraud and delusion in another thing, prove things by mistaken and unnecessary consequents; neither have all that have been condemned for Witches, been Witches, nor have all that were Witches, been condemned for, or reputed the same: neither are

all things that are reported, true; nor all things that are true, are reported: the proving one thing false, doth not deny another to be true; and the proving falseness in any one thing, doth not prove there is onely falseness in that thing: Shall we judge because there be some Hypocrites in Religion, that there be none sincere? or because one Man lyed, therefore no Man may speak true? for he lyed not, *quoad* a Man, but *quoad* untrue; we must see where the distinction and stress of an Argument lies, whether in the Thing, or its Attribute, and therein concerning Witchcraft, many mistake themselves: if we will go about to prove in any Profession that there be Impostors and Dissemblers, we shall sufficiently prove thereby that there is truth in the thing, from which these Impostors and Dissemblers do recede and deviate; else they will be proved not to be Impostors and Dissemblers: It doth not follow that because one Man lies awake with his eyes shut, and another lies asleep with his eyes open, that all men must do so: Witches may do all that Juglers do, but Juglers cannot do all that Witches can do; and to condemn the fraud and impotence of the greater, by the fraud and impotence of the lesse, is an impertinent proof: and also they differ more then *quoad gradum et modum*; we must not prove by sleep that death is the same, because it is like it.

Somnus est mortis imago, omne simile non est idem.

Some believe concerning Witches, and not concerning Spirits; and some believe concerning Spirits, and not concerning Witches; and some believe both, and some neither: and as many men did commit that, that was false to writing, so many men did omit that that was true in writing; and many things are written that are true, that are not fully written as they are true.

But sometime there is more controversie and dispute about the word; one speaks, *Witch*, as to its vulgar acception, another as to its genuine signification; and perhaps both may mean one thing. I perceive many things we have writ in this Book are not so strange to most *Londoners* as to Country People; and many things are more familiar to Country People then *Londoners*; and the Vulgar do commonly judge all by that little Experience they have; and I am confident ten thousand People in the City of *London*, and proportionably in the Country, can bring their Experience of these things: And the onely way to decide all controversies, is to have, as it were, a trial at an Assizes, and all the witnesses to be sworn; many would depose upon Oath their infallible Experience in these things, and Experience must be that that must umpire betwixt

twixt us, that is from *Exterior*, to have tryed; but opinions come onely from *Opinor*, to think. *Quot homines, tot sententia, velle suum cuique; est nec voto vivitur uno*, men are ready on all sides to receive that they do in part already believe.

Now a few Syllogistical Reasons to prove there be Witches.

If Spirits ever did assume bodies, they may assume bodies: But the Scriptures, besides multiplicity of Authors and secular witnesses, manifest that Spirits have assumed bodies: *Ergo* they may.

If there ever have been Witcheries, Exorcisms, and Conjurations, there may be: But the Scripture, and many Writers, and Moderne Experience, testifies there have been such: *Ergo* there may be Witcheries, &c.

If in all Professors and Professions there hath been both falsity and reality, then the Professors of Conjuraton, Exorcismes, and Witchcraft may be some false, and some true: But Scriptures, Writings, and Experience testifies, &c. *Ergo*.

If the Power of the Devil can do onely what Man can do, and onely as man can do it, then there be no Witches: But the Scripture, many Authors, and Vulgar Experience, shewes the Devil doth higher things than Man, and in another manner then Man can: *Ergo*, there may be Witches.

If there ever were such Diseases in Man that were impossible to be effected by Natural Causes, they must be by Supernatural; and if so, by Diabolical; and if so, by Agents: But it is clear there have been such: *Ergo* we conclude the Devil hath done these, and that by Agents, which we call Witches.

If there ever were any that could make Water Blood, raise the bodies of Men buried, and make Inanimate things Animate, &c. and not by the Power of God, nor Natural Causes, it must be from the Devil: But the Scriptures clearly shew such have been: *Ergo*, there are such as work by Devils.

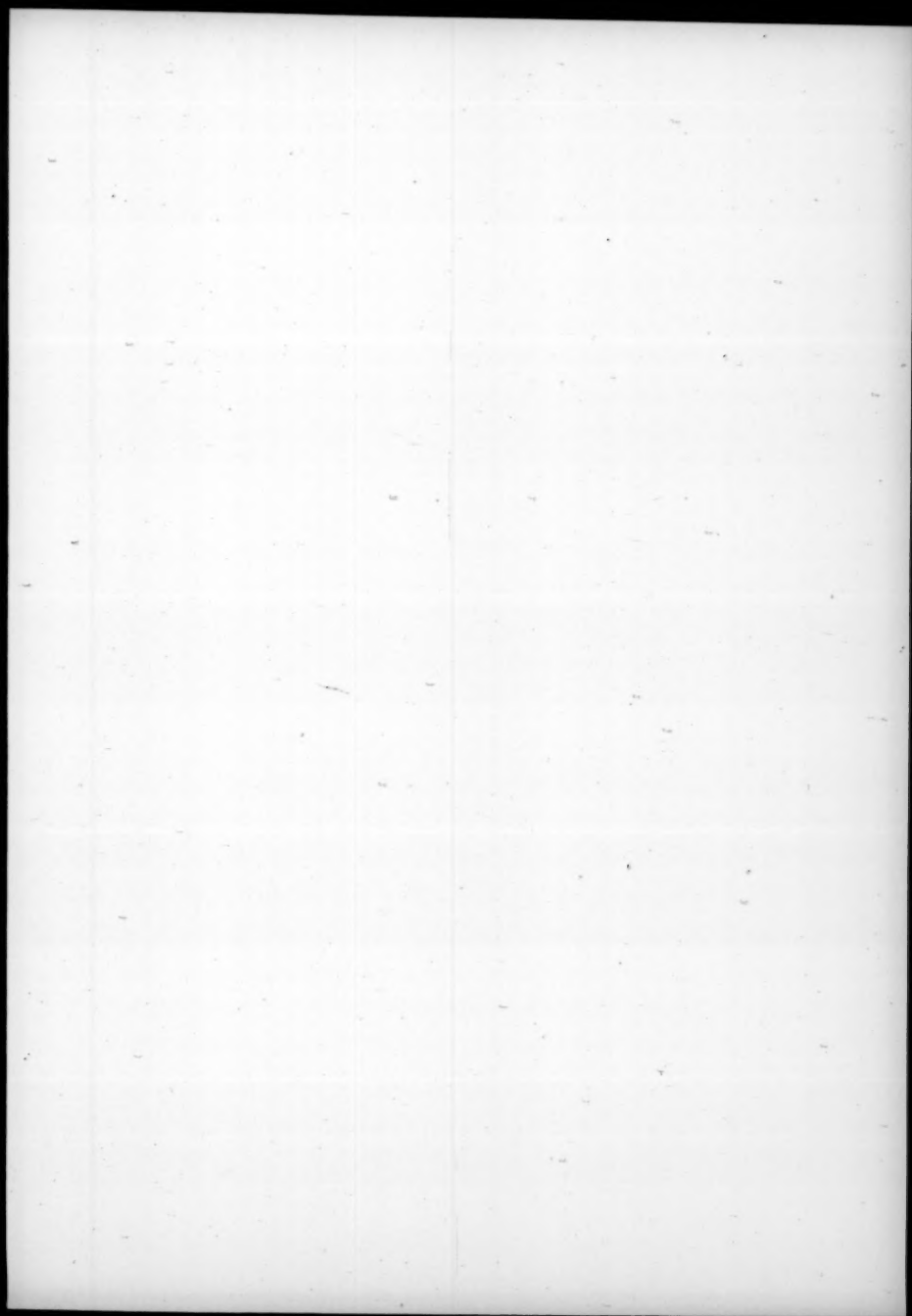


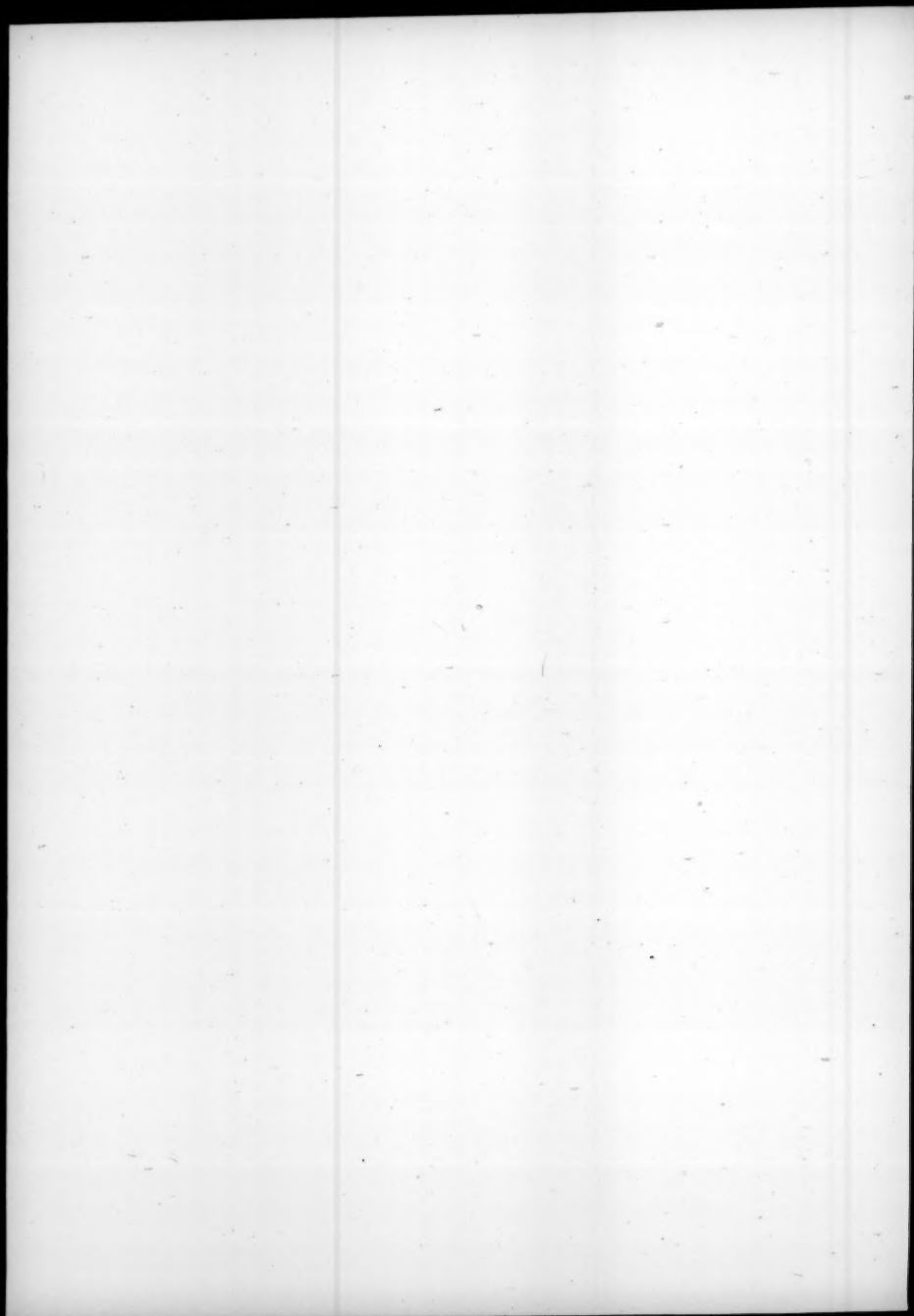
A Relation of Mary Hall of Gadsden, reputed to be possessed of two Devils. 1664.

M*ary Hall, a Maid of Womans Stature, a Smiths Daughter of little Gadsden in the County of Harford, began to sicken in the fall of the Leaf, 1663. It took her first in one foot with a trembling shaking and Convulsive motion, afterwards it possessed both; she would sit stamping very much; she had sometimes like Epileptic, sometimes like Convulsive fits, and strange ejaculations: she was sent to Doctor Woodhouse of Barkinsted, a Man famous in curing bewitched persons, for so she was esteemed to be; he seeing the Water and her, judged the like, and prepared stinking Suffumigations, over which she held her head, and sometimes did strain to vomit, and her distemper for some weekes seemed abated, upon Doctor Woodhouse direction; Then reinvigorating, were heard in her strange noises, like mewing of Cats, barking of Dogs, roaring of Bears, &c. at last a Voice spoke in her, *Puss Cat, what a Cat? nothing but mue*; this was about the beginning of *August, 1664.* and after this the evil Spirit spoke often, exercising the tricks and torments, convulsions, and elevations of the Maid; as before it spoke, with some Additions.*

The manner and matter of the Spirits speaking was on this wise:

If any said, *Get thee out of her, Satan*; the spirit replied, *We are two*; and as oft as any said, *Satan, or Devil*, it would reply, *We are two*; and would say, *We are onely two little Imps, Gfe Harods, and Youngs; sometimes we are in the shape of Serpents, sometimes of Flies; sometimes of Rats or Mice; and Gfe Harod sent us to choak this Maid, Mary Hall; but we should have choaked Goodman Hall, but of him we had no Power, and so possessed his daughter; we came down the Chimny, riding on a stick, and went first to Mary's foot, wherupon her foot trembled first of all her distemper.* At other times, upon diverse occasions, either voluntarily, or in answer to the questions of those that came to see her, they said, *They would do more mischief if they could; yea, they would destroy all Mankind, and be revenged on their Adversaries, but God was above, they had not Power, yet many times they would speak Blasphemously of God; and say, God cannot cast us out, we are above God; we are four to one,*





one, (meaning the two Witches that sent them, and they two, against God) and do you think we cannot deal with him well enough. When some came to pray, they would say, *You shall not cast us out, we will sire you all out*; and when they had done praying, the Spirits would say, *Did we not tell you, you should not cast us out? where is your God now?* When one of Saint Albans came to pray, the Spirits said, *Get you gone, for we cannot abide you*: to another they said, that spoke to them of God, *Get you gone, it is dark, it is late, you will be benighted*.

Sometimes to those that came to cast them out, they would say, *They would be gone to morrow*; or that they had a short time, and therefore must be busie in shewing a few pranks more, ere they went out; at another time they would tell them, *They must choak her, and they would not out yet*.

Sometimes they would bid her, *Mary, choak your self*, when she went to eat; and when she went nigh water, *Mary, drown your self*; and when she would not do it, and they wanted Power to make her, they would say, *Ah Fool, Fool, Fool, Fool, what will you not drown your self?* when she was nigh the Fire, they would say, *Mary, put your head into the Fire*; or, *Mary, put your head into the Pot*, and sometimes of a suddain they would dop down her head, as if she should put it into the Scalding Portage, but could not effect it.

Because many People came to her, her father, in September sent her to several Friends Houses, five or six miles more or lesse distant; where Friends met to pray; and the Spirits would say, *Mary shall not ride*, and would lift her up, and make her shake, so that they were fain to hold her on the Horse; but formerly they suffered her to ride without interruption; since they begun to speak, when she went to read in the Bible, they would say, *Mary, do not read*; or, *Mary you shall not read, for Books are all against us*; her father would say, *She shall read in spite of all the Devils*, and so she did alwayes without interruption; for when she read, she was not molested, but once they did convulse her Arms, and threw the Books far from her.

When some prayed by her, and said, *At the Name of God shall all Flesh Tremble*; and at the Name of Jesus shall every knee bow, they would make her to tremble, and her knees to bow; and when so done, laugh and sing, *We know how to cheat you, and make you believe any thing*.

Yet sometimes they would say, *We are Lyers, and God is true*; and when God speaks the word, *we must out*: and at other times they would howl, and lament, and condole their condition, and cry out, *We are undone, we are undone, we are miserable and tormented*! and immediately there-

upon, they would bark, or sing, or howl, or make a jeering, and set a tune, and make *Maryes* feet move thereto according.

And when any blamed them for mocking at God, who was able to make them miserable to all Eternity, they would answer, *They could be no worse then they were; and that if they were out of Mary Hall, they must go again to service, to the Witches that sent them in; to them they must return, and their work they must do; and as much mischief at they can, against all that are their enemies.*

Sometimes when questions were asked, they would make no answer; and sometimes, answer to each question; sometimes indirectly, and sometimes directly; sometimes seriously, and sometimes scoffingly; and sometimes would do nothing, but say and gainsay themselves: one spake to them in Latine, and they answered, *We cannot speak Latine;* and presently they said, *If we can, we will not:* the father thinks one speaks one thing and the other another.

They would often repeat what Doctor Woodhouse had done, and said, about their casting out, and remember all exactly, and laugh at him, saying, *Doctor Woodhouse would have cast us out, but he could not; he is a cunning fellow, but we are cunninger then he; let not him think a few flaps will expel Satan.*

Sometimes they would Blasphemously say, *God was a Bastard*, let him come if he dare: and when some good men had done praying, the Spirits would say, *Where is your God now?* and afore they began, they would tell them, *They should weary them out.*

When Goodwife Harwood, the Witch, that sent them, (as they say) came, they said, *Oh Gfe Harwood! are you come! that is well; it is well you are come; we were sent by you, Gfe Harwood: she denied it; Then said the Spirits, What! will you deny us now? Gfe Harwood, you sent us to choak the Father, and having no Power of him, we were to go to his Daughter; and we have endeavoured to choak her, but cannot: and when Gfe Harwood was going away, the Spirits cryed, saying, We will go with you, Gfe Harwood; Oh let us go with you; will you leave us, Goodwife Harwood? but Gfe Young, the other they accused, never came to vindicate her self.*

Doctor Woodhouse got *Mary Halls* nailes that were cut off, and with somewhat he added, hung them up in the Chimney a reefing over-night; and by next morning Gfe Harwood came, which they thought to be caused by the afore said things.

When it was talked amongst the Household that Gfe Harod should be had before a Justice; upon the Spirits accusation, the Spirits would plead for her, and say, *Do not have Gfe Harwood afore the Justice:* But after

after she had come, and denied them, they would say, *Let Gfè Harwood be hanged; if she will, because she denied us.*

The voice these Spirits uttered, differed; the father said, he thought one had a shrill voice, and the other a great; sometimes they would speak like a Child, and drawling; sometimes greatly, and sonarously; sometimes they would imitate the voices of those that were in the House.

Ere they speak, the Spectators beheld her Breast to rise, and by the gradual lifting up of her Breasts towards her Throat, somewhat seemed to ascend; then it came into her Throat, and distended that, so that her neck seemed at sometimes as if a roll was in it.

Sometimes her lips in speaking were not moved, but commonly they were, and her tongue alwayes; for the Spirits by the pains she felt, and by the swelling of those parts seen to the Spectators, came to the root of the Tongue, and moved it.

Sometimes they came thus to her Throat, to try if they could choak her, and her breath would be stopped for a while, and then be at a little more liberty; and presently they would distend and swell her Throat again, so that she was ready to swoond, and for a while laboured for breath: sometimes she had many of these fits, and sometimes was freed a good while; she slept well, and eat freely, and all the while she read, the Spirits troubled her not; so that eating, reading, and sleeping, were her immunity, or times of reprieve.

But when People prayed, they tore and tormented her; yet at sometimes they lay still; and if she sat, on a suddain they would make her leap up a good height; sometimes in length she would leap an Extraordinary way; sometimes as she lay on her bed, and was fain to be held, on a suddain (while others were praying, the Spirits lying still a good while) she would leap up and hit her head against the Beds Testor.

Sometimes she would beat her self, sometimes with one, sometimes both hands, chiefly on the Breast.

Sometimes her legs would go, fast and violently, kicking of the ground, and the Spirits would say, *Come, Mary, Dance*; and then they would make a tune, and make her feet to Dance it; sometimes they would say, *Mary, make a mouth*; and they then convulsed her mouth, so that her lips seemed griffles, and her Nose was sometimes drawn up; another time they should say, *We will put out your Eyes*; and then they would so draw together her Eye-lids, that scarce any extuberance of the Eye could be perceived.

Sometimes they would say, *Come, Mary, turn round*; and then they would whisk her round; sometimes they would say, *Turn half round*, and she would do accordingly.

Sometimes when the Spirits moved her Tongue, some of the House would catch hold of it, to stay it, and it was pulled from them.

They read out of Master *Culpepers* Books, that *Mistletoe of the Oak*, was good against *Witchcraft*; wherefore they got some *Mistletoe*, and applyed about her neck, and she trembled; and to what part soever they applyed it, so as it touched her Flesh, she trembled; by which they perceived it had prevalency against Diabolical Incantation; but did the Maid no good, as to the Expulsion of the *Cacodemons*.

When Doctor *Woodhouse* ordered some things to be boiled for her, as soon as they began to boil, the Maid, or the Spirits in her, did tremble and shake, and so continued all the while those *Antidemoniack* Medicines boiled.

Though she was for the most part most tortured and molested when any prayed by her, yet she was willing thereto, because desirous to be rid of that enthrallment; yet commonly we cannot tell how to entertain willingly a present misery, though it bring to us an after extraordinary happiness.

All this while she looked pretty well for colour, and kept her Flesh; she was a Civil fair-conditioned Maid, and her Friends inclined to the *Anabaptists* *Self*, and most that came to pray by her were of their Teachers.

She would sometimes be forced against the walls, scrabbling with her hands as if she would run up; the Spirits would precipitate her in diverse manners, but that they wanted Power, as sometimes they said they could not hurt an hair of her head, and though they tortured her body, they could not damnifie her Soul; her mind was free and unhurt, when her fits were off, and when the Spirits were no way occasionally moved.

As soon as Doctor *Woodhouse* had given her a Spoonful of some Liquor, being scarce got down her Throat, she fell down in a swoond; so that it is apparant some things are Antipathetick to *Demons*.

I told them I doubted natural Remedies would do no good, otherwise I could have adviced them to give her Powder of Coral, of *Piony*, of *Mistletoe*, of Herb True-Love, and of Saint *Johns-wort*, severally, now some of one, and anon some of another; and to have hung, *Rosemary*, *Mistletoe*, *Ivy* and *Coral* in the house, and about her neck, or to have given her the Decoction of them at any time, specially in the fits, in such manner as she could best take them.

The Evil Spirits would rarely take notice of any, or speak to them if they stood civilly in the Room, unless that they first spake to, or concerning the Spirits; they would sometime say, *We may easily be cast out,*

one word will cast us out; the standers-by would presently ask? *What word?* Adjure, said the Spirits: but they tryed that, & many other ineffectually.

I went over to have seen her, but she was not at home, and her Father and Uncle said, *they knew not whither she was carryed by some other friends she had, that used to pray with her*; Therefore I made it my business to examine strictly; her Father, Brother and Sister, at different times, and also her Uncle, who were most constantly with her and saw all her changes; and also in the Town I examined some that were present with her in her fits, and of some Neighbour Towns; who held alike in their confession.

Since, in September, October, and November, little talk hath been of her, but I hear, she is so afflicted still; but the Spirits lie still for the most part, unless by questions, or praying, they are disturbed; sometimes they say, *they lift her up to a great height*, but say, *they cannot hurt one Hair of her head*.

Since, on December 1. I was there, and saw the postures and carriage of the Maid: when I went first into the house the Maid was feeding, and looked well-bleed, seemingly she was very well: I asked the Spirits some questions, and they answered me, but very foolishly; they said, *They were sent by Gfe Harod, who gave them her Soul to come into Mary Hall*; I asked them if they were sent by a Councel of Superiour Demons? they answered thus, *We will not tell you, that we won't, that we won't, that we won't*. I asked them, if they did not fear Gods punishing them to all Eternity, for these endeavours of wrong to mankind? they answered, *We do not fear God, we care not for God*. I asked if their Superiour Demons, or Masters, sat in a Local Hell, to give out commission, to such as they, to go and do their service, or whether the chieffer Spirits also did possesse any, as they did? they said, *We won't tell you, that we won't*. I asked them, how they liked the Bible? they made no answer. I asked to what purpose were their foolish, idle, unnecessary tricks, they tended not to advance the interest of their Masters Kingdom? they answered nothing. Both in her reading and feeding, both her fits of speaking, and convulsive fits molested her: always when she spoke, her voice was intelligible, plain, and modest; they spoke scarce to be understood: always afore they spoke, her Throat swelled, her Face grew red, her head shook, and was wreathed about, until they had done; when I caused her tongue to be held out of her mouth, their voice was more obscure; it is sometimes hoarser, sometimes shriller, sometimes small, sometimes great; sometimes her Throat swells more, sometimes lesse, and her Breast is elevated; she went to read, they told her, *she should not*, yet she did; she then had a shaking.

shaking of one Leg; I laid my hand upon her knee, and then the motion ceased there, and writhed her body; in her going, one Leg was took, as it were, with a cramp; but sometimes she goeth very well; nothing happens alwayes, and each sometimes; sometime one member, sometime another; sometime in one manner, and sometime in another; sometimes almost all the members, and sometimes scarce any.

While I was there, Goodwife Hall told me, that the night before the Spirits told her, *she should not sleep*, and would sometimes heave her up in bed, and tell her, *Mary, we will buy you a black Gown, Hoods, and Scarfs, and Ribbins, Hay! Ribbins, Ribbins, Ribbins, Ribbins.*

Not being satisfied with what I saw, I went over to *Barkinsted* to Doctor Woodhouse, who was her Physitian; and he told me he really thought she was possessed, and he told me two able Physitians, (whose names I have now forgotten) were with her, and told him *she was Demoniacally possessed*, and that they being very lately in France, saw there a whole Covent of Nunns so handled as *Mary Hall* was, with their Abbatesse; onely this Symptome was more in *Mary Hall*, then any of that Covent (who were to the number of thirty possessed with Devils) that ere when the Spirits spoke in *Mary Hall*, in their presence, her Throat, on each side, was extended to the bigness of a mans fist; Also Doctor Woodhouse said, *one of her keepers told him, that he and another man held her in her Chair, and she leaped up from them, and they thought she would have gone out of their reach, had they not pulled her down and held her; and another time, two men held her, and she leaped out of her Chair, and until her fit was over, they could not force her down again: her fits commonly are very short, especially when they are very often.* When she came to be cured, with Doctor Woodhouse, she sat very still a while in his Physick room, and on a suddain she fell a stamping, and so continued half an hour, till she was all on a sweat, and made the house shake.

Doctor Woodhouse, gave her a Venificifuge, a Chymical preparation, given in the third part of a grain for one dose; *Opium* the strongest of all things, many times in a Grain, makes very little alteration in the body; but this rid her, in part for a while, of her fits; but then the Spirits had never spoke in her: he hath used that Venificifuge to other bewitched persons with good successe; and to a Child of his own Town, that the People brought information it was in convulsion fits, he sent convulsive Remedies; they did no good: then he questioned the *Quarrents* what fits they were, *They come, said they, every day, at six of the Clock; he went then to see it, and found it to begin its fit, with pulling off its headcloaths, then it fell a pulling off its Hair, and then scratching the skin*

skin off its face; Mr. *Sanders*, the *Astrologer & Chiromancer*; was there, who told Dr. *Woodhouse*, *It was bewitched*, & accordingly, with other Remedies, it was cured; but the chief thing he trusteth to, is a Sigil to hang about their Necks: He cured one in *Barkmsted* also, that two learned Physicians (many there be, that know Greek and Latin, though perhaps nothing else truly, and as they ought, which many a Boy of twelve or fourteen years old knows) said, *had Hysterick Fits*; said he, You will not believe that there be Witches, but you shall see that the Party is not handled as you imagine, for Hysterick Medicines will do her no good; but I will cure her with one thing, once given in the third part of a Grain; which was accomplished.

A Friend of his, used *Amara Dulcis*, a *Mercury Placit*, gathered when *Mercury* was strong, essentially and accidentally, and applied about the parties Neck, when *Mercury* was well posited in House, and aspected friendly by the Fortunes, and most significant Planets.

And *Tragus* saith, *The People in Germany used to hang Amara Dulcis, or Wood-night-shade about their Castels Necks, when they feared Witchcraft.*

The Spirits in *Mary Hall* told them, *That if they would go to Redman of Amerfom*, (whom some say is a Conjuror, others say, *He is an honest and able Physician, and doth abundance of good*) *he would cast them out.*

This *Redman*, by relation, is unlearned in the Languages, but hath abundance of Practice, and is much talked of in remote parts; he was once sent to Prison for these things.

A Child being very sick, likely to die, *Redman* bids them, *Take the length of the Child with a Stick, and measure so much ground in the Church-yard, and there dig, and bury the Stick of the Childs length, and the Child suddenly recovered.*

Another troubled with an Ague, he bid *go into the Meadow, and where two Cart ruts crossed one another, just there to dig an hole with his stick, and make water therein; and the party thus doing, was freed of his ague.*

A third was wished to *boil an Egg in his Urine, and bury it in an Ant-hill, where were many Ants, or Pismires; and he presently recovered of his distemper.*

But the Judge could not for these things do any thing to him, and set him free; these do not deny but he may be a Witch (or Wizard as some will have men to be called) but do not prove he must be so; and I have in my Observations, collected from the Vulgar, diverse of their practices of this kinde, ridding their selves thereby of divers distempers, especially Agues, which we have shewn in our *Pneumatology, or Treatise of Agues*, writ in Latine; and in the chapter of *Transplantation*.

Redman

Redman, as I am informed, pretends to do these; and the like feats by *Astrology*; much indeed may be done lawfully by *Astrology*, but there be many that make that their pretence and defence, and probably use other Arts that may be unlawful, that go beyond *Astrology*.

Goodwife *Hall* told me, that her Daughter was worse when the Spirits lay still, and did not attune her parts, for then she was heavy, and Melancholy, and like a weight lay at her Stomack.

The Maid is very young, and seems bashful, and modest; her Parents and Kinred are held by all very conscientious and honest People, and wealthy; so that they need use no such impostures to get money, nor would use such blasphemies and abuses of God to gain pity or admiration.

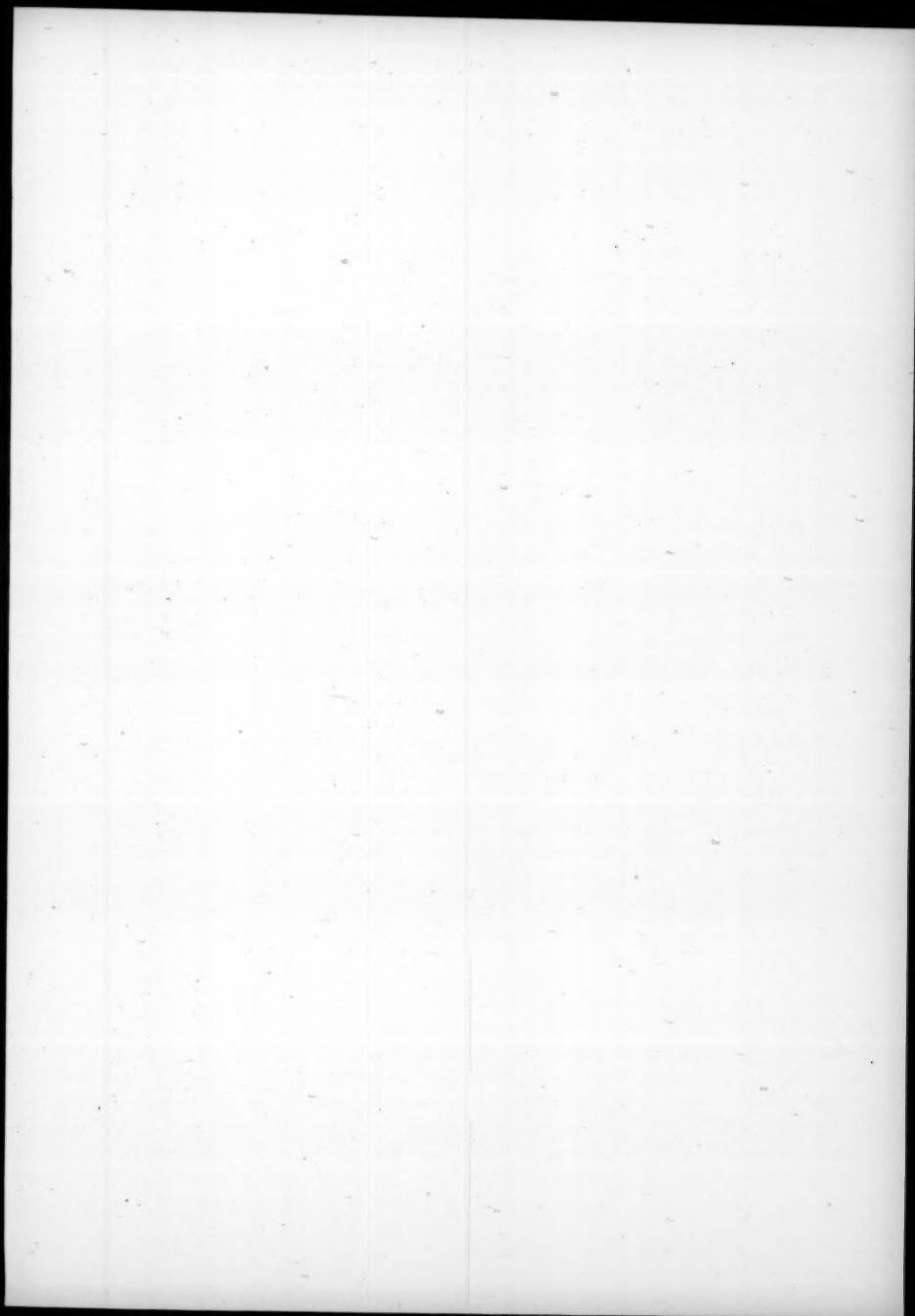
Indeed many a Jugler, or Tumbler, may by use come nigh to imitate these things, but what can such a silly, young, bashful well-disposed, and religiously-educated Maid do in these things?

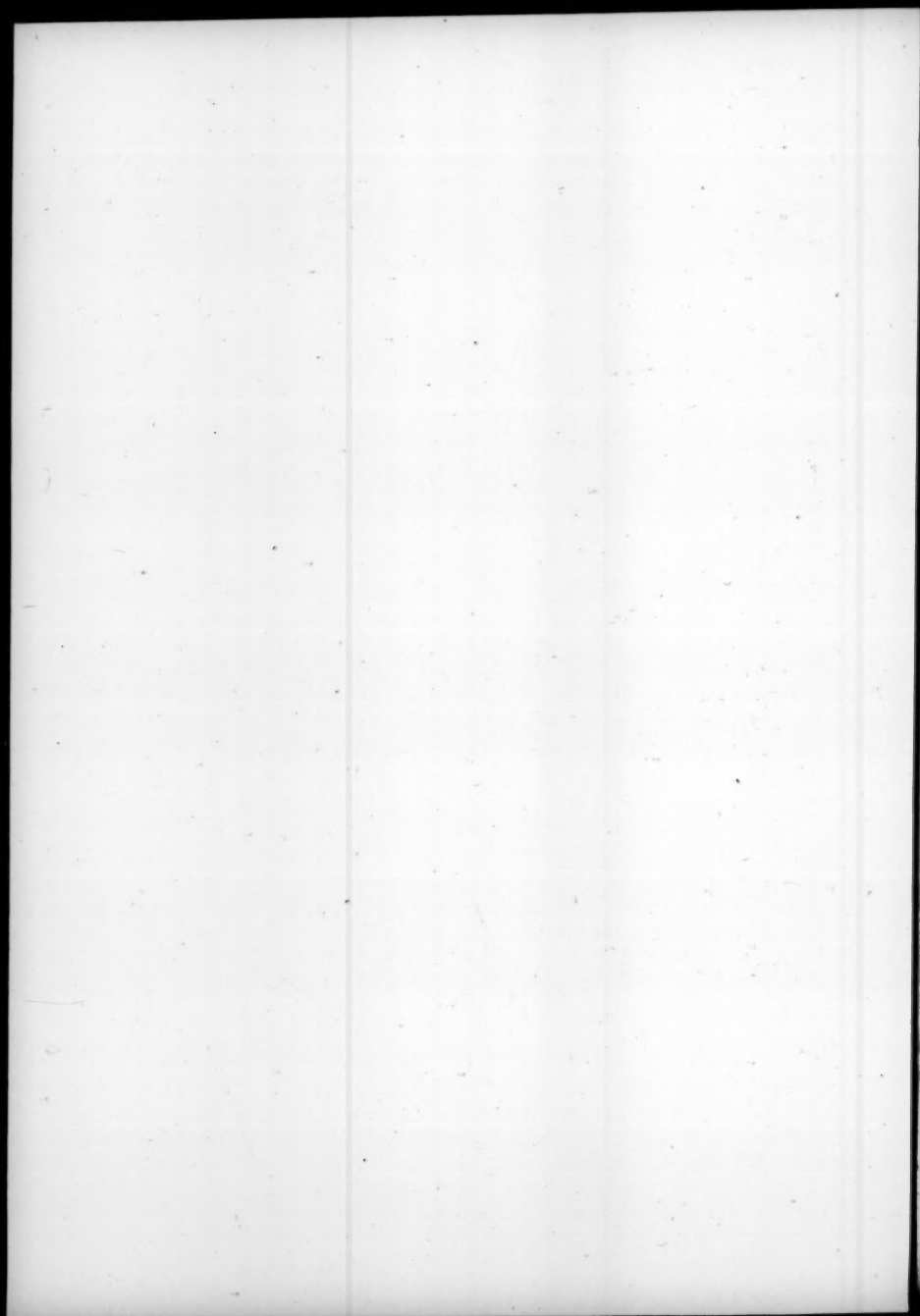
Since one told me, that a Minister that was with *Mary Hall* told her, that when he came in presence, the Spirits said, *What do you do with that little Book in your Pocket?* he wondred, when as he knew none saw or heard of it; if this be true, it is *Præcognition*, and that is not Natural; it was a little Pious Book, that troubled them.

We think it necessary here to write down some discoveries of Witches, according to the manifold examination we have took of experienced People.

1. Is from their swiming. 2. From their Teats. 3. From their non-ability to call upon God as others do.

A friend of mine saw two suspected persons ducked at *Baldock*, diverse years since; one sunk presently down-right; the other, though tyed Toes and Thumbs together, could not be made to sink. *Domina Arwaps hujus oppidi*, some years since, saw a Witch ducked at *Saint Albans*, and could not be made sink, though she strove, by putting her head under the Water, and was thrust down with Poles; and she confessed, One of her Imps leaped upon her Breast in the Water, and she could not sink. She and another man in Prison did shew their Teats; the Man had like a Breast on his side, and I suppose it was this party that *Dom. Bnxtor de Saint Albans* told me of, that she confessed, *She did exactly all those things that were alledged against her*: Both these persons were Eye-witnesses, and Ear-witnesses; and also that the Maid could not say *Our Father*, but *Your Father*, as oft as they demanded her to say the *Lord's Prayer*: And the like I have heard from divers, that they cannot call upon and own God, and renounce the Devil; and call God to Witness, that they disclaim





disclaim him, and all his Service, as others can. *Mary* by chance, (so nick-named) 'tis here publickly known how she swam, and could not sink with all the means she could use; and some say, *She had got Iron next her to make her sink.* *Gr. κολλῶς huius oppidi*, a very honest Man told me, (he saw it) That about the year, 1637. *Gfe. Rose* of Bedford (for bewitching a Maid's Pease (that had denied her some) to be all, and each, worm-eaten; and another fellow to be alwayes fowle, though shifted every day, and never was afore) was ducked, and could by no means sink; the Maid that she bewitched, as to her Pease, offered to be ducked with her, to make the other the more willing, and she sank presently, and they could scarce bring her to life with all their hast and Arts.

We must make these distinctions, The Devil can cause all Diseases that are Natural, but Nature cannot cause all Diseases that are Diabolical; the Devil, *quatenus* a Spirit, can do all manner of mischief; but *Quatenus* Inferiour, he cannot do all the evil he will; and *Quatenus* Evil, he will not do all the good he can.

Ἰπὸ τὰ ὕψη αὐτὸ τοῦ Θεοῦ, αἰτίηται τὰ συμβόλαι, καὶ φέρεται ἀπ' αὐτῶν.

They that leap five or six yards; that speak Tongues they never learned; that foretel things to come; that are stronger then four or five men; that fly, or stand in the Air; or run up Walls without use of their Hands; or have their Face bent quite behind them, so long remaining; *Consideratis considerandis*, must be possessed of Spirits: but they that are not thus handled, may be possessed of Spirits.

Those that were in the Evangelists possessed, were not alike possessed.

Different kinds and degrees of a thing, shew it may, but do not prove that it must be another thing.

It is best judging what may be, by what hath been; but Histories mention divers that have been so possessed, therefore divers may be so possessed.

Some are thought to be bewitched, that are not; and some are thought not to be bewitched, that are.

If *Mary Hall* is falsely possessed, it doth not prove another not to be truly possessed; or if *Mary Hall* be truly possessed, it doth not prove that there are no such counterfeits.

Neither have the Imps, or Inferiour Demons, the power and knowledge of the Superiour, to exercise; nor can the Superiour alwayes exercise the power and knowledge they have.

Neither are all Diseases natural, cureable by Natural Remedies; nor are all Diseases Supernatural, incureable by Natural Remedies.

There is nothing in the Will of God, that is not in his Power ; and if his Will did restrain Witchcraft, it were in his power to do it : But his Will is two-fold.

1. Of Ordination.

2. Of Permission.

He ordains Good, and suffers Evil.

It is lawful to use all the means ordained of God to cure VVitchcraft, but all the means that are used to cure VVitchcraft, are not ordained of God ; and cure only by his permission, who brings good out of all evil.

Neither have the Dæmons licence from God to hurt whom they please, nor have the VVitches licence from their Dæmons to cure whom they will.

All that are bewitched, are handled after some extream or strange way, or both ; but all that are handled after some extream and strange way, are not bewitched.

All that cause Preternatural Sicknes, through the power of the Devil, be VVitches ; but not all the VVitches that be, for some cause Diabolical Sickneses, and some cure them (called *White Witches*) and some both.

Spirits frequently work without, but sometimes by, but then commonly above the power of Natural Causes, or means.

Those that deny any powers or influences, to be here in or upon Natural things, from any other then natural and common Causes, deny any thing to be supernatural ; and consequently must conclude that God could make the order, progress, and nature of this World, and its contents, no otherwise then what it is ; and to go on, act and alter by no other Causes, Methods, or VVayes, then what we see commonly to be.

Therefore whatsoever Supernatural and Spiritual may be proved to arise from the common force, and usual order of natural things, is thereby proved to be Natural ; and whatsoever cannot be solved by the ordinary force, and usual course of any Natural Causes, is thereby proved Supernatural and Spiritual.

There was Printed last year, about two sheets of Paper, concerning two possessed or bewitched ; the one was *James Barrow of Olaves Sonihwark*, whose condition was writ by his Father, to whom did divers in witness accord : He was almost two years possessed, of five Evil Spirits, and was at last dispossessed by constant prayer, at which the Devils roared, and were tormented, to that they went out of him, not in any visible

ble shape, but as it were with Belches, and like Suffocation : He was sometimes dumb for long time, sometimes stark mad, sometimes beat himself, and endeavoured to make himself away ; strange noises were heard in him, singing and cursing were sometimes present ; He said, at first like a Rat came to him ; the Imp of the Witch, or the VVitch her self might so transform her self : And some imagine, that *Nebuchadnezzar* was transformed into the shape of an Ox, (see *Dan. 4. 33. 36.*) and that, that saying, *He eat Grass like an Ox*, should be Translated, *He eat Grass, being like an Ox, or in the likeness of an Ox.*

The other Relation, in that Paper of *Hannah Crompton* of *Warwick*, had nothing extraordinary, but the Symptoms of madness, yet might be bewitched : They went to one in *Winchester Park* in *Southwark*, to unbewitch her, he asked, *Five pound* ; for (said he) *I am not sure to cure her, and if I do, if I cannot be strong enough for the Witch, after I have taken the affliction from the Maid, I must bear it my self ; but if I can be strong enough for the Witch, she must bear it, until she dispose of it to some other, for none of her Familiars will bear it : Doubtless Spirits are loth to go out of the possessed ; and the Evangelists shews some reason, saying, When the unclean Spirit goeth out of any man, he wandreth up and down, seeking rest, and findeth none ; and then he taketh counsel of a greater number of foul Spirits, and they possess the same party again, or others, more grievously.*

VALE.

Non gens sed mens, non genus sed genius ; virtus nobilitat, & Ratio homines a brutis & inter se discriminat, Symboli Amiliani & Claudij Imperatorum.

Deo Gloria ; Homini pax.

FINIS.

~~PHYSICAL~~
EXPERIMENTS:

Being a Plain

DESCRIPTION

Ex libris Bib: Edinburgens 1670
Of the

E. d. g. Causes, Signes, and Cures

Of most Diseases incident to the
Body of Man.

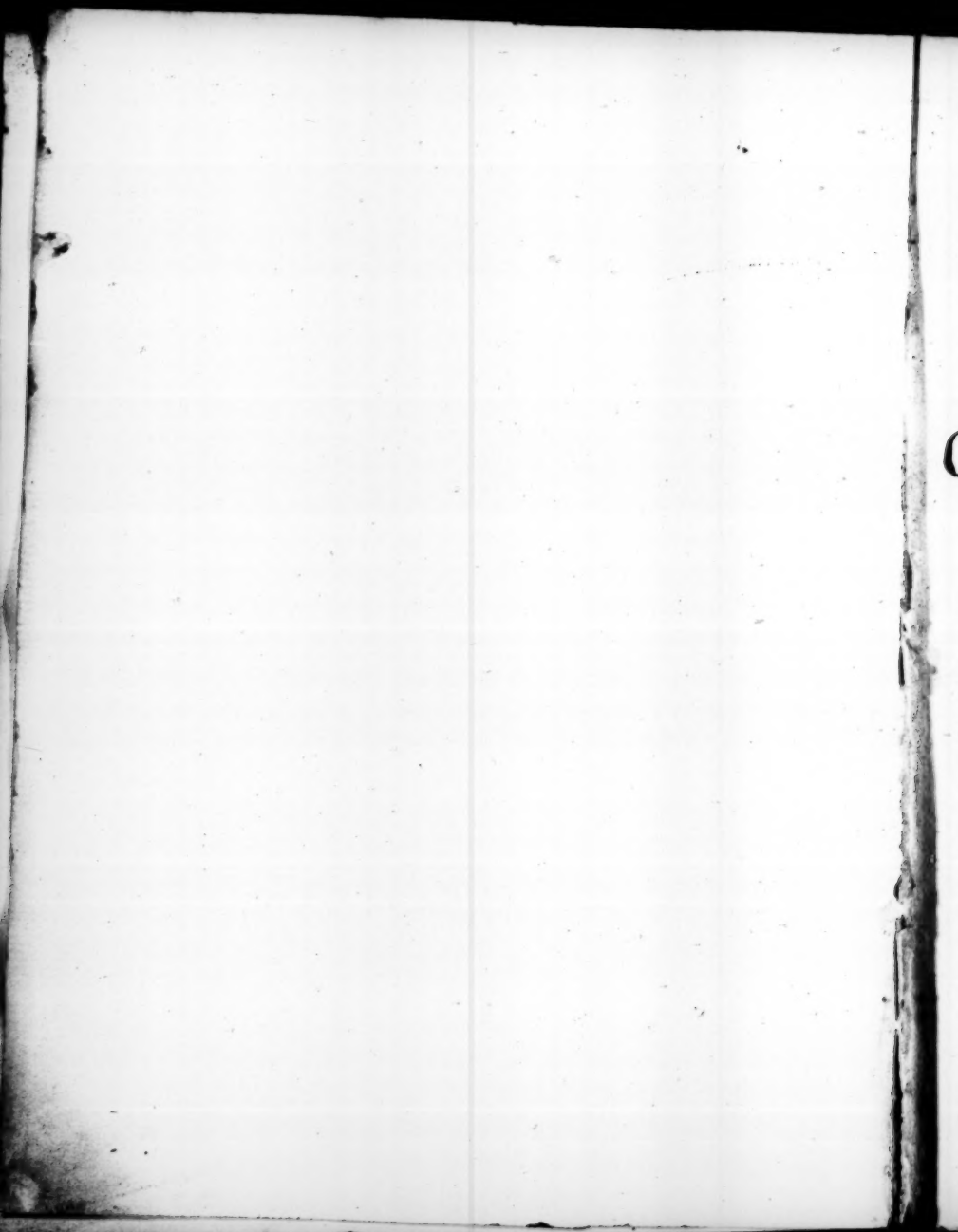
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Printed for *Simon Miller* at the Star, next the
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WILLIAM DRAGE D. P.

HIS

Monitory Proæmium

To the Candid Readers.



Any when they shall read in *Riverius*, *Sennerius*, *Primrose*, *Rondeletius*, *Stocheus*, *Johnstonus*, and others, that there are no more Diseases treated of in such a Part or Bowel, will presently imagine that there are no more or other Distempers of that Part or Bowel, than what they have writ in their Practices of Physick, especially writing so numerously one after another of the same, and often of all the same, and no more than the same Diseases; also the Reader will imagine that all the Causes, and no more than they that Authors set down, are in all Bodies that have such a Disease, and that all that have that Disease must be just in such an Order, or so handled, as Practical Authors have delivered: Moreover, the Reader reading such and such Prognostick signes to be good, and such to be tokens of death, by the description of Practices of Physick, will imagine that it should always (if he be a young Practitioner) so fall out: Moreover, for Diagnostick signes, the Reader will imagine a Disease, as the Inflammation of the Liver, or Ob-

struption of the Spleen, &c. should have all and onely those Diagnostick signes that practical Authors have delivered, and that the Inflammation or Obstruction must be just so and such a one as they have delivered.

Also for the Cure: When the young Practitioner reads such a Medicine will cure, or such a Receipt never fails, or by this or that method so have been cured, he imagines he can cure all, and that such Medicines are certain Cures, and such a method is alike successful in all Bodies, and that a Jaundice, Dropsie, Cough, Gout, &c. is just one and the same in all Persons, and therefore as he expects all persons to have such, all such, no more nor no other signs, causes, nor prognosticks of their sickness, or such a particular Disease, than what Authors have one after another set down in their Practices of Physick; so also the Cure he expects to be the same in all: as for Example: He may read in *Jo. Hartman* his *Practica Chymiatrica*, & in the Chapter of the Cholick; *Ponatur in Colica magnes super umbilicum & statim cessabit dolor*: Let the Loadstone be put upon the Navil of one that hath the Cholick, and the pain will instantly cease. *Riverius* in his Practice of Physick, and Chapter of the Epilepsie, hath this; *Radix Valeriana Sylvestris a Fabio Columna tantopere celebratur, ut semel aut bis exhibita ab Epilepsia liberare affirmat, reserique se hanc multis amicis dono dedisse, qui deinde divino prius numine & fauore glorificato, pulvere hujus Radicis sibi restitutam sanitatem affirmarunt; dosis autem est Cochlear semis cum Vino, Aqua, Lacte, aut quovis liquore appropriato, pueris vero in minori dose cum Lacte datur*: In English, The Root of wild Valerian is exceedingly praised by *Fabius Columna*, so that once or twice given, he affirms it will cure them of the falling sickness; and he saith, That he hath given this to many Friends, who did restore Health to themselves, glorifying God: its Dose is half a spoonful with Wine, Water, Milk, or any appropriated liquor; to Children it is given in less quantity, in Milk. *Jacobus Sylvius* in his *Methodus Curandi*, and Chapter of the Jaundice, hath this; *Trassii siccatissimi cum vino albo tenui uncia quatuor Saccharata maturinis aliquot, per a, omnem iterum sanant*: That is, Four ounces of the Decoction of Horehound given in white Wine sugared, for several Mornings, cures every Jaundice. We mention onely these for Example, for a thousand such may be seen in Authors; and when the young Practitioner reads them, he doth presently conceive he must, as these write, cure all such Diseases by such Medicines or Methods; but he shall be deceived: yet often such Cures have been; but Authors have deceived, by not telling how oft such a Medicine hath failed, as well as how oft it hath cured: for there is no Medicine in use, but hath cured some, and there is none so excellent

lent as to cure all ; nor are all Diseases, though never so slight, curable ; nor are all diseases, though never so dangerous and grievous, always and in all incurable.

Candid Reader, It is my zealous desire to Truth that thou shouldest really and truly understand all these things, and when thou readest any Author know thereby how to judge of them : For the Moderns, who come nigher to Truth in their Practices of Physick, than the Ancients, or *Galen* or *Hippocrates*, are very much misled. I chiefly commend *Felix Platerus* in his Practice of Physick, who followed his own Experience and Observations, though his own Experience was insufficient to demonstrate the Truth, all the Truth, and nothing but the Truth, in all Diseases. I have been much troubled to see how superstitiously Physicians have been led by the Tradition of *Galen*, *Hippocrates*, *Erius*, *Agineta*, and Others.

I. For their Names given to Diseases, therein was much disorder : Some they called from the Cause, others from the Effects or Symptoms ; some they called Obstructions or Scirrhus, or Inflammations of the Liver, Spleen or Lungs, those were denominated from the Cause ; some they called Swounding, Panting of the Heart, Epilepsie, Convulsion, &c. these were so called from the apparant affliction or outward appearance, whereas the cause of each of these Symptoms or Effects was various, Physicians having reckoned so many Diseases of the Lungs, as a Cough, Phthisick, Pleurisie, spitting of Blood, Empyema, or spitting of Matter, Peripneumonia and Asthma ; divers Physicians reading them, will think, as formerly they have, (for so it is best judging what will be, by what hath been) that every Disease of the Lungs is one of these, and that the Lungs can be affected in no other manner than in one of these Diseases ; and in that Disease, so for Order and Measure as Authors have in their Practices of Physick described : How great an Errour and Mistake is it in the generality of Practical Physicians coming to a Patient, if they finde it a Disease of the Lungs presently to conclude it one of those Physicians have writ Chapters of ? As, If it be not an Empyema, it must be a Phthisick ; if it be not the Phthisick or Consumption of the Lungs, it is an Asthma ; if it be not reckonable as an Asthma, it must be proceeded against in cure, by the directions in the Chapters of Coughs ; if none of these, then it must be Hæmoptoe, and cured just as the Practical Chapters of Hæmoptoe direct : Nature runs not in these Orders, Nature is not bound up to such Rules, we shall hardly finde two in any one Disease exactly alike ; yet those that have exquisite Pleurisies do the most concur in Symptoms of any Diseases I know, nor are the Causes of an Empyema, Hæmoptoe, Phthisis, Tussis

their Distempers thus and thus; and when these come to be opened, more by much are false than true, that he did imagine; yea, where divers of the most learned Physicians have been called to give their advice and an accompt of one sick person; one hath said the Disease was this, and thus; another, that, and so; every one differing; but when the party hath been opened, another cause hath been found in their Body, of Death, differing from each of these: So in Prognosticks; what Sign or Signs hold for Life or Death in all? The Tokens in the Plague are held the most infallible sign of Death, and so indeed they be, and yet Physicians have observed divers having the Tokens, to have escaped: nor are the Crises of truth, nor the Cure: What Medicine are we sure will cure two in one Disease? no Medicine cures all, and each Medicine hath cured some: I dare confidently affirm that there is not one Drug or Medicine in an Apothecaries Shop, but at one time or other by one or other is used for an Ague; and the use of nothing would be upheld, did not some think themselves thereby eased or helped.

Object. 4. *Scripture speaks against it.*

Ans. The Scripture speaks against the abuse of it: for in those times and Countreys when and where Scripture was writ by the Jews, the Astrologers trusted too much to it, and disowned the Supreme Creator and Reëtor, and presumed much upon it, and assumed all the honour to themselves, and called the Months and Days by Planets Names, and worshipped such Planets on such Days, and diverted men from patient submission to a superiour Hand of Providence, thinking these the alone and Supreme Deities, because changes fell upon Earth as they had observed them to change. Of all the relations ever I read of the Commerce betwixt Witches and evil Spirits, or also heard, I never could find the Devils told them any thing of the Stars, nor do they know any thereof, or practise any thing thereby; they are GOD's Creatures made for our Books, to read such Destinies as it pleaseth GOD man should fore-know.

The Scripture doth extol the Science, admire the frame of the Heavens, demonstrate the Influence the Planets have, and shew what they were made for: But, if because of the abuse, nothing must be in use, every thing must be laid aside; the best things are most apt to be corrupted: and, *Optimum corruptio est pessima*, as Philosophers say: See Gen. 1. 14, 15, 16, 17, 18. Judg. 5. 20. Job 25. 5, 6. Chap. 38. 7. & 29. 30, 31, 32, 33. Psal. 136. 7, 8, 9. Job 9. 9, 10. Psal. 8. 3, 4. & 19. 1. and divers other places of Scripture assent hereto.

Astra regunt Homines, sed regit Astra DEUS.

Object. 5.

Object. 5. *It makes men Atheistical and Heathenish.*

Ans. It may be abused, and many without it may be Atheistical and Heathenish, and most with it are sincere Adorers of a Deity; really the Stars and Planets, and the Poles, and the Clouds, and their Offices and Actions are clear demonstrations of a GOD, as divers of the fore-cited places of Scripture hint forth. There are abundance of people that hear what others say, and believe with the most, and never question or trouble their heads about a GOD, or his Attributes; as the Ignorant is related to give an account of his Faith: *I believe as Mr. Vicar believes, and I believe he knows, for he is Book-learned, and I am not Book-learned.* All the works of GOD dignifie and exalt him, and the more we know, the more we must see the Power, Wisdom, and Love of GOD: we see such and such things come to pass, and what wickedness is it to attribute them to a cause? If we made GOD to do them with material hands, and to be bodily present, and to use Instruments as we do, to effect them, it would hugely degrade and vilifie his Majesty.

Object. 6. *It may wrong divers.*

Ans. That is in the Men, the Art doth not constrain them; there are Knaves in all Societies, that are a scandal to the rest, and vituperate the Profession: but the better and higher things be, so much the more they endamage when abused.

Object. 7. *If they go too far, they may have to do with Devils.*

Ans. By a Retort: If they have to do with Devils they may go too far; but it is possible some men may be instigated by their Curiosity to contract with the Devil, to make them capable of telling Fortunes, and fore-knowing things, seeing Astrology is oft so uncertain; but of such we must judge what may be, by what hath been; they have seldom been Astrologers: and few Witches have any judgement in Astrology, if any; nor doth the Devil will them to learn any thing thereof, or teach them therein; and without Astrology men may have as much desire as with it to foreknow: that way that is really good, the farther men go in it the better, and lazy men & unlearned, and void of scrutiny spoil all professions, and are a scandal to what ever they profess; and so is Wisdom without a good practice. We shall conclude with the Dogmatics of the *Assyrians* and *Chaldeans*, *συμπάθουν τὰ ἀνω τοῖς κάτω*, *Things below do sympathize with things above.*

Yet the Stars do not so far alter and govern, but there are many things fixed, and alwayes the same as to their Nature and Basis, as Plants, Animals, Minerals, Man, &c. Also in man are fixed Principles of Blood, Bone, Flesh and Marrow; and in his Minde Univer-

fully is, first, An apprehension of a Deity : Secondly, A propensity to worship this conceived Deity ; in Prosperity to thank him, and in Adversity to pray : Thirdly, Almost all mankind believe they shall live after this Life ; or that their Souls be immortal : Fourthly, All mankind do believe that GOD is able to do all things, be Omnipresent, in all places, be Omnivident, knowing all secrets, and to be Eternal and Immortal : Fifthly, All mankind do think, this Being Eternal, Omnipotent and Omnivident, must make them happy after this life, and punish them for their Evil Deeds : Sixthly, All men hold Love, Chastity, Patience, Meekness, Charity, Humility, Affability, & Honesty, good ; and Cruelty, Persecution, Lying, Fraud, Murder, Theft, Adultery, Reviling, and Cursing, evil : And these are stamps of the Divine Essence in Man, which are Universal, and the Stars onely alter, not take away : Yet there are Atheists, it is true, and others to contradict what we have said, but the universality of men of our Form and Parts in the World, of all Nations are possessed of these six things, and they are true : For GOD would not give to the Universal Nature of Man to believe that that is false : Yea, the very Bruits seem to have a Conscience, so that when they have done a fault, they shrink or hide themselves, or run away ; and when they have done well, and go upon warrantable grounds, how bold, cheerful and confident are they ?

4. Next will follow to be spoken of the Signs of Diseases : and in these is an high misunderstanding, both in those that write, and those that read Practices of Physick, chiefly the last : for if the Ancients, and most of the Moderns or Neotericks were out in the Causes, they must needs be in the Signs that they appropriated to such and such Causes : if there be any dispute about this, let my Antagonists observe the twenty next Patients that come under their hands, (for in so many the Rules of Nature may be discovered) and see if their Diseases and Signs will hold and run parallel with those of the Diseases they read in *Barrow, Rondeletius, Erius, Aegineta, Primrosius, Riverius, &c.* Truly so far as I have observed many Patients, (having writ about 1400 Observations for my own private use hitherto) and read Observations of many other men, I cannot finde Nature is confined to a method, or runs in that road Authors have delivered ; and who so opens many, shall finde that the Liver, Spleen, Reins, Gall, Stomach, Lungs, &c. are otherwise affected than as the Ancients thought ; and that they do onely casually and accidentally light to be so affected as the Ancients have deciphered ; the affection of the Bowels in the dissected, agrees chiefly in disagreeing : The Truth is, where we have one Patient that by concurrence of Signs seems

seems to have any one Disease named in Practices of Physick, we have three that are referrable to none of those Diseases; and in many Patients sometimes together, we finde such rare Cases that never before we saw or read of. Also the Change in Diseases is very considerable; to day, or in this hour, the Sick most complains of Headach; to morrow, or the next hour, the Headach is gone, or with it remaining is a Stomach-pain; the next day it is changed into vomiting and purging, and then perhaps that stops, and the Party is Heart-burned: and a multitude of such various Changes are sometime in some sick People, that lie long; and what shall we call this Disease? sometimes many Bowels are weak or diseased together, and by the Signs, where shall the Disease be?

For Example sake, we will shew by one how the Course and Order of Nature may be guessed at in many.

Here died lately a Gentlewoman of *Hitchin*, she lay six weeks sick; had a fall out of a Coach, being with child; she was very well, her condition of child-bearing considered, for a fortnight after, she was a little bruised betwixt the shoulders, all seems to be well; a fortnight after the fall she grows ill, as formerly in child-bearing she had been, of windy pains and stitches; it took her with a little Cough and raising, and the pain did remit, and go into her Shoulder and Back, her Urine high, and Pulse pretty swift, some signs of a windy, some of a legitimate Pleurisie: after a week she grew better for a day or two, then worse; her spitting and excretion encreased, and pain fixed in her right side; she could hardly swallow, that shewed the Oesophagus hurt, and upwards on high, any hard thing hurt her; she took Lohocks, and raised much ordinary Flegm, like an Empyema: then a week after her raising continuing now and then, she spat Blood, her Coughing frequent, and one morning she vomited much Blood by Coughing and Excretion; but after that the new symptom Hemoptoe ceased, she was *partitis vicibus* let Blood: after a month or three weeks she grew finely well, her Stomach to meat was recruited, her sleep greater, her coughing not so much, and the purulency less; then a week being passed, she grew worse, she complained no more of the Oesophagus, her Expuition and Cough urge, and her Legs swell, and she grows Asthmatical, she raiseth much fetid Flegm, but now void of Blood; sometimes a fit of raising eases her side-pain, which the last weeks did not much trouble her, and sometimes not; and sometimes her Asthma fits were eased by coughing, and sometimes not; her Asthma sometimes left her, and then she was hugely provoked to cough and raise; she wanted sleep and an appetite to any food; her Asthmatical fits being but three or four, though she was always at last shortwinded, left her before her death, and she raised, as if matter did
flow.

flow into the Lungs from some vicine part exceeding ; and two hours afore death she felt her self oppressed with this matter, and raised nigh half a pint, coughing and spitting it forth ; and after this great fit of raising, fainted, and her Head shook, and she died with rattling of the matter in her Chest: she desired to rise before she died, and talked cheerfully, and much, the night before she died ; and these in many are tokens of death, but not in the generality. Here were divers other symptoms and changes of less note, that came on, and went off again : she was delivered very easily, and during two or three dayes of purging, after her delivery, her Coughing was easie, she raised less, and her pain and Asthma very little, but her Lochyes stopping, the Asthma and Purulent Matter encreased, and she died three or four dayes after. Most Physicians thought her delivery would have freed her ; the Childe was very lively in *Utero*, notwithstanding her sickness, and born well, but died a week after, having principles of Corruption in it from the Mother ; one thought it a true Pleurisie, another a bastard one at first ; then it seemed an inflammation of the mouth of the Stomack ; then some Signs shewed it in the Stomack ; for in Child-bearing she used to vomit, and this was restrained after she sickened : some signs were for Adhesion of the Lungs, some for an Empyema ; some that the Lungs did swim in purulency, some of stopped Blood ; some Signs argued it inwardly, as hurt in swallowing, some outwardly as her foreness in her side to touch ; some argued VVind, for when it went into her shoulder and back, it abated in the side.

A month after she sickened (but she was let blood before) her blood looked like yellow fat Broath when it was cold, and in it were several congealed fleeces, like bits of corrupted flesh.

VVho would think in those that have pissed purulent matter, that it came from the Heart, as appeared by dissection ; *in vivo omnia sunt peruia.*

5. Let us consider the Prognosticks ; He is a wise Physician that is not rash herein : I know a Physician of mean parts, and great practice, that I have admired he should happen to judge Life or Death so fallily, insomuch that other Physicians have made it a rule to go by, that such a party will live, because such a Physician saith, She will die, and so on the contrary : what can be found in the Pulse and Urines ?

They talk of a Serratile or Saw-Pulse, Vermiculating or Crawling Pulse, and Intermitting Pulse. I could never find any thing herein worth taking notice of ; in well people the Pulse will intermit as well as in sick, and in dying people it is seldom found ; and it is oft the fancy of the Physician that must make all things, so as he reads :

reads : the chief difference in Pulses is, *the swiftness, and slownesse, strength and faintness of the beating* ; and what may be judged hereby, is this ; in sickness, (for in health with working or running, the Pulse will beat faster, and in some persons naturally stronglier than in others, and than at other times) The swiftness of the Pulse argues an Enemy in the Blood, or an Humour of an Heterogenious quality to it, that the Heart, as the Blood passeth through it, tastes and feels ; and therefore lets it out as soon as ever it is in, and being out by *Fuga Vacui*, dilating it self, draws in more, and so sends it swiftly about the whole Body ; if there be an high Heterogeneity the Heart expels it the Blood by the Pores and Habit of the body, or some particular part, if the Heart is strongest, and there be Principles of Fermentation in the humor so qualified : now if with this swiftness there is strength of the Pulse, it argues Nature is strong, and the Spirits are not extinct ; if with this swiftness the Pulse is faint and weak, the Spirits are sunk, and there is feebleness and fainting ; for in Syncope and Deliquiums scarce any Pulse is found, or very little and small.

Urines are looked upon by the Vulgar, as the greatest Prophetical matter about the Body of Man ; how familiar is it, and as ridiculous and absurd as familiar, to carry waters to Physicians, to know parties distempers, not telling a word of their Symptoms to the Physician ; judging him silly and unlearned in all other things, that cannot tell all their Ails by their Water ? and this they do frequently, not intending to take Physick, but to bestow a Groat to know what their Disease is, (which they understand as much as Geese) and how and when they may recover, and whether they shall live or die by their Water ; the which, if a Physician knows all the Symptoms about the sick, and his Constitution, and could see into his Body, he could not oftentimes truly determine of : in dying people frequently the Water grows better, and in well people it will change strangely, be sometimes paler, sometimes redder ; sometimes thicker, sometimes thinner : the Nights Water is oft unlike to the Dayes ; and some well persons make thick crude Water, and in others, when it is cold, it is thick and sedementary like the sick ; the very food we eat, and liquor we drink, alter our Urine. I have read of a Fruit in the new World, a kind to *Coecus Baphicus*, that when our Countrey-men ate of it, it so coloured their Urine, that they thought they had pissed blood, and were afraid to eat any more : so I have heard of other things, some that use to drink much Wine, piss the same for smell and colour.

Furthermore, when the Urine passeth only by and through a few parts, I see not how it should shew the Constitution of all parts ; it doth shew chiefly distempers of the *Kidneys* and *Bladder*, but that being the Sink and

and Channel, Nature strives to wash off, and throw much filth that way by the *Kidneys* and *Bladder*, and *Urine*, as *Water* is good to wash off and make *Fæculency* and *Sordity* swim away; that is some reason therefore, that both in *Cronical* and *Critical* distempers, thick muddy sedementary *Urine* is good, when the *Disease* is breaking away, especially, if before the *Urine* was clear and limpid, and as if it was strained from all foul matter.

Indeed I have often, to satisfy people, guessed at their Distempers by their *Urines*, and one may often please them; if it was an high red *Water*, I judged a *Feaverish* temper, and then I guessed that they had *Head-ach*, *Back-pains*, *Thirst*, want of *Appetite*, *Heat*, want of *Rest*, *Faintness*, one day worse than another, &c. with variation; if the *Urine* was pale and thin, I guessed at *Obstructions*, that it was strained; and in *Obstructions* usually are these symptoms, *Windiness*, pain at *Stomach*, and *stoppage*, and loading there with *inappetence* and *Bradypepsia*, or ill digestion; short-windedness, *Aches* in *Knees* and *Shoulders*; and by fits in the *Head*, paleness of *Countenance*, dulness to *Action* and *Weariness*, heaviness of the *Mind*, &c. but in *Men* and *Women* is great variation; indeed we shall rarely find two exactly alike in all things; but these things thus conjectured, have often pleased; *Populus qui vult decipi decipiatur*, That people that will be deceived, let them be deceived. Some will undertake to tell them, whether it is a *Mans* or *Womans* *Water*, their *Disease*, and whether they will die or live.

Indeed in *Hair-pissing*, *VVorm-pissing*, (which *Rondeletius* saith, *He would not believe, till he had once seen them*) *Stones*, *Gravel*, *Blood*, yellow *Urine*, *mucus* or *pus* and such like; somewhat is shewen of the very thing that causeth the disease, but how it is seated in the *Body*, in what degree, and in what part, we are often to seek notwithstanding.

Hippocrates his *Aphorisms* of *Prognosticks* were pretty good, so much as he wrote thereof, and founded upon what he had experienced; yet because we meet with such variety, we must not expect them to hold good (as to the plurality of them) in each other person that they concern; tis well if in one in three they hold good; and some of them will rarely be found true, because *Hippocrates* writ them from the Observation of some one singular case we shall seldom see again, or especially to terminate so.

We will here write a few *Prognostick* Signs, that the Reader in reading other books may not be deceived in his understanding, or expect more than he shall find.

APHORISMS.

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I. Every Disease how dangerous and truculent soever, is not in all and at all times Mortal ; nor is any Disease so slight and trivial, but at sometimes in some it may lead to death.

II. Rarely in any one sick person shall we find all Signs Mortal, except nigh death ; nor rarely in any considerable sickness shall we finde all signs of health ; but we judge from the major number, and most considerable ones.

III. That Disease that is slight and small at first, may be mortal at last, for that that in a remiss degree causeth sickness, in an extream may cause death, *a minimis maxima*, from the least beginnings are often great events ; but we are in all cases to be sparing in Prædiction for Life or Death, for that is only in the fore-knowledge of God.

IV. Some sicken one day and die the next ; some have many Crises, and do hold out divers years ; and some after a tedious sickness die, others live ; if we would prædict herein, the chief thing is, to tell whether any of the principal Bowels are wasted, changed or corrupted, in all this while.

V. All intermitting distempers (*quoad intermissionem*) are safer than confirmed and continued, because these shew Wind or Water, or some Fluxible matter, and that the parenchyma of no part, or mass of blood is much affected ; and also in the Intervals, Nature gets strength and relief, and the greater they be, the more. Furthermore it shews, that there are some Seeds in the Blood and Humors, that grow to maturity in such a time, and transform so much matter ; and then the spirits of another nature to it, fight with it, raise a fermentation, and throw it off ; and then Nature is quiet, till the remaining Seeds grow to maturity, and have infected as much more matter.

VI. Nature doth not observe that order or method of proceeding in Crises, as hath most generally been thought ; but to some a Crisis is the 1st, to some the second, to others the third, fourth, fifth or sixth day ; and then, three, or four, or five, or six dayes after : nor do most that die, die in a fit, but for the most part after divers fits, which do not come at set times, nor are just of an equality, and of one manner ; the sick die in calmness and settledness of mind, and as the Vulgar observe, do often lighten before death : And that is a bad sign, when the sick shall say, *They are well, and feel no pain or ail*, suddenly, and on no apparent cause, that were very sick & weak a little before. Indeed we see Feavers observe Crises or Paroxysmes, and therefore call them intermitting Fea-

vers and Agues; and if there be any set fits or Crises in Fevers, they are of Nature to the former, though less apparant, which I think they call continual *Tertian*s, *Quartan*s, or *Quotidian*s, and some have exacerbations every seventh day, else I cannot find it verity any more than by accident, that they should have Crises on the third, seventh, eleventh and one and twentieth days of Acute Diseases, or in one of these: for the Crises are onely from the alteration of the Planets governing the Disease, and Moon, and those happen not so, or at any set times; therefore some People twice in twenty four hours, grow extream sick like to die, and have perhaps no more Critical fits of five or six days after.

VII. In all Diseases observe what was wonted to the Sick in health, those things are not so bad in sickness: every Disease so far as it differs from Nature, the worse; any thing that wont not to be in health is bad, or if it be in either extreme.

VIII. If those things that should refresh, as sleep, ease, nourishment, &c. make the worse after them, 'tis bad; and joynd with other ill Symptoms may give suspicion of death.

IX. There is no Disease but one time or another, in one or other, is cureable; and there is no Disease so slight and momentless, but in some or other, at one time or other, it is incurable: yet though from Practices of Physick we reckon of onely so many and just such Diseases, yet there are many grand Alterations, Transmutations, Corruptions, Enflures, Animification, Petrification, Apostemation, Adhesion and Absumption of Parts and Bowels, that are commonliest in the beginning and lowest degree incurable:

1. They are hard to be known by signs, and then fit Medicines are not prescribed.

2. The Medicines taken, come not nigh those parts.

3. The Medicines are not long enough, or largely enough taken, though very proper.

X. All Diseases of Malignity, wherein there is a separation of the infected matter in the Blood, from the Blood, if that recoils and sinks into the Blood again, it sheweth death, and rarely otherwise, if the matter have an high Heterogeneity to the quality of our Spirits constituting our Vitality; therefore few that have the Plague-Sores or Carbuncles that go in and fall flat, or in the Pox, but they die; but in Flea-Spots, Red Gum, Spots of Children, Ring-Worms, Tettors, Impetigo, &c. because the matter is not so contrary to our Blood and Humours; if it fall back, or sink into the Blood, it kills not commonly: Yet Physicians have gone on hugely blinded in these things; for whatsoever mat-

matter by Feaver and Fermentation is cast forth of the *Blood* by the Skin and *Habitum Corporis*, if it lie outwardly a few days, and the Part sweat and be hot, the Spirits of that Humour that contain the quality inimical to our nature, fly forth and exhale; and then if the insipid and mild *Blood* or *Humour* be soaked up again, it doth no harm; for Nature finding it purged of those high Antipathetick Spirits, receives it as a similar matter: Every thing, yea, Inanimate things, apply to, and draw to them things not agreeing in figure but quality, and things of contrary qualified Spirits put off and withdraw from one another: and lest any should think this opinionall onely, (as most received Principles are) we have related many sound Experiments and Observations in our Book called *Physiology*, *Fatrosophy* and *Pneumatography*, which none denying, all must confess,

Silentia non negat.

XI. In every Disease, Acute or Cronical, if a Dyspnæa or Asthma supervene, it is an Evil Sign; because we live by breathing, and because the Heart, the Fountain of Life, wants fanning and blowing up, to keep the natural fire of our *Bodies* from dying or going out.

XII. In all sicknesses, though there be no pains, no apparant ill symptoms, and though all the Bowels seem firm, and the Party is pretty strong, yet if the Heart, the Fountain of Life, sink, and faint, and languish, without intermissions, and the Spirits are depressed, be not too secure; for the evil qualities of the malevolent Planets, raise the sickness, and destroy our Life in a Confused Disease, without any known Cause.

XIII. In all Diseases wherein Deliriums, Fluxes of Blood, Vomiting, Loosness, *Singultus*, or great Appetite, do supervene, sometimes Death, sometimes Recovery suddenly terminates and ends that Disease; yet there is probability why Fluxes in some may cure, and lead to Death in others: for the same Signs and Accidents are not likely to signifie so bad in some Cases and Constitutions, as in others.

XIV. If any one is inwardly afflicted, and seemingly in Noble Parts, and afterward he is outwardly afflicted, and in the Extremities or Superficies, usually it is looked upon as a good sign, and so indeed it is, unless it be an Expatiation of the Morbifick Matter, and not a Translation; for if withal the Inward and Nobler Parts are as much afflicted as before, when the Superficies and Extremities of the Body were not swoln, it is an Argument of Death, and weakness of Nature to repel.

XV. In prognosticating concerning any outward Humour, Abscess, or Flegm, we must consider whether is most in fault, the part affected, that being naturally or casually weakened, cannot repel; or being stimulated, doth violently draw; or the foulness and fulness of the Body, that sends Matter and Humours to a part weaker than others: if the fault lies principally in a remote part that cannot repel, or else attracts, commonly it is not so bad as when the Blood is loaded with fæculent Humours, and doth there on heaps disgorge them, and makes it its Channel, thither to send its off-purgings; yet when both are together, the worse: therefore swelling of the Legs after Agues are often of troublesome consequence.

XVI. In all Diseases the more the Spittle, Urine, Excrements and Sweat break forth in quantity or manner, contrary to Nature, and what those people used to have in health, so much the worse; and the more Winde, Flegm, and Water we see in the sick, the worse, because they shew defect in the Concoction, Heat, and free passage in the Bowels and Body.

XVII. In all Diseases, where there are signs of no Bowel to be altered, or wasted, or corrupted, and that the mass of Blood is not affected, there is great hope of cure, and that by vomiting, purging and opening: for Diseases that come from corruption of the Food, putrefaction of Humours, and Obstructions in the first ways, lie liable to have their Cause easily removed, and then the Effects cease: *Tolle Causam, & cessat Effectus*. It is a great piece of Art to distinguish *inter similia*; betwixt unlikes every stupid man may discern: Windiness, gripings, intermitting pains, vomiting, looseness, unsavory belchings, breaking Winde downwards, purfiness, clogging and short windedness, the colour, smell, and consistence of things cast out, and what is retained, shew Diseases in the first Ways, or Stomach, small Guts and great Ones, or Urinary passage.

XVIII. Where in a sick Person we finde many Symptoms, some seeming to shew a Disease in one Part, some in another, some Symptoms of long lasting, others of a sudden termination of the Disease; we must judge from the most and strongest, what and where the Disease is, and how and when it will cease; also those Symptoms that last longest, and without intermission, and that came first, are most significant.

XIX. Most Diseases that come from an outward, procatarctick and known Cause, commonly are most void of Danger, and sometimes by forbearing what they knew gave occasion to the rise of the Disease, are cured by Nature: In others, the knowing of what caused a Disease, gives

gives good grounds for the appropriation of Medicines to cure it: As the Vulgar use to say, *A Disease well known, is half cured.*

XX. We are to consider the nature of the Bowels: for a Humour in such a part familiar thereto, is not so dangerous as in another part; witness Flegm in the Lungs, Winde in the Intestines: Stones, Iron, Bones, hard Things, Bullets, &c. in the Stomach, being things swallowed, and accustomed to the Stomach, are not so dangerous as in other Parts not accustomed thereto, and not having a capacity for, and ways to avoid, and the faculty to digest them; in the *Brain* and *Heart*, because they are the Nobler Parts and Seats of the Heat, Spirits, Motion and Sensation in us, those Humours that both for quantity and quality may not hurt in other parts, may in these kill; and in all Diseases of the *Bowels*, *Blood*, or *Humours*, we are chiefly to consider whether the quantity or quality most offend; for accordingly we must preface and methodize our Cure.

These things are good for a Physician to know, and do hold true for the most part: but it is very frequent that we finde those that seemingly will not dye, to dye; and divers that seem by all Symptoms likely to dye, recover; yea, and some that are thought departing, and have their passing *Bell rung*, recover: thence is the Vulgar Proverb, *Solong as life, there is hope.*

We will here give the Reader one Example, whereby he may judge of others, and of the Cause and Current of many Diseases, after this manner; but the Stars shew more in Acute than Cronical Distempers.

A Kinsman of mine, one Mr. *Norton*, a Minister of a Neighbour Town called *Barton*, falling sick about the beginning of *August* 1662, died *August* 15. in the morning, I drew a Scheam of his sickness, but had not the time of his Decumbiture, but found his sickness correspond exactly with the Scheam, according to the common Rules of Astrology: *Cancer* was upon the Cusp of the sixth House, the House of Sickness, a Sign that governs the *Breast*, and is Watery; and he was chiefly afflicted in his *Breast*, and much troubled with moisture and winde, and vomited: the Moon Lady of the Sixth being weak, and afflicted by *Mars*, made him troubled with Choler; *Mercury* was his Significator, Lord of the Third, being a Kinsman, he was Retrograde in the sixth House, and nigh Combustion, going to it in his Retrograde Motion; that argued him very weak, faint, and oppressed with heat, and so he was, yet not clearly a Feaver, as divers have; his Urine moderately high, he was given to sighing; when *Mercury* came to *Cazimi* with the *Sun*,
he

he died not, but when the Moon, Lady of the House of Sickness, came to a perfect Quartile Aspect with *Mars*, Lord of the House of Death, then died that *Good Man*: The night before he died, the Moon applied to a Sextile with *Jupiter*, and Trine with *Mercury*, and then he had Refreshment, and they were in hopes of his Recovery; but leaving those Aspects, he drew to an Aspect of Enmity with *Mars*, Lord of the Eighth, and then he suddenly changed. There were several Signs of his death; *Mercury* his Significator, in the sixth House, Retrograde, under Combustion; *Mars* Lord of the Eighth House, and *Saturn* therein, and the Moon weak; *Cancer* upon the Sixth, being a moveable Sign, and *Mars* afflicting the Moon: There were some Tokens of the Jaundice sometimes, and he vomited Cholerick matter, and waterish; and though he took a vomit, it still lay at his Chest.

6. Let us take notice of the Judications and Cure, both for Method and Medicine, that the Ancients and Neotericks that follow them have set down: In Cacochymy, we must alter; in Phlethory, purge, and bleed, and sweat; in Cold, we must heat; and in Heat, cool; we must moisten the Dry, and dry the Moist: These are approved Philosophical Rules, and are certainly true and good, *quoad modum & gradum*: *Consideratis considerandis*.

In the cure of all Diseases, we shall chiefly meet with two differences, 1. Diseases of Quality, 2. of Quantity.

Diseases of Quality are cured with, 1. Antidotes, 2. Specificals.

Diseases of Quantity are cured with Vomiting, Purging, Bleeding, Sweating, and Diuretics; wherein are introduced Driers, Moistners, Heaters, Coolers, Openers and Stypticks.

First. Concerning the cure of Diseases of Quality, these things are most considerable; That every peculiar quality must be opposed by a peculiar quality opposite to it: in our Bodies, in one or other, at one time or other, are most, if not all the qualities that are in the Earth, in Animals, Plants and Minerals; and we finde such a Plant agrees with scarce any man, and another agrees with this man, and not that; it is because in the first Plant was a qualified Spirit Heterogenious to the common Nature of Mankind; in the second a quality there was Heterogenious onely to the peculiar qualification of the Humours in some Bodies: those that are used to take Poysons, take them harmlesly, because their Blood is by the frequent use of those things changed into their nature, and so not being contraries do not fight: One thing is an Antidote for the Plague, because in it the Spirits are of an heterogenious and adverse quality to the quality that ferments our Blood; another thing

is an Antidote for the Pox, and kills the the venom or quality thereof, that is not so peculiarly opposit to the Pestilence ; another killeth the quality of the *Blood* and Juyces in the French Pox, that hath no adverse Spirit to the Small Pox : One thing is good in a malignant Pleurisie, Angina, or Peripneumonia, that doth no good in ordinary Quinzies or Pleurifies : *Riverius* did well observe that bleeding People of a malignant Disease, in one City all died ; in another, where the Disease seem'd the same, all lived that were let blood : See *Riverius* his Account of Malignant and Pestilent Diseases, their Causes from the Stars, in *Capite de Febre Pestilenti*.

What is the Reason in things Inanimate one kills and deads another, one draws one to it, and expels or draws back from another ? is it not the adverse and inimical qualities in them ? They that please to search our *Physiology* of Qualities, Sympathies and Antipathies, may finde many Examples and large Experiences thereof : So that it is a weakness in those that know not Nature or its variety, to conjecture such Effects come about from the form or figure of things, and correspondent pores in things that receive the Atoms of such a figure.

We read of two *Thebane* Princes, *Eteocles* and *Polynices*, two Brothers, who bore one another a deadly hatred in their Life-time, and fighting a Duel they killed one another ; and according to the manner of the *Grecians*, were to be burnt to Ashes, to keep their Ashes Monumentally in a Pot, and so never bury them in the ground as we do ; their Bodies being both laid in one fire together, the flame divided, and went up in two tops, so that their dead and senceless Bodies seem'd discontented to lie together, who in life had so hated one another.

Without doubt many acute, malign, and confused sicknesses, would be best, easiliest and certainliest cured by Plants of that Planet that are antipathetical to the Planet that is found to cause the *Disease* ; also by Sympathy, that way Plants may cure ; as, take an Herb of *Venus* to cure a *Disease* caused by *Mars*.

I wish Physicians would take notice how many ordinary illiterate People cure *Diseases* frequently with one Trifle or small Simple, when they with their Methods and many Compositions, Intrinsicks and Extrinsicks, fail to do it : often they give but one Medicine or two, the virtue of it, and that a Simple for the most part ; witness the cure of many Gripings, Pains and Stitches, which they cure commonly and presently with Acorns, or Stich-Holly, or Powder of refined Rosin ; Jaundice they cure easily and oft with Specificals, as, Lice, Saffron, or Turnerick, Earth-Worms, or Chelidone-Roots : Dropsies they cure without such Methods and several Intentions without compositions, and multi-

multiplication of them, with Horse-Radish-Roots, Eldern or Danewort, Flower-de-luce-Roots, or Guaiacum : Agues they cure easilier and speedilier with Camphir hung about their Necks, than with all the Methods and Compositions Physicians use commonly : So with decoction of Five-leav'd-Grass, or decoction of Herbigrass, Feverfuge, and Centuary, or any one of them, do the Vulgar, thrice given before their fits, oft drive away Agues; or with Yarrow, Plantain and Nettles bruised, and laid to their Wriits, or Garlick and Gunpowder, because these are Specificals. Almost in all *Diseases* of quantity, is a peculiar nature and qualification of the morbid Humour : What variety is there in the Method of Physicians ? and how in one Distemper let seven or eight unknown to one another, be set to prescribe, and they will variously direct, not onely for Medicines but Method ; one will think purging requisite, another not ; he may rather approve of vomiting ; this may be against it, and hold bleeding most requisite ; another is against all evacuation, and holds onely alteration good : another he is for Astrological Cure, and sees what Planet gave the distemper, and uses an Herb of an Enemy Planet to cure by Antipathy, or of an Amical Planet to cure by Sympathy ; yet we may find some Herbs under the dominion of such a Planet, very improper ; but a wise Physician will take those that are proper for the Disease, *sua Natura* : One or two Specificals that sure and tried Experience manifest, do more than large Compositions hodge-podge, and mish-mash, and Chaos's of Simples.

I wonder, not onely the common People, but Physicians, and in other respects wise ones, that they should idolize Mithridate, Venice Treacle, and *Mathiolum* his Antidote, &c. large Miscellanies of all together, that were intended to be good for every thing, and special for nothing.

I ask whether Compositions have Virtues that none of the Simples have ? If they receive their Virtue from the Simples, then he that knows the nature of the Simples, may best judge the force, and nature, and dose of the Composition. I ask whether every Simple doth not retain its virtue and force ? if not, why were they put in ? if they do, then are there contradictions, to insist onely on Mithridate, by which all others may be judged after that manner. If any give it for the Head, it must be because some of the Simples, or most, are good therefore, and thence the composition receives its virtue ; Fennel Seed, Oil of Nutmegs, and Castorium are appropriated thereto, & what are these to forty other things improper, in a dram of Mithridate ? very few, if any grains of these are therein, and were they not the stronger given alone in due quantity ?

Beside,

Beside if we intend to help a stupid distemper of the Brain by Mithridate, because in it are Peppers, Stachas, Castorium, Fennel Seeds, *Ol. Nucista, &c.* do we not do more hurt by the Opium that is in Mithridate? What Disease may not some of the Simples be proper for? and what Disease is the whole Compound fit for? be not Agarick, Opopanax, Ornis and Asarabacca-Roots purging? Hypochylitis, Acatia, red Rose Leaves, Frankinsence and Storax binding? Turpentine, Cassia Lignea, Scordium, Fennel Seeds, Acorus, Saint Johns Wort, Valerian, are somewhat opening; and Cinamon, Spicknard, and Celtica, Gum Arabick, red Rose Leaves, Opium, Acatia, Hypocistis, &c. stop up and bind, hinder all Fluxes, and stop and indurate the Humours; some are violently hot, as the sorts of Peppers, Acorus, Myrrh, Saffron, Ginger, and Mustard Seed, Castorium, Cardamoms, Cubebs, Opopanax, &c. and Opium withstands them all; so that if they are given in a cold Disease, because most are hot, Opium adds to the Disease; if an hot Disease, because Opium stops motion the producer of heat, the other will inflame; so that it can be given no way to do good, but another way it may do harm: some things are proper in any Disease, and some improper in any Disease: in Contraries must needs be contradiction: besides, some are proper for one part, some for another, so that the Composition is peculiar to none: Some are Arthritical, as Costus, Fennel Seeds, Castor, Ginger, Stachas, Acorus; some Pectoral, as Styra, Gum Arabick, Saffron, Myrrh, and red Rose Leaves; some Hysterical, as Galbanum, Opopanax, Sagapen, Opium and Castorium; some are Hepatical, as Gentian, Asarabacca, Ornis and Cassia Lignea; some are breaking Wind, or Carminative, as Cubebs, Cardamoms, Peppers, Castorium, Acorus, Anise and Fennel Seed, &c. and Opium contradicts all; for that, besides other things, makes the Medicine unfit in Windy Distempers. This clearly confutes those that make one Medicine to be proper for all Diseases, when each quality doth only oppose its contrary.

I ask whether one ounce of Castor, or of Galbanum, or of Valerian Roots, given alone, would not do more, then to mix either of them with four times so much of that that is improper, and then give but one ounce for a dose?

I know divers may flie to that false *Asylum* or refuge, Experience in this case touching Mithridate: I have observed it, and nothing is done by it, but such as in all likelyhood Nature would have effected, or else it makes no mutation at all commonly, or people grow worse: Tradition is the only plea, not experience; for experience, not phantastically and conceitedly taken, will not vindicate it; but abundance of Composi-

tions have we generally received in several Dispensatories, only messes of altogether ; and how ridiculously are they composed and multiplied ? We should read to judge, not to learn of Tradition in such cases, when we think our selves fit to practise ; for Tradition doth many times consent only in dissenting ; he that only reads, and remembers what he hath read, to go by, and to justify his practice, is not fit to be a Physician ; but he that can demonstrate all his proceedings upon grounds and accounts of his own ; for what he remembers he hath read, is another mans wit, none of his ; and he shall hardly find three Patients in ten that he can tell how to compare to Practical Chapters of Physick touching Diseases ; and if he hath no ground of his own to regulate Autho- rity, he may go to a wrong Chapter, as well as a right. I have used to charge Compositions well with the Specificals I trusted to, and to have a great care they were in their full force and virtue ; for other things that are but sweetners and Vehicles, it is no great matter what virtue they have: I have chiefly trusted to Simples commended by *Ger- rards* and other Herbals, for they were experienced good in such Dis- tempers they are praised ; also I drew out all the choice Remedies for Simples I could find in those Authors I had, and such I did affect to use for Compositions : he that knoweth good Simples, may make good Com- positions. Yet even in Diseases of Contagion and epidemical, we must take away Impediments, else our Alexipharmacalls will not take place. In some vomiting is good to clear the Stomach, which may hinder our Cure ; so the foulness, stoppages, and putrified Matter in the small or great Guts, must be took away by Lenitives in Malignant Diseases, else such Impediments will hinder the taking place of other things ; So it is apparent in Chyrurgery, that the Chyrurgions Office is only to take a- way Natures Impediments ; he cannot heal, Nature doth that : the Similar and Homogenous parts in Ulcers and Wounds desire to unite, were the Impediments took away, as is Foulness, Sanies, Apostema- tion, Sarcosis or Excrecent Fleth, Pain, Swelling, Heat, Inflama- tion, and Afflux of Humours. There are some Medicines indeed glew- ing and glutinative, but these cannot heal, but draw together the Lips of Wounds, and so united parts grow together ; yet also they glutinate and draw up Orifices of corrupted sores, and so the bottom being foul, a worse is made, and an hollow Ulcer ; so that nothing properly can be termed an Healer, only they all do their Office, some one way, some another, to take away Natures Impediments : all the best Medicines in the world shall not cure some Ulcers, especially, not till such a time, and then perhaps a trivial thing, or Nature on her own accord will do it ; for if we strive when Nature is not disposed, in all Diseases

we do nothing, Nature alone will do more: the Stars are a principal cause; for if any one be wounded or bruised at such or such a time, he will not be healed of a long time, and till that time come all our Arts and Remedies never so choice shall not avail; and when the time is come, an old Womans Plaister, or some petty thing chances to cure it. In some tumors no suppurating Plaister or Oyntment will make them ripen that are not naturally, specially at that time, disposed to ripen and suppurate; and in others, no discussing or dissolving Topicalls will hinder them from ripening; so that if we chance not to light of the right time, and to assist Nature in that way she is disposed and inclined; yet in many tumors, specially if we wait, in some longer, in some a shorter time, Discussion is made by Discutients, and Suppuration by Maturaters; because Nature was thereto *suapte*, inclined or disposed, or else did stand neuter; and so by outward force, as by a weight put into Scales that were even, the Ballance was turned.

In Exanthemata and most Eruptions & Tumors, the proper way next to sweating is, to use Topicalls, *sic diapnorum*, to open the Pores, and let out the evil Quality or Heterogenious Spirit of the Diseased Matter, specially in malign Pustules and Tumors; for the malign Quality being evaporated by insensible Transpiration, the Mass left is insipid and void of Heterogeneity, and so is sucked up again by the Veins, and received by the Blood; for inimicalls love not to be joyned together.

I have observed in the use of Dialthea Oyntment, Oyl of Lillies, of sweet Almonds, and some like hereto, that swellings anointed herewith, make their dimensions and extensions the larger, specially if we do anoint farther then the swelling reaches, and before the matter is fixed, while it is fluxible and thin; for though these Diaphoreticalls and Emollients are very proper to let out the fiery sharp or Inimical Spirits of the humour that caused the Blood to separate it, and throw it off upon a part weakest, and that could not repel, and nighest; yet they loosen the subjected flesh, and make the capacity larger for the humor to swim in, and the skin to be distended; yet we must not look any thing should happen alike in all; we are sure the Medicines have alwayes such virtues, and connatural operations; but the difference is in the Body, and there is agreement only as to disagreement; yet we may properly say, (*denominatio sumitur a majori*) that such is the ordinary course of Nature, that happens most frequently amongst so many varieties and diversities.

Reader, what ever I deliver, that I do not prefix or annex to it, *I think; I think, It is probable,* or the like, thou mayest take for a sure
F 2 and

and sound Truth ; for I have not given my self to believe Tradition or any Opinions of men, but have judg'd them, and brought them to the Bar of sure Experience; and where I could not find two or three good and infallible witnesses in Nature for them, I rejected them, especially if the course of Nature in other things did not harmonize and hold therewith.

I do not desire any man should believe any thing because I believe it; let him believe the Experiences, Examples and Histories that men have in divers Ages and Countreys consentaneously writ; no projects of their own Brain, nor Imaginations; for that hath spoiled all Learning every where, because men will not contemplate the works of GOD, and know all the Secrets and Varieties in the wonderful course of Nature, the real effects of a GOD. How would men agree in all Points of Religion, and of Opinion concerning GOD, and how *He* is to be worshipped, what *He* is, and wherefore *He* made this World, and the Office of Man, did they truly and really (void of all fond Conceptions and Imaginations) adhere to the course of Nature, and search her? Doubtless God did not give a Rational Faculty to Man, to deceive and entrap him; and we see what one Eye apprehends black or white, another doth; and what one Pallate tastes sweet, another doth; and what one Ear hears sound shrill or loud, another doth; and what one Nose smells unfavory, another doth; and what one Hand touches hard or soft, the Hand of another feels it so; I mean purely according to Nature: Then let us conclude these things are all true, and really so, that the universal Nature of Man consents to own and approve of; and that other things are questionable, and must be brought to the Bar of sure Experience, to be tried: for GOD gave us not our Senses, Hearing, Seeing, Smelling, Feeling, and Tasting, to deceive, and entrap, and confound us: All mankind might be satisfied in one Religion, as well as in unanimity in Philosophy, were things cleared, that one mans Eye might see them as well as another; no man surely would deny Experience, that he could both see, hear, feel, taste, or smell himself: So the Doctrine of Spirits is writ by the experience of many men; and did not the self-same things happen in our Age and Countrey, we might distrust Tradition: When we hear men say they saw such things themselves, and they were addicted to no fond belief, and in all other things staid and prudent, we may have reason to believe them.

2. Concerning the cure of Diseases of Quantity, we might say somewhat, whereof hath partly been spoken before; and touching Vomiting, Purging, Bleeding, Sweating, and Ureticks, we have spoke in our Book of *Nosology*, in our *Physiology* and *Jarrosophy*, whither we refer the

the Reader : yet because we did not there describe the Humours to be purged, and their diversity and nature, so that the Reader might sincerely and thoroughly apprehend the Truth of those four Humours, *Flegm, Choler, Water* and *Melancholy*, we shall discourse a little thereof here.

I do allow, with the Ancients and Neotericks, that the Humours of the Body may be called properly, *ελεγμα*, Flegm, *χολη*, Choler, *υδωρ*, Water, *μελαγχολια*, from *μελαν*, black, and *χολη*, Choler, Melancholy, or black Choler : But that the Reader may know the truth, we shall give these Exceptions :

First, That the Names are onely Figments and Phancies of Men.

Secondly, That Nature observes no Method or Order herein, as, that that Humour that is not Flegm, must be Melancholy ; or that that is not truly Melancholy, according to Physicians Description thereof, must be Water ; and that Humour that corresponds not with either of these, according to Ancient Rules and Authorities, must be Choler : There is no such thing in Nature. As for Example : Melancholy by its Name signifies black Choler ; by their Attributes it must be black, and a kind of Choler, it must be fluid and thin ; by the taste, say they, tart ; by nature of mutation, Scirrhus, and apt to grow feculent : I answer, We may finde an Humour that is black, and very bitter ; in the one it accords with Melancholy, in the other with Choler ; what then shall we call it ? Another Humour is found black, thin like Water, not coagulative ; what shall we call this ? also sweet in taste, so that the taste agrees with Flegm, the consistence with Water, the colour with Melancholy. So in the generality.

Thirdly, Why should we give Names to Humours, and those naturally to be so qualified, when we finde not so in the course of Nature, not as a Rule, onely as a Contingent and Accident ? For suppose any Physician should open a Mans Head, or other Part, and finde therein the cause of his Death to be a gellied Water, black, stinking, and insipid ; must we therefore write of all mankind, there is an Humour in all Bodies which we thus call, which is gellied, black, stinking and insipid, when we may never find exactly the same again ? For in another that is dissected, we may find the blackness of an humour, but not the absence of taste ; or the gelliedness of an humour, and not the blackness ; or the stinking of an humour, and not the gelliedness : and so it is as purely accidental
that

that we meet with Flegm, Choler, Water and Melancholy in the Bowels, especially Choler and Melancholy, just as they describe: Water in the bellies of Hydropicks agrees the most together, and in all may properly be called Water; yet in some it is thicker, in others thinner; in some clear, in others yellow, in others blackish; in some stinking, in others sweet, in some bloody; so that it is hard to say whether it is waterish Blood, or bloody Water: and in other parts of the Body, Water (if it be good to use such a general name to express our selves) differs more, so that it is hard to say whether it be waterish Choler, or a cholerick Water; or a waterish Flegm, or a flegmatick Water; or a waterish Melancholy, or melancholy Water: They that intend to be satisfied in Truth alone, and to acquiesce therein, had best build their Faith on sure Foundations, and read Observations, Anatomies and Dissections, and consider all from what they can experience, or what many others have experienced, not conjectured.

I think it the best way to teach any, to let them read onely Observations, and Experiences, and Similitudes, and therefrom, with their own consideration, and comparing one thing with another, make general Rules and Tenents in Philosophy. What man can imagine (that did never experience himself, or read, or hear it to have been experienced) that there is such variety in fire? that some fire will burn and not be seen; and some look like flame, and yet not burn; that some should be quenched with Oyl, and kindled with Water; that some should burn in the depth of the Earth, and in the Sea, and in Lakes; that Wood rubbed together should burn; that Fire should be procured from a Glass of Water set in the Sun, Toe laid betwixt, and many such things: It is not fit men should write of a thing, that know little thereof, onely conjecturally; for therein men lose their time and pains, and cannot assert any thing but from such a *mans ita dixit*, or *ipse dixit*, or so many men are of that minde, when by experience the thing might be put out of all dispute.



Of the New Method, or Astrologo-Physical Way of Studying and Practising Physick.

IN all sick Parties, more notice is not to be taken of the sick Parties Information, than of the Position of the Heavens at the time of the Parties falling sick, or when his Decumbiture and first lying down was, or when grievous Symptoms did arise: if this time cannot be taken, then the Physician must draw a Scheam of the Hour and Minute he was first sent for in, and wherein the Parties Urine was brought, and the Question made from the Sick, and Advice taken first.

The Physician in this Scheam must consider the Lord of the Ascendant, or first House, to be Significator of the Sick; and the Lord of the sixth House, to be Significator of the Sickness; the Lord of the Seventh personates the Physician, and Lord of the Tenth the Medicine or Physick.

Yet if the sick Party enquire not himself, the Lord of the Ascendant shall signifie the Enquirer or Querent; and if it be a Brother that is sick, the Lord of the third House shall be his Significator, or for a Neighbour; if a Father be sick, the Lord of the Fourth; if a Wife, the Lord or Lady of the Seventh; if a Child, the Lord or Lady of the fifth House; and so as to other Relations, according to Astrological Rules, too tedious here to go thorow; yet I alwayes thought the Lord of the Ascendant to have in all figures a great signification.

The Moon in all Figures, especially of Diseases, hath great signification, though she be neither Lady of the Ascendant, Sixth, Eighth, or Tenth House.

In Scheams for the Sick, the principal Significators of the Sick, and his Disease, and the Moon, if they be in the first House, or first Sign Aries, afflicted, they signifie the Sick is afflicted in the Head, or some part thereof, as Eyes, Ears, Nose, Mouth, Face, &c.

If in the second House, or in the second Sign Taurus, they shew Diseases

eases in the Neck and Throat, as, Struma's, Kings Evils, and melancholy sicknesses; but the Lord of the Sixth, the Sign thereof, and the Moon, must chiefly shew what the sickness is.

The principal Significators in the third *Sign* and *House*, chiefly shew ails in the Arms, Shoulders or Hands; and *Gemini* shews distempers of blood, in what *House* soever.

In the fourth *Sign* and *House*, the Stomach, Brest and Lungs are affected; *Cancer* gives scabbedness and waterishness.

In the fifth *House*, and in *Leo*, the Party is afflicted in the Back and Loins, or Heart, or about the Ribs; and *Leo* shews Cholera, or too much high Blood.

The sixth *House*, and *Sign Virgo*, shews distempers in the Mesentery and Abdomen-Guts, and first Ways; *Virgo* is melancholick, and gives Fluxes and Windiness.

The Lord of the Ascendant, of the sixth *House*, and Moon, in the seventh *House*, and seventh *Sign Libra*, shew the Disease is in the Kidneys or Loins, in the Buttocks or Groin and Privities; *Libra* gives heats and surfeits, and venereal distempers.

In the eighth *House* and eighth *Sign Scorpio*, shew affects in the Privities, Anus, and Share, in the Huckle-bones and Buttocks; *Scorpio* sometimes shews Piles, Stone in the Bladder and Tenasmus.

The ninth *House* and *Sign Sagitary*, the Hips, and Hams, and Buttocks are affected: *Sagitary* gives Itchy fistulous corruption, and Sciatica's.

In the tenth *House* and tenth *Sign Capricorn*, the Knees and Hams, and upper Leg is affected: *Capricorn* oft gives outward blemishes, and those from Melancholy.

In the eleventh *House* and eleventh *Sign Aquaris*, the Skin, Legs and Ankles are amiss.

In the twelfth *House* and *Sign Pisces*, the Ankles, and Feet, and Toes are afflicted. Judge by other Signs the nature of the Disease.

It cannot be expected that in all or in many figures we should finde the first *Sign Aries*, on the Cusp of the Ascendant, or *Taurus* on the Second, or *Gemini* on the Third; therefore we must judge from the greater probability; for there will be great alteration in all Schemes: nor must we expect to finde often the Lord of the Ascendant, or Significator of the diseased man, the Lord of the sixth *House* or of his Sickness, and the Moon, all in one *Sign* or *House*; but we must judge from the greater probabilities; two are greater than one, and the Lord of the Sixth is most significant, as to the part afflicted; the Sign he is in, and

and the Sign that descends on the sixth House, and the Degrees of those; chiefly shew the part or parts afflicted; compare the Sign the *Moon* is in with these.

In the next place (having found out the part affected) we must see how it is affected, or what the cause is; and therein we must consider, First, the nature of the Sign that is upon the Cusp of the sixth House, the House of Sickness, and also the nature of the Sign that ascends, which is somewhat, though less considerable than the Sign of the sixth.

If *Aries* descend on the sixth, it shews the Sickness fiery and hot and cholerick: *Aries* shews Pushes, Wheals, smarting Pimples, Tooth-ach, Headach, *Noli me tangere*, Ring-worms, &c.

Taurus is an earthy cold dry melancholy Sign; and that shews, Kings-Evils, Wenns, Fluxes of Rheum, Quinzies bastard, Apostems.

Gemini is an airy, hot, moist and sanguine Sign; it shews Putrescence of the Blood, Windiness, distemper of the Judgement and Phantasy.

Cancer is a Tropical Sign, the only House of the *Moon*, waterish, cold, moist and flegmatick; it shews upon the sixth in a Disease, a cold Stomack, abounding of Flegm, Pthyicks and Catarrhs, Coughs, Dropsies, waterish Apostemations, Cancers in the Dugs or Paps, and other Infirmities of those parts it governs.

Leo is the only House of the *Sun*, its nature is hot, dry, cholerick, and accordingly signifies Inflammations, specially in those parts it governs, Pleurisies and Side Pains, Back Pains and Oppression of the Heart and Spirits by heat, Heart-panting and Burning Feavers, and Malignant Affects, Feaverish Jaundices, &c.

Virgo is an earthy, cold, melancholy Sign; it signifies Wind, cold Cholicks, Stoppages, Worms, Engendering of Stones, Obstructions of the Meseraick Veins, &c.

Libra is an airy hot moist and sanguine Sign; it signifies Stones in the Reins, and Bladder, Heat and Putrescence of a retained Matter in the Back, Loins, and Groin, Infirmities of the Ureters and Urinary Passage, exulcerations pissing of Blood.

Scorpio is a cold watery and flegmatick Sign, and accordingly shews Diseases, as Fistula's, Dropsies, Gonorrhæas, cold Apostems, and moist Exulcerations, flegmatick Swellings, and Obstructions therefrom in the lowest parts of the Belly, Diseases also specially of flegm and moisture in *Utera et Pudendis*: yet it is a token also of Child-bearing and fruitfulness.

Sagittary is of the fiery Triplicity, hot dry and cholerick; it shews
G Putrescence

Putrescence of the Blood in those parts it governs, whence may be sharp Exanthemata, and fiery Swellings, Itches, Inflammations and Apostemations, from a separation or corrupted and hot Blood thrown off upon those parts, which according to the degree and nature of it, and the qualification and strength and disposition of that part to receive, is sometimes this, sometimes that, sometimes more, sometimes less.

Capricorn upon the sixth, shewes a Disease cold dry earthy and melancholy; from hence may be judged, that the party is diseased much about his Knees, and that there is some swelling pain or breaking out from some earthy cold and melancholy humour, or else it doth concreate: But we cannot stand so long as to describe the tenth part requisite for the Physician to know, he must first study Astrology, and therein he may be informed of many other things; adjoining thereto the knowledge of the Humours, and their various Motions, Mutations, increase and decrease, also the Vessels and the Parts, and their natural Offices and Use, and which way aptest to be spoiled, or most capable of Corruption.

Aquaris is an airy, sanguine, hot and moist sign, governing the Legs and Ancles. Hence may be guessed, if upon the sixth House, or the Lord of the sixth or *Moon* be therein, that the party is there (however in other parts besides) afflicted, and that there are varices or goutish windy Pains or Swellings, or Lameness, or Cramps, &c. of that nature; but it requires abundance of curiosity, more certainly and accurately to describe particulars.

Pisces, is cold, moist and flegmatick, shewing Gouts, Lameness, Flegmatick Swellings, Dropsies of the Feet, Chilblanes, *Phlyctena aquosa*, Flegmatick Apostemations, &c. of like nature.

Now for the Planets, *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, *Luna*.

Saturn, characterized by, Lord of the Ascendant, in a Scheme that is drawn at the decumbiture of the Sick; denotes the Person of the Sick, and that he is of a cold earthy dry melancholy Constitution, or inclined more or less thereto; Lord of the sixth House, the House of Sickness, it argues the Disease to be in that part, that the Sign he is in principally governs, compared with the Sign descending upon the Cusp of the sixth; and observe the Degrees he is in in that Sign, for accordingly the chief Grief is higher or lower in that part; also by natural sympathy he principally rules the Spleen: These things considered, and that he is Cronical, portending Diseases of long time, Astrologers have observed, that all Impediments in the right Ear, and Teeth, that Quarantine Argues, all dry and melancholy Distempers, Lepa and Elephantiasis, Palsies, Tremblings, loss of Hearing, *Carm* and *Coma*, *Sopor* and

Sinopor

Stings, Gouts, vain Fears, Ruptures that grow Scirrhus, Dog Hunger, Hemorrhoids, &c. of like nature proceed from *Saturn*.

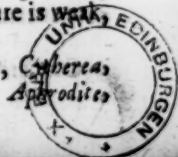
Jupiter ♃, signifies, when he personates the sick party, that he is moderately hot constitutioned, abounding with blood, and if well dignified, that is, of very good inclinations of mind, affable and grateful : When he is Lord of the sixth House, and personates the Disease according to the Sign he is in that principally governs such a part, and the Sign upon the sixth, there chiefly the Sickneſs lyes, and the Sign that the *Moon* is in ; yet *Jupiter* peculiarly governs the Liver, and the venal Blood in that part may be inflamed, or apostemated, or break forth : he is observed to cause most Diseases that arise from Putrefaction of the Blood, Pleurifies, Inflammation of the Lungs & Liver, heart-beating from Blood offending in quantity or quality, Quinzies, Pains in the back, because he governs *Leo*, Putrid Feavers, &c. of like quality.

Mars, characterized ♂, Lord of the Ascendent, or that House that shewes the person of the sick ; shewes his temperament to be hot and dry, choleric, and of a fiery angry mind.

When he signifies the Disease, he shews the Jaundice ; he chiefly by Homogeneity of Nature, governs the Gall : Also Astrologians ascribe to him these Diseases, Evils of the left Ear, Tertian Feavers, Megrim, Carbuncles & Pestilent Agues, Malign & Epidemical Feavers, Fistula's, Ringworms, St. *Antonie's* Fire, sharp and choleric Eruptions, Boiles and Exanthemata, Wounds, Cuts, Burnings, Scalds, Passions of the Mind, as Anger, Fury, Frenzies, Deliriums, and others consonant and deducing their cause from Choler.

Sol, or the *Sun*, the Fire and Light of this World, is characterized thus, ☉, he sympathizes by Homogeneity of Nature with the Heart, the Microcosmical *Sun* ; and as the greater of like nature by sympathy or familiar attraction, influences upon the less, so the *Sun* upon the Heart of Man. The Solar Man is hot and dry, but more temperate than *Mars* ; he shews fault in the Arterious Blood and Heart, as Palpitation and Syncope, vitiated or defective Sanguification : If the *Sun* be Lord of the sixth and very weak, and afflicted by *Saturn*, judge the Seeds of Sanguification are almost extinguished. Mans right Eye is given to the *Sun*, and Womens left : therefore in Infirmities of the Eyes, the *Sun* is to be considered : The *Sun* shews in all Figures, but more where he is a significator, Strength or Weakness of the Vital Spirits ; and though a Man hath many and great Enemies, yet so long as he is strong to keep them out or over-power them, it is nothing ; but where Nature is weak, and can make no resistance, a little thing dejects her.

Venus is thus characterized, ♀ : The Ancients called her, *Cytherea*



Aphrodite, Vesperugo, Phosphorus, Ericina; she chiefly signifies Diseases of the Matrice and Privities; in *seroto et testiculis*, the *Lues Venerea*, *Gonorrhoea*, *Priapismus*, *Tengio*, *Satyriasis*, *Coitionis Munera*, belong to her, specially if her Sign *Libra* is on the sixth House; If *Taurus*, because that shewes Diseases in the Neck, descends on the sixth, she shews watery or flegmatick Apoplethons in the Neck or Throat, bastard Quinzies, Rheumatick Swellings, Flegmatick Kernels, or Venereal Exulcerations; Lady of the Ascendant, she shews the Temperance of the Sick or Querent to be moist, flegmatick, and something inclined to Sanguine; if well dignified, she shewes good Conditions, Mirth, a loving and pittiful Nature.

¶ *Mercury* follows next, the least of all the Planets, who alwayes accompanies the *Sun*; the furthest distance is 27 Degrees: he of all the Planets is only a Neuter, neither Masculine or Feminine, but as he is joyned to a Male or Female; he chiefly rules the Tongue & Language, Wit and Eloquence: when he is ill dignified, if a material significator, the Sick is in danger to be light-headed, but more or less as it may be; Madness, Lethargies, Phrensies, Dull memory, Giddiness, Hoarseness, Coughs, Imaginary Sickneses, Dumbness, Stammering, Numbness, &c. are given to him as the Caufer and Signifier.

¶ the *Moon* is chiefly considerable concerning Sickneses, though she is neither Lady of the Ascendant, or sixth House, or Significatrix of the person of the Sick, nor Lady of the eighth, the House of Death; she shewes much how the Disease will change; and it is much to be considered who she applies to, and from whom she separates, her Dignity, and the Nature of the Sign, and House she is in; she signifies Water in the Head, that may cause *Stupor Tremor*, Palsies, Apoplexes, Vertigo's, Epilepsies, Lunasie, Convulsions, Madness and Dullness, as the Water is milder or sharper, hotter or colder, more vellicating or narcotical qualited; she by her Sign *Cancer* governs the Breast, she causeth Dropsies, Water-bladders, Rheumatismus, Catarrhs & Coriza, Rheums of the Eyes, in the left of Men, and right of Women; when she represents the sick Person, she shews his Temper, cold moist and phlegmatick; she signifies Diseases changeable; *Mercury* Diseases fixed, *Saturn* Diseases most cronical, *Mars* acute Distempers, the *Sun* and *Jupiter* acute, but less acute than *Mars*; *Venus* shewes Diseases cronical and more mild, but these alter and vary as they are dignified and posited, and in conjunction with such or such, and as they are in fixed moveable or common Signs.

Concerning Crises in Diseases, *Hippocratis* and *Galenists*, set the third

third or fourth day, the seventh, the ninth, the twelfth and fourteenth, doubling three or four, and so to twenty one, for critical dayes; but experience finds truth in somewhat else: indeed in many Sickneses, which therefrom we call Agues, or intermittent Feavers (every Ague is a Fever, but every Fever is not an Ague;) the Crises come once a day, that we call a Quotidian, or twice in 24 hours, that we call a double Quotidian, or when one Crisis or Fit is off, strait succeeds another; another hath a double tertian, viz. a Crisis twice in three dayes, that at first had it but once in that term. A Paroxysme truly considered, is nothing but a Crisis; and there are no other certain legitimate and methodical Crises; another hath a fit but once in four dayes; that we call a Quartane, or two dayes sick, one well; which therefore the vulgar call *A third days Ague*; another every fifth or seventh day is sick; and now in these I allow, the *Galenical Crises*, but not in common acute and not feaverish Distempers; as continual Tertians, Quotidians and Quartanes; for the Quality of the morbidick Humour may be such, that it may make one sick every day, and yet a fit comes but once in three or four, wherein is Exacerbation; and here continual Feavers differ from intermitting, because in the Crises or Paroxysms of continual Feavers, the infected Matter is not thoroughly expelled; in pure intermitting it is, only the Seed of such a nature, lies in the Blood that transmutes in two or three dayes as much more morbid Matter, which the Blood perceives; and ferments to separate, and doth effectually by Sweat, Urine, Vomit, or Exanthemata do it. The word *apex* comes from *apex*, to judge: And *Avicen* saith, *Crisis est velox motus morbi ad salutem, vel ad mortem*; so that we gather that is truly a Crisis in the meaning of the Antients, that is a suddain change, so that Death or Life may be judged apparently.

To which I answer; How many, as the vulgar say, do lighten afore death, are very well rid of their pains and miseries, and seem past all of a suddain, and die within few hours after? how many are there that have many sharp Crises afore death? at least two or three frequently, and the Sick escapes them, and grows better after each, and yet dies at last, sooner or later: in such a Crisis, or after the Crisis is over, the Sick die quietly and easily.

Παροξυσμός, a Fit comes from *παράγειν*, to stir up; and I know not what great difference can be made twixt *Crisis* and *Paroxysmus*, for the Crisis is a Paroxysme, but every Paroxysme they mean is not a Crisis; and why? because Crisis portends a suddain change; and we can thereby judge of the death or suddain recovery of the Sick.

I answer; there is no such thing in the bounds of truth, only accidentally

dentally some may guess death or life, and as easily shew the contrary; nor are Crises alike in sick persons for number, greatness, or conformity of kind or invasion. The truth is this, the Motion of the *Moon*, of the Lord of the Ascendant, Lord of the House of Sicknes, and of the House of Death, only and truly shew the motion Paroxysmes, Exacerbations and Crises or Decretory Dayes, in such confused and acute Diseases as they attributed Crises to; and if that appears, Crises must not happen every third, or fourth, or seventh, or twelfth, or fourteenth, or seventeenth, or twenty one day, and no other, as they did falsely conceit: When the *Moon* applies to a *Quartile* or Aspect of enmity to the Lord of the Ascendant, or Lord of the sixth, then is like to be a sick fit; when she applies to a *Sextile* or *Trine* Aspect, to either of them, then is likely to be an interlude or refreshment, other Aspects and Planets motion not causing the contrary; the *Moon* in opposition to the significator of the Sick, or his sickness causeth extraordinary illness; also when the Lord of the House of Sicknes (the more if he is a malevolent Planet, as *Saturn* or *Mars*) comes to a *Quartile* Aspect, or *Opposition* to the Lord of the Ascendant, there is raised in the Sick a Paroxysme or Crisis, the Lord of the Ascendant being weak, and by nature an enemy to the Lord of the sixth, so much the worse, the more the Sick is cast down, the Lord of the eighth being the House of Death, if he be strong and malevolent, and come to a *Quartile* Aspect with the Lord of the sixth (any Aspect with him is bad) and the Lord of the sixth, and also of the first House be weak, and otherwise afflicted, we may suspect death; but if the Sick through strength or friendly Aspects of *Jupiter* or *Venus*, or Lord of the seventh or tenth, the House of Physick or Physicians, do pass that fit, it is likely they will recover: but the true Significators of the Sick and his Sicknes should be taken at his Decumbiture, and so considered all along in their places, Signs, Houses, Dignities, Motions and Aspects with other Planets; yet if we draw a Schem at the Decumbiture or first falling sick, and *Mars* be Lord of the Ascendant, and *Mercury* of the sixth, and we draw another a day, two or three after, there may be another Planet Lord of the Ascendant, and another Lord of the sixth House, but the course of the first are to be considered most; and seeing there is such great change in most, both Critical and Cronical Ailds, the present Lord of the Ascendant, sixth and eighth House, are to be weighed in every Scheme we draw upon changes of the Sick; but in all things consider the *Moon*, though Lady of none of the aforesaid Houses, also *Jupiter* and *Venus*, though by government of houses no Significators or consignificators, yet if joyned by body, or friendly Aspect applying to the Lord of the Ascendant or sixth House, specially if strong, they bring great refresh-

refreshments, ease & alleviation to the Sick; so the malevolent Planets, *Mars* and *Saturn*, though they be Lords of Houses unconcerned in the Sickness, which shews their ill-will and power the less, and the less to respect or tend towards the Sick, yet joyned by body or by *Quartile* Aspect or *Opposition* reflecting upon the Lord of the Ascendent or sixth, or *Moon*, they do deject the Sick, and increase his Griefs; indeed any Aspect, though *Trine* or *Sextile*, of the Significators with them, is bad; that part is most afflicted according to the Sign they cast an inimical Aspect to, and are in: but in most Schemes and Figures that we draw; we shall find much and many contradictions, in some it is hard to say one or other, there are as many reasons or arguments for a thing, as against it; and we know not whether of them are most or greatest: And even so we find things in the universal course of Nature here below, to be answering to the divers Motions, Stations, Fortitudes, Aspects, and Retrogradations of the Planets; for in one mans happiness is this or that unhappiness, so that we can hardly say, he is more happy in his wealth, than he is unhappy in his sickness. I have well considered it; and he that knowes these things, and doth well consider, and compare, shall assuredly, find that the contingents and things on earth, that happen to, and are in and about Man, come and fall out just according to the method and order of the Heavenly Bodies; and what detraction can it be from God, or Heterodoxy to say, *The one is governed or guided by the other*, being we see assuredly they do so fall out, and have their current and ordinary natural motion so and in that manner? for every thing hath its cause; and if good comes immediately from God without the intervene of contingent and natural Causes, so then would Evil be made immediately wilfully and partially to arise from God, if it did not accidentally according to the Order of Nature so fall out; which Order in Nature God hath committed to the course of the wandring Stars, so far as our reason and knowledge, experience and capability can reach; which course of the Planets God at first made, and that is the wonder they have ever since continued it; and he knew how they would change and vary, and what and when, and how things would be changed and effected.

There may be many exceptions made which in one place or other of our Writing, or Scripture, we have endeavoured to give satisfaction in.

In all Schemes we must compare one thing with another; for as in the Heavens are good and bad and indifferent Signs, so in one sick Body, some Signs shew Shortness, some protraction of the Disease, some shew Death, some Recovery, and some are neither.

Moreover

Moreover, in all Changes we must see what Planets afflict the *Moon*, and Lord of the Ascendant and sixth House, and judge of the Humour accordingly: *Saturn* governs the Petrifying, Scirrifying, gross and earthy Spirit in Man: *Mars* governs the fiery sharp thin Evaporative and caustick Quality in Man: the *Sun* and *Jupiter* chiefly govern the Sanguifick Quality in Man, the *Sun* more properly the Sanguifick Principle, or Heart; the Liver and Venal Blood are given to *Jupiter*, and animifick Qualities.

The *Moon* gives Waterishness and Moisture, specially encreasing; decreasing she decreases it: *Venus* chiefly governs the Spermatifick Quality; and *Mercury* the Sense or Rationality of the Brain; but *Venus* gives Flegm chiefly; *Mercury* inclines the Way, or that, as he is conjoynd with others.

We shall next proceed to the Astrological Cure of all Diseases, and treat as briefly thereof as we may conveniently.

If the Disease is caused by *Saturn*, we may cure by Sympathy with a Plant of *Jupiter*, the *Sun* or *Mercury*, for they are friends to *Saturn*; or we may cure a Disease caused by *Saturn*, by Antipathy, by a Plant of *Mars* or *Venus*, his enemies.

If *Jupiter* cause the Disease, or be Lord of the sixth, or afflict the Lord of the Ascendant at Decumbiture, all Medicines cure by Sympathy; all the Planets being by Astrologians reckoned friends to *Jupiter*, but *Mars*, and a Plant of *Mars* may cure by Antipathy.

If *Mars* cause the Disease, or be Lord of the Sicknes, that is cured by Sympathy by a Venereal Plant; by Antipathy by Medicines governed by any of the other Planets; yet in this case, the Sympathy with *Venus* is of greater force than the Antipathy of *Mars*, with the rest of the Planets.

A Disease of the *Sun* is best cured by a Plant of *Saturn* antipathetically, for *Saturn* alone is his enemy; but by Sympathy by a Plant of any of the other Planets, indifferent friends with him.

A Sicknes caused or governed by *Venus*, is best cured by Antipathy, by a Plant of *Saturn*, *Contraria contrariis curantur*; but the Plants of all other Planets being friends, if they cure it is by Sympathy.

A Sicknes caused by *Mercury*, is cured sympathetically by a Plant of *Jupiter*, *Venus* and *Saturn*, being his friends; antipathetically, by Plants or Drugs or Minerals of *Sol*, *Mars* and *Luna*, being *Mercuries* enemies.

A Sicknes caused by the *Moon*, is cured antipathetically by a Plant of *Mercury* or *Mars*; sympathetically by Medicaments under the government of *Venus*.

Secondly,

Secondly, This is to be considered, that we drawing a Scheme at the sick mans desire, or at his Decumbiture, or first visit, or water sent, or the like, we must consider the Lord of the tenth House, signifying the Medicine, and Lord of the seventh, signifying the Physician: if the Lord of the tenth be a Fortune and strong, give a Plant that is governed by him, or Plants, elected as we shall shew in the following note or observation; but if the Lord of the tenth House, or the House of Physick, be weak, afflicted, or in a *Quartile* Aspect, or opposite to the Lord of the Ascendant or sixth house, and be also an Infortune, which makes it the worse, give not a Medicine that is governed by him, for that is likely to do harm; nor give any thing at that time, not until the Lord of the tenth is well dignified, or a new and friendly Lord of the tenth arise by mutation of Signs, and also a well-dignified and qualified Lord of the seventh, and that are in good Aspect, and nigh as may be with the Lord of the Ascendant and sixth House; give no Medicine governed by the Lord of the eighth, or house of Death: every Artist must look to find huge variation in the heavenly Bodies; and rarely all these good Signs or Aspects can be found together, these are not enough to give direction, unless men have studied the Grounds and Rudiments of Astrology.

Thirdly, In the Astrological Cure of Sickness, we must not only give a Plant, Mineral, Gum, Stone, or Animal governed by such a Planet that is in sympathy with the Planet causing or governing chiefly the Sickness, or a Plant of another Planet, Antipathetical to the Planet ruling the Disease, nor yet a Plant of either of the aforesaid Planets sympathetick or antipathetick, though it be strong and Lord of the tenth house, unless it be somewhat proper to remove the cause, or oppugn the sharpness, grossness, waterishness, Roniness, vermifysing, &c. of the Humour.

As for Example; *Mercury* is Lord of the sixth House; a Vertigo, I.e. thargy, or depraved Ratiocination is the Disease; we would cure it by sympathy or antipathy; see the Lord of the tenth, or House of Medicine, he is *Mars*, he is strong and well aspected to *Mercury*; well then, give a Plant, Stone, Mineral, Animal, or other kind of Medicine that is under the dominion of *Mars*, but not any Plant, Stone, Mineral or Animal, but such as experience shews proper, and reason demonstrates to be opposite qualified to the Quality of the Humour, Matter or Vapour causing the Disease: observe Physical Experiences, what Medicines have been found to cure in such cases, and then look which of these are under the dominion of *Mars*, or which of those Plants under the government of *Mars* are found available in such cases, for Plants of other